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FRIENDS' INTELLIGENCER.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 819,—Vol. 21.)

It is an observation of Lactantius, that the "pleasures we receive through the organ of the ears, may be as injurious as those we receive through the organ of the eyes." He does not, however, consider the effect of instrumental music as much to be regarded, "because sounds, which proceed from air, are soon gone, and they give birth to no sentiments that can be recorded. Songs, on the other hand, or sounds from the voice, may have an injurious influence on the mind."

The Quakers, in their view of this subject, make the same distinction as this ancient father of the church. They have a stronger objection, if it be possible, to vocal, than to instrumental music. Instrumental music, though it is considered to be productive of sensual delight, is yet considered as incapable, on account of its inability to articulate, or its inability to express complex ideas, of conveying either unjust or impure sentiments to the mind. Vocal, on the other hand, is capable of conveying to it poison of this sort. For vocal music consists of songs, or of words musically expressed by the human voice. But words are the representatives of ideas, and, as far as these ideas are pure or otherwise, so far may vocal music be rendered innocent or immoral.

The mere singing, it must be obvious, can be no more immoral than the reading, of the same song; singing is but another mode of expressing it. The morality of the action will depend upon the words which it may contain. If the words in a song are pure, if the sentiments in it are just, and if it be the tendency of these to awaken generous and virtuous sympathies, the song will operate no otherwise than as a lesson of morality. And will a lesson of morality be less serviceable to us, because it is dressed up in poetry and musically expressed by the human voice, than when it is conveyed to us in prose? But if, on the other hand, the words in a song are in themselves unchaste, if they inculcate false honor, if they lead to false opinions, if they suggest sentiments, that have a tendency to produce depraved feelings, then vocal music, by which these are conveyed in pleasing accents to the ear, becomes a destroyer of morals, and cannot therefore be encouraged by any, who consider purity of heart as required by the Christian religion. Now the Quakers are of opinion, that the songs of the world contain a great deal of objectionable matter in these respects; and that if they were to be promiscuously taken up by children, who have no powers of discriminating between the good and the bad, and who generally lay hold of all that falls in their way, they would form a system of sentimental maxims, very injurious in their tendency to their moral character.

If we were to take a collection of songs as published in books, and were to examine these, we should find that such a system might easily

be formed. And if, again, we were to examine the sentiments contained in many of these, by the known sentiments of the Quakers on the several subjects of each, we should find that, as a highly professing people, more objections would arise against vocal music among them, than among other people.

Let us, for example, just glance at that class of songs, which in the collection would be called hunting songs. In these men are invited to the pleasures of the chase, as to pleasures of a superior kind. The triumphs over the timid hare are celebrated in these with a kind of enthusiastic joy, and celebrated too as triumphs, worthy of the character of men. Glory is even attached to these pursuits. But the Quakers, as it will appear in a future chapter, endeavor to prevent their youth from following any of the diversions of the field. They consider pleasures as placed on a false foundation, and triumphs as unmanly and inglorious, which are founded on circumstances, connected with the sufferings of the brute creation. They cannot therefore approve of songs of this order, because they consider them as disseminating sentiments that are both unreasonable and cruel.

Let us now go to another class, which may be found in the same collection; I mean the bacchanalian. Men are invited here to sacrifice frequently at the shrine of Bacchus. Joy, good humor, and fine spirits, are promised to those, who pour out their libations in a liberal manner. An excessive use of wine, which injures the constitution, and stupifies the faculties, instead of being censured in these songs is sometimes recommended in them, as giving to nature that occasional stimulus, which is deemed necessary to health. Poets, too, in their songs, have considered the day as made only for vulgar souls, but the night for the better sort of people, that they may the better pursue the pleasures of the bottle. Others have gone so far in their songs, as to promise long life as a consequence of drinking, while others, who confess that human life may be shortened by such means, take care to throw out, that, as a man's life thus becomes proportionably abridged, it is rendered proportionably a merry one. Now the Quakers are so particularly careful with respect to the use of wine and spirituous liquors, that the Society are annually and publicly admonished to beware of excess. Quakers are discouraged from going even to inns but for the purposes of business and refreshment, and are admonished to take care, that they stay there no longer than is necessary for such purposes. The Quakers, therefore, cannot be supposed to approve of any of the songs of this class, as far as they recommend or promote drunkenness. And they cannot but consider them as containing sentiments injurious to the morals of their children.

But let us examine another class of songs, that may be found in the same collection. These may be denominated martial. Now what is generally the tenor of these songs? The authors celebrate victories. They endeavor, regardless of the question, whether their own cause be a right or a wrong one, to excite joy at the events; it is their aim frequently to rouse the soul to the performance of martial exploits, as to exploits the fullest of human glory. They frequently threaten enemies with new chastisements and new victories, and breathe the spirit of revenge. But the Quakers consider all wars, whether offensive or defensive, as against the spirit of the Christian religion. They cannot contemplate scenes of victory but with the eye of pity, and the tear of compassion, for the sufferings of their fellow-creatures, whether countrymen or enemies, and for the devastation of the human race. They allow no glory to attach, nor do they give any thing like an honorable reputation, to the Alexanders, the Cæsars, or the heroes either of ancient or modern date. They cannot, therefore, approve of songs of this class, because they conceive them to inculcate sentiments, totally contrary to the mild and peaceful spirit of the Christian religion.

If we were to examine the collection farther, we might pick out other songs, which might be reckoned of the class of the impure. Among these will be found ideas so indelicate, that notwithstanding the gloss, which wit and humor had put over them, the chaste ear could not but be offended by their recital. It must be obvious, in this case also, that not only the Quakers, but all persons filling the stations of parents, would be sorry if their children were to come to the knowledge of some of these.

It is unnecessary to proceed farther upon this subject. For the reader must be aware that, while the Quakers hold such sentiments, they can never patronise such songs; and that if those who are taught or allowed to sing, generally lay hold of all the songs that come into their way, that is, promiscuously and without selection, the Quakers will have a strong ground as a Christian Society, or as a Society who hold it necessary to be watchful over their words as well as their actions, for the rejection of vocal music.

The arguments which have hitherto appeared against the admission of music into education, are those which were nearly coeval with the society itself. The incapability of music to answer moral ends, the sensuality of the gratification, the impediments it might throw in the way of religious retirement, the impurity it might convey to the mind, were in the mouths of the early Quakers. Music at that time was

principally in the hands of those, who made a livelihood of the art. Those who followed it as an accomplishment, or a recreation, were few, and these followed it with moderation. But since those days, its progress has been immense. It has traversed the whole kingdom. It has got into almost all the families of rank and fortune. Many of the middle classes, in imitation of the higher, have received it, and, as it has undergone a revolution in the extent, so it has undergone another in the object of its practice. It is learned now, not as a source of occasional recreation, but as a complicated science, where perfection is insisted upon to make it worthy of pursuit. In this new state, therefore, of music new arguments have arisen on the part of the Quakers, which I shall now concisely detail.

The Quakers, in the first place, are of opinion, that the learning of music, as it is now learned, cannot be admitted by them as a Christian Society, because, proficiency being now the object of it, as has been before observed, it would keep them longer employed, than is consistent with people, who are commanded to redeem their time.

They believe also that music in its present state, has an immediate tendency to leading into the company of the world. In former times, when music was followed with moderation, it was esteemed as a companion, or as a friend : it afforded relaxation after fatigue, and amusement in solitary hours. It drew a young person to his home, and hindered him from following many of the idle diversions of the times. But now, or since it has been practised with a new object, it produces a different effect. It leads into company. It leads to trials of skill. It leads to making up of festive parties. It leads, for its own gratification, to the various places of public resort. Now this tendency of leading into public is considered by the Quakers as a tendency big with the dissolution of their Society. For they have many customs to keep up which are quite at variance with those of the world. The former appear to be steep and difficult as common paths. Those of the world to be smooth and easy. The natural inclination of youth, more prone to self-gratification than to self-denial, would prefer to walk in the latter. And the influence of fashion would point to the same choice. The liberty too, which is allowed in the one case, seems more agreeable than the discipline imposed in the other. Hence it has been found, that in proportion as young Quakers mix with the world, they generally imbibe its spirit, and weaken themselves as members of their own body.

The Quakers again, have an objection to the learning of instrumental music on account of its almost inseparable connection with vocal, in consequence of which, it leads often to the impurity, which the latter has been shewn to be capable of conveying to the mind.

This connection does not arise so much from the circumstance, that those, who learn to play, generally learn to sing, as from another consideration. Musical people, who have acquired skill and taste, are desirons of obtaining every new musical publication, as it comes out. This desire is produced where there is an aim at perfection in this science. The professed novel reader, we know, waits with impatience for a new novel. The politician discovers anxiety for his morning paper. Just so it is with the musical amateur with respect to a new tune. Now though many of the new compositions come out for instrumental music only, yet others come out entirely as vocal. These consist of songs sung at our theatres, or at our public gardens, or at our other places of public resort, and are afterwards printed with their music, and exposed to sale. The words, therefore, of these songs, as well as the music that is attached to them, fall into the hands of the young amateur. Now as such songs are not always chaste, or delicate, and as they frequently contain such sentiments, as I have shewn the Quakers to disapprove, the young musician, if a Quaker, might have his modesty frequently put to the blush, or his delicacy frequently wounded, or his morality often broken in upon, by their perusal. Hence, though instrumental music might have no immoral tendency in itself, the Quakers have rejected it, among other reasons, on account of its almost inseparable connection with vocal.

(Te be continued.)

In all the shifting aspects of the one web of Christian experience, which the life of the apostle of the Gentiles supplies, thanksgiving and prayer were the light and shade, the warp and the woof.—*Howson.*

For Friends' Intelligencer.

WHAT IS CONSCIENCE?

BY W. H. C.

There are probably few terms of equal importance, in familiar use, about which there is so much confusion as to their true philosophical signification, as the word conscience. Etymologically, it means knowledge—particularly of one's own thoughts and actions; but world-wide usage has rendered this meaning obsolete, and substituted for it several others, more or less definite. The most popular of these, as adopted by writers upon the subject of Moral Philosophy, may be found briefly stated in the recent illustrated edition of Webster's Dictionary, under the word in question. They are as follows:—"The knowledge of our acts, states, or characters—as right or wrong; the faculty,

power or principle which decides on the lawfulness of our actions and affections, and approves or condemns them; the moral faculty; the moral sense."

In all of the senses above quoted, the leading idea, and almost the only one attached to the term conscience, is that it denotes a special faculty of the mind, whose function is to *judge* of the moral quality of our acts and affections; to distinguish what is right from what is wrong. It is therefore assumed to be an intellectual or thinking faculty. That this view of the nature and office of conscience is an untenable one, will appear, it is believed, from the following considerations:—

In the first place, a distinct intellectual faculty for the purpose indicated, would seem to be useless, inasmuch as the ordinary mental power, known as the judgment, is just as competent to decide upon the moral bearing of an act or affection, as upon any other matter which may be properly submitted for its decision. Indeed, in the opinion of the writer, it does so in every case where such a decision is called for. But this will be made more clear hereafter.

Again, the customary use of the term conscience, in familiar discourse, would seem to imply an instinctive recognition of the fact, that the power or principle signified by it, belongs to the affectional, rather than the intellectual department of the mind—to the heart, rather than the head. If we say of an individual, that he is conscientious, we do not mean that he judges correctly upon questions of a moral nature; but that his heart inclines him to act always in strict conformity to his convictions of right. And likewise, if we say he has a just, lively, tender or active conscience, as well as in the employment of other similar expressions. On the contrary, if we say he is devoid of conscience, or that his conscience is "seared as with a hot iron," or dormant, or feeble, &c., we have no reference to the degree of his ability to *know* right from wrong; but we allude to his indisposition to *do* the right, when it is known to him. If one is heard to assert that he has a clear conscience, or one which is void of offence, he means to say that he suffers no unhappiness from a violation of his convictions of right; while on the other hand, if he acknowledges that his conscience condemns or torments him for a certain act, he means that he experiences a feeling of remorse for having done that which his judgment pronounced wrong, and not that he is convicted of an error in judgment. By a cultivated conscience, we mean one which has been rendered duly operative by constant obedience to its dictates, and not that its power of discrimination between right and wrong has been enhanced; for we attribute no such power to it.

It is true, that we sometimes hear of an enlightened conscience—which expression implies a perceptive, and hence intellective function; but if the foregoing statements are true, such language is obviously incorrect. Doubtless, in such and similar cases, the judgment is confounded with conscience.

Moreover, if the conscience was intended by the Creator to be "as a lamp to the feet," or a moral guide, in the direct sense of the term, with inherent power to discriminate between right and wrong, its action would undoubtedly have been uniform in quality, at least, if not in degree. That is, all men would be permitted to see things, more or less clearly, in the same light, as to their moral bearing. That such is not the case, no one will venture to dispute. The dictates of conscience are as variable as are the influences which may be brought to bear upon the human mind through the agency of surrounding circumstances. Its authority compels the Catholic to abstain from eating meat on certain days, but permits the Protestant to eat it at all times with impunity; constrains the Hindoo widow to sacrifice herself upon the funeral pile, but permits a Christian widow to live and marry again; impels the Heathen mother, against the instincts of nature, to cast her helpless infant into the foaming cataract, but urges the Christian parent to nurture hers with the tenderest solicitude; enjoins upon the Baptist, Methodist, Presbyterian, or Episcopalian, a strict observance of certain rites and ceremonies, but exempts the disciple of Fox and Penn from the same, on the ground of their being lifeless forms; sanctions the acceptance of money by the clergy of most denominations, for preaching their theological doctrines, but would condemn a minister in the Society of Friends, for dispensing the bread of life otherwise than as freely as he receives it; enforces the barbarous law of retaliation, with the untutored savage, but demands forgiveness of injuries, by the true disciple of Jesus; justifies war, capital punishment and the taking of life in self-defence, with the majority of mankind, but requires of a consistent Friend, that he should yield his own life, rather than sacrifice that of another; urged Paul, as a Jew, to a merciless persecution of the followers of Christ, but forbade him, as a Christian, to do harm to any one, even his bitterest enemy; and so on, to an indefinite extent, might we adduce examples of *apparent* inconsistency in the operations of conscience, as viewed in the light of the popular definition of the term.

It is through this misconception of the true nature and function of conscience, and its consequent failure to justify the exaggerated claims set up for it, that so many have been led to deny its existence as one of the fundamental

powers of the soul. Nor is this abnegation of one of man's noblest attributes, to be found with the illiterate only. In truth, the error has obtained most widely among the learned; and we find associated with its advocacy many distinguished names. Even Dymond, who has, in the opinion of the writer, produced the only treatise upon Moral Science which enforces the principles of Christianity in their purity, virtually ignores the power in question, as an elemental constituent of the mental structure, in his attempt to define its nature. He says: "Men possess notions of right and wrong; they possess a belief that, under given circumstances, they *ought* to do one thing or to forbear another. This belief I would call a *conscientious* belief. And when such a belief exists in a man's mind in reference to a number of actions, I would call the sum or aggregate of his notions respecting what is right or wrong, his *conscience.*" This writer's error, however, in regard to the nature of the moral faculty, is fully atoned for in his more correct delineation of its office. For, notwithstanding his unphilosophical assumption in the outset, that conscience is merely a mental state, induced by the contemplation of a number of acts with reference to their moral quality, and not a *component part* of the mind itself, added to the further assumption, that this state is the intellectual one to which we apply the term belief, his subsequent treatment of the subject, clearly indicates an intuitive recognition of the truth, that conscience is not only a veritable *power* of the soul, but that it belongs to its *affectional* interior, and not its *intellectual* exterior. Had he been a better mental philosopher, he would have possessed clearer views of the mind's elemental structure.

(To be continued.)

THE BLESSED MINISTRY OF DEATH.—When a soul, like a swallow slipped down a chimney, beats up and down in restless want and danger, death is the opened casement that gives her rest and liberty from penury, fears and snares.

Feltham.

From the London Friend.

PETER BEDFORD.

There has recently been removed from amongst us a beloved and venerable man whose memory will long be cherished by very many as that of a personal and particular friend. At the ripe age of eighty-four, Peter Bedford has at length passed, as we reverently believe, to the brightness of a higher life, with Him whom he loved and served, and with so many of those with whom in former days it was his enjoyment to associate in works of good.

He was born in the county of Essex, but, from early years, spent most of his life in London, chiefly as a silk manufacturer in Spitalfields, and during the last twenty-five years resided in quiet, but by no means inactive retirement, at Croydon.

From his youth he was a firm believer in the power of prayer and of divine communion, as well as in the reality of an individualizing and really governing Providence. We have heard him mention with thankfulness how, even in some of his business engagements, as well as in almost every turning point of his life, he has felt and experienced the preserving and constraining power of a Divine hand; and on some occasions his prayerful, trustful dependence on that hand for help was manifestly shown to have warded off snares and difficulties, otherwise, perhaps, inevitable.

Thus seeking to order his ways as in the Divine presence and allegiance, prosperity attended his path. Indeed, from childhood to age he was somewhat remarkably exempt from the severe trials and afflictions which some of his intimate friends had to pass through. The lines had fallen unto him in pleasant places, and sunshine almost ever streamed upon his pathway. And this cheerfulness of allotment was reflected abundantly upon those with whom he came in contact. Even his countenance usually beamed with joy and benevolent geniality for all, and he seemed to leave in a manner a trail of light behind him wherever his steps had gone.

Genial, sociable, and sympathetic, he gathered numbers of acquaintances around him—old and young, grave and gay. His residence in Steward Street, Spitalfields, was as familiar to Friends as any public institute for their accommodation is now. Up the steps of that then comfortable house have passed more than a generation of Friends from all parts of England. Thither came (and sure of a fatherly welcome) the young man from the provinces seeking employment in the great city; thither on Sabbath evenings—and at other times, too—assembled "social meetings" of most friendly and cordial freedom, and at which, often before the company had dispersed, the voice of prayer or of religious counsel was raised with a holy solemnity and pathos;

* * * * * * *

And thither not unfrequently came, some poor broken-hearted and almost despairing child of crime and sin, seeking help from Peter Bedford when rejected by almost every-one beside.

Nor did our friend merely wait for such to come to him. He sought them out diligently. He felt his responsibility as a neighbor and citizen amongst a multitude of surrounding poor. Their poverty he sought to relieve by the distribution of clothing, soup, and money; their ignorance to remove by establishing

schools; their sins to lessen by counsel and sympathy. In association with the now similarly venerable Dr. Lushington (judge of the Ecclesiastical and Admirality Courts) he obtained such an influence over the thieves of East London as to gain the esteem and respect even of those whom he failed to reform. In some instances, when valuable property had been stolen, Peter Bedford was able to procure its restoration when constables and authorities tried their power in vain. One evening he was walking down Bishopsgate Street, and a young pickpocket seeing him, said to a comrade, "There's a gentleman with a good watch I'll be bound, and I'll have it, too." "No, you wont," said the other, "that's good Mr. Bedford, and you shan't rob him, any how."

Peter Bedford's sympathies were often enlisted in efforts to obtain reprieves for condemned criminals in those dark days of the Regency and of George the Fourth, when neither the Sovereign nor the Home Office was characterized by the carefulness and clemency which are happily their present features. Then, too, the most urgent haste and energy were requisite, whenever such efforts were to be made, as execution followed sentence in eight-and-forty hours. No rapid post or silent instantaneous telegraph aided or secured the work of mercy then as now. Tiresome and continuous journeys by cab and coach were necessarily involved in any effort thus to interpose between the hangman and his victim.

Yet in various cases of this description Peter Bedford's philanthropic energies achieved success. He was subsequently a warm friend and supporter of the anti-capital punishment labors of the late John Thomas Barry; and, in connection with the latter, he recently prepared and widely circulated the interesting essay by Mr. Commissioner Phillips, entitled "Vacation Thoughts on Capital Punishment." The last conversation the writer enjoyed in his company, on a fine sunny autumn afternoon, a few weeks before his death, Peter Bedford entered with animated interest into the details of some of these his former labors of mercy.

Whilst tender-hearted and compassionate he was no mere sentimental or superficial philanthropist. Shrewdness and firmness characterized him when needful. Thus, on one occasion, whilst forgery was still capital, a person of respectable position, who had aided Peter Bedford in an unsuccessful effort to procure the reprieve of a forger, himself committed that crime shortly afterwards, but in such a manner as to render himself safe from the capital charge by employing an unsuspecting boy as his innocent, but legally amenable instrument. Peter Bedford, hearing of the youth's danger, went to the man's residence, waited for hours till his return, then demanded the forged bill, which had not yet been presented, and, on refusal to yield it up, locked the door and threatened to send for a constable and denounce his guilt; finally obtained the document, and, turning away with the words "——, thou art a villain!" refused ever again to hold any communication with the man.

His sternness when offended, which was not often, however, assumed such intensity and continuance as to be one of the weak points in his bright character.

One of the characteristics of our dear friend was the persevering and long-continued interest which he manifested in seeking the spiritual and temporal benefit of individual young men who had come under his Christian notice. Considering the multiplicity of his acquaintances and engagements, it was truly surprising how much attention he bestowed upon the cultivation of individual friendships or services.

Thus on one occasion, many years ago, a young man who had been particularly recommended to his kind oversight, much disappointed the desires and efforts of Peter Bedford to draw his steps into the paths of religion and morality. Abandoning himself to the attractions of gaiety and dissipation in the great metropolis, he seemed in danger of utter ruin and disgrace. Saddened at hearing of such a course, Peter Bedford sought him out again, but was for a considerable time unable to meet with him, as the young man purposely endeavored to avoid the sight of one whom he was ashamed to meet, after having so abused his former kindnesses. Determined, however, to make another effort to see the youth, Peter Bedford watched for hours daily, for more than a week, at the windows of the London Coffee House on Ludgate Hill, through which busy thoroughfare the object of his solicitude was almost certain to pass from time to time. Still unsuccessful in his object, Peter Bedford took his stand, late at night, on the steps of a theatre which he had understood the young man was in the habit of frequenting, and where there would be a probability of meeting him, on the termination of the scenes. Thus persevering, Peter Bedford at length secured another opportunity of pleading with his erring young friend; and we believe his labors were not without good result.

Various other instances of this persevering, individualizing kindness of our dear friend could be related.

Peter Bedford, in his capacity of elder, frequently accompanied travelling ministers in their gospel labors. He journeyed over most parts of Great Britian and Ireland on errands of this kind, especially with the American Friends, Stephen Grellet and Nathan Hunt.

Although he scarcely ever preached in the public congregations, he had what Dr. Watts

terms the far superior gift of "parlor ministry," or conversational religious influence. Several subsequently extensively engaged ministers and philanthropic laborers have traced to the private but awakening suggestions and fatherly counsels of Peter Bedford, the chief origin of their religious earnestness and decision.

Before the facilities of railway travel our friend undertook other frequent and arduous journeys on various errands of usefulness, sometimes in the company of his intimate and kindred-spirited associates. Four times on such errands he visited the Continent. On one of these occasions he travelled with John Yeardley through Germany and Norway. In the latter rugged and mountainous land, whilst descending a hill in one of the little boat-like carioles, he was violently overset, and his shoulder was dislocated. This accident, occurring in advanced life, seriously affected his health for some time. But many of the Norwegians, although they could not understand his speech, yet were deeply impressed by his venerable looks and loving demeanor.

He loved cheerfulness; and his arch, droll remarks often brightened a roomful of visitors, especially when he was surrounded (as he loved to be) by the young. But even to the elder ones the same bright spirit sparkled forth. We have often heard our dear friend narrate some ludicrous scenes with his grave associates, especially when at sea, on several occasions of religious travel. He was a man of considerable liberality of view. In Holland and Belgium he has been seen walking arm-in-arm with Roman Catholic dignitaries as brother with brother. He seldom spoke with any severity of men of other religious views, unless occasionally of high Calvinistic dogmas, and for the latter he had no manner of sympathy.

When travelling he was always on the look-out for opportunities of doing good. Thus on a tour in Switzerland he met with a talented, agreeable young man who was leading an unsettled life in some respects. Peter Bedford was much interested in him, and found means to address him in a private, earnest, religious appeal. His counsels induced a decided change in his auditor, an alteration which was most gratefully acknowledged to Peter Bedford some years afterwards. This gentleman now occupies one of the most influential positions in connection with the English press.

Peter Bedford was himself essentially a gentleman. No religious ascerbity or aceticism roughened his manner or concealed his sympathies. Suavity and courtesy characterized his words and even his tones and gestures. He was not unfrequently nominated a member of deputations to present adresses to royality and statesmen high in rank. On such appointments he had repeatedly to appear in the presence of successive sovereigns in his own country and abroad.

But his characteristic success was in private and individual influences, especially with young men. Even many of his public engagements were merely useful as affording further opportunities for private labors of love. Thus when, about the year 1836, he accompanied a large Yearly Meeting committee of Friends to Manchester, to prevent, if possible, the extension of a threatening division in the Society, his quiet, persuasive, conciliatory influence with individuals was a principal result of his visit.

Peter Bedford never married. Considering his large sympathy and his hearty, genial feelings, this appeared strange to those who knew him; and the more so, as he often, half seriously, half jocularly, suggested to his young men visitors their entrance into the sphere of domestic joys and duties. Yet, if rumor speaks truly, there was once in his life a time when he himself felt similarly minded; but matters being, in the issue of events, ordered otherwise than as hoped, he was content to set before him a life of single usefulness, but by no means of cheerless solitude. The companionship of younger and elder always grouped itself round Peter Bedford, even to the end; and perhaps his usefulness was far greater as he was than as he might have been.

The Friends' school at Croydon claimed much of his attention and interest. Almost every day some of its inmates found an errand to the well-known house at Southend, where, in the cheerful three-windowed drawing-room, with its acacias, geraniums, and oleanders, and overlooking the Brighton road, or in the neatly lawned and gravelled garden, the cheerful countenance and pleasant voice of Peter Bedford were usually to be met with. From the superintendent to the youngest scholar, all at times sought his sympathy or society, and for all he had a kind reception.

Nor did he forget others in Croydon. The soldiers, the children, the laborers, all were in thoughtful remembrance at times.

One afternoon, at the commencement of the Crimean War, a small party of raw young recruits (just about to be despatched to the battle fields) were passing down the Brighton road. Suddenly they heard a firm voice call out, "Soldiers! Halt!" They turned, and there was the venerable old Quaker gentleman beckoning them from his garden gate. Kindly inquiring of their prospects, he invited them in to tea, gave them some books and tracts, forebore to excite doubts as to the lawfulness or otherwise of the warfare to which they were now irrevocably committed, but with fatherly and touching love, spoke to them of the seriousness of their prospects and the awful possibilities of battle; and then, commending them to

the love and care of their Saviour and Almighty Father, dismissed them with his kindest wishes for their future lot.

Our dear friend retained his brightness of faculty almost to the last week of life. During the past four years he had, however, been manifestly getting feebler. Disease of the heart rendered much exercise or travelling dangerous for him; and he quietly rested at home, yet frequently took brief journeys to attend Society meetings in London. Occasionally, too, he would ride out in the neighborhood of Croydon, as, for instance, to visit the scenes of the benevolent efforts of his neighbors, Samuel Gurney, M. P., and Miss Marsh (authoress of the "Life of Hedley Vicars"), at Carshalton and Beckenham. But it was evident that the sun of his life was setting—brightly and serenely, yet surely descending; and in the last month of the past year the fatal disease quickly accomplished its remaining work, and, after a few weeks of special exhaustion and confinement to his chamber, our dear friend was peacefully liberated from every shackle of earth's feebleness, and led, as we trust, into the glorious heritage of the children of Christ. His remains were interred at Croydon, in the presence of a large assembly of those who had known and loved him. Friends and others were there from various parts of the kingdom, but especially from London and the Home Counties, including, in particular, many from his native Essex. And thus, loving all and beloved by all, lived and died the good Peter Bedford, truly one of "the excellent of the earth."

Yet we should be sorry to say that we shall never look upon his like again, or that he has not left his equal behind him. We have reason to know that more than a few of similar lives and feelings still live amongst or around us. The good mould in which he was cast is not broken, and never will be whilst the same great Giver of every good and perfect gift continues to rule and bless His heritage. But there is no superabundance of such; and we may well pray for the further increase of men so warm-hearted, so active for good, and withal so genial and so girt-about with spiritual and moral sunshine. W. T.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 11, 1865.

Our New Volume.—With the present issue we commence the publication of volume 22d of Friends' Intelligencer The kind words and helpful efforts of numerous friends have encouraged us to persevere, and we hope still to present, through the columns of our periodical, profitable and acceptable reading matter.

We shall continue the custom heretofore adopted of taking the *good* wherever we may find it; but in making selections, or in publishing original communications when the signature of the author is appended, we do not necessarily endorse all the sentiments expressed. This responsibility rests upon the writers.

The want of suitable literature for the young has often been expressed by some of our subscribers who are parents; we fully sympathize with them in their difficulties on this account, and though the limits of our paper forbid the regular admission of reading expressly for the children, yet we frequently publish such articles.

The very descriptive and pleasant series of Essays on "Mechanism in Nature," by J. H. C. now in course of publication, opens to our young Friends especially, a field of investigation into the marvellous formation and habits of the little creatures that his microscopic lens brings so vividly before us, and enables us in a manner to realize that "There's beauty all around our paths, if but our watchful eyes can trace it 'midst familiar things and through their lowly guise."

To Correspondents.—We are requested by our Agent, Emmor Comly, again to call attention to the importance of business correspondents, writing their name and Post Office address, legibly. When a change is desired, due notice should be given, stating the former Post Office address with the county and state, and the place to which the paper is now to be sent, *properly spelled*. The omission of this, causes considerable delay, and it is sometimes impossible to understand what is requested. One member of the family subscribing for the paper one year, and another the next, without fully stating the case, each giving his or her name only, also leads to a difficulty; in some instances, two copies having been sent when only one was subscribed for. It is also desirable that our Agent be furnished with the whole name instead of the initial letters. He also wishes us to state, he has received a letter, which no doubt contains business of importance, but which is so illegibly written, that he is totally ignorant of the wishes of the writer, not

being able to decipher even the signature. Of course no reply can be expected.

In remitting funds, let it be good and bankable. In sending checks, drafts, &c., make them legal, by affixing the necessary stamps.

"Friends Association for the Aid and Elevation of the Freedmen."—A stated meeting of this Association was held at Race Street Meeting-house on the evening of the 1st inst. Interesting accounts were received of the welfare of the Freedmen in various places, and it is gratifying to learn, that, through the efforts of northern benevolent Associations, their sufferings have been greatly alleviated. The forty destitute orphan children at Nashville are now in a comparatively comfortable condition. An asylum has recently been established at Memphis consisting of seventy colored orphans to whom aid has also been extended.

The minutes of the Association have been sent us, from which we find that the school at Mason's Island numbers sixty-one pupils, nine of whom were reading in the *First Reader*, a number of them in other books, and that most of them can spell. The health of the Island is much improved. The progress in the Industrial School is equally satisfactory. There have been made by the pupils, since last report, forty dresses and fifty-two muslin garments; besides a number of bed ticks for the Hospital. Fifty-two pairs of shoes have also been repaired.

The subject of the exclusion of the colored people from our street passenger cars, again claimed the earnest consideration of the meeting, and a committee was appointed "for such further action as they may deem advisable."

Pennsylvania Hospital for the Insane.—We have received the 24th Annual Report of this institution. There are now under its care 279 patients—137 males, 142 females. During the year, 84 have been discharged cured—"37 of whom were residents of the hospital not exceeding three months; 27 between three and six months; 12 between six months and one year; and 8 for more than one year." The tables of statistics have evidently been prepared with much care, and embrace all the cases admitted into the institution since its opening in 1841. These show the respective ages at which insanity first appeared, the nativity, residence, occupation, domestic condition and supposed causes of insanity in the patients; and also their ages at the time of admission. The record of such facts is calculated to aid investigation into the nature and peculiarity of mental diseases. The enlightened common sense of our community, even yet, reluctantly accepts the view, "that disorders of the mind, if efficiently treated, are as curable as most other serious maladies:" hence the advantage of early placing such patients under the care of judicious and experienced persons, who are accustomed to the management of mental diseases in their various phases.

The intelligent treatment which such cases are now receiving in the hospitals for the insane, and the large proportion annually returned from them restored to health and to their homes and society, are gradually educating us to a more enlightened understanding of the nature of mental disorders; and we have no doubt but that in the future such disorders will be considered as much within the control of medical skill as our other ailments. In speaking of the objects of hospitals for the insane, Dr. Kirkbride says in his report:

"The first and most important end to be attained by this benevolent provision, is unquestionably the treatment and restoration to health of those who are afflicted with disorders of the mind—the return to their homes and to society of that portion of its members, as, without such aid, would probably be lost to both. Owing to various causes, but especially to neglect of treatment in the early stages of the disease, there are a large number of the insane, in every community, whose chances of restoration are slight, but whose comfort and happiness are promoted, and their protection from ill treatment secured by a residence in these institutions, where they are under circumstances which give them the best chance for permanent improvement."

On the subject of premature removals he gives the following advice:

"It is desirable at all times to impress on the friends of patients and on patients themselves, the importance of a steady perseverance in treatment, in every instance, of disorder affecting the mind. In a large proportion of these cases, insanity may be regarded as a chronic disease, and while as curable as most

other serious maladies, if properly managed in its early stages, still, it is often necessary to persist in the use of remedies for periods that not unfrequently wear out the patience of anxious friends, who cannot realize that changes are steadily going on, imperceptibly it may be, that will ultimately result in the restoration of health, even where the use of active medicinal means has been entirely discontinued."

☞ The Address delivered before a Literary Society, sent us for insertion, is more suitable for such an occasion than for our paper.

MARRIED, on the 14th of 2d month last, at the residence of Sarah P. Edson, by Friends' ceremony, ARTHUR MILLER to MARY S. EDSON, all of this city.

———, at the residence of William D. Rowland, near Attleboro', on the 16th of 2d month last, with the approbation of Middletown Monthly Meeting, JOSEPH RICHARDSON to HANNAH G. ROWLAND, both of Middletown, Bucks county, PA.

DIED, at the house of John G. Rich, Fishing Creek, Pa., on the 14th of 2d month, 1865, of consumption, CHARLES SUMNER, son of the late William W. and Ellen D. Rich, in the 8th year of his age.

——, on the 23d of 2d month, 1865, ELISHA BASSETT, in the 78th year of his age; an elder of Salem Monthly Meeting, N. J.

——, at his residence, in Guernsey county, Ohio, on the 10th of 2d month, 1865, LEVI BENSON, aged 82 years. He was formerly a member of Little Falls Monthly Meeting, Harford county, Md., and an overseer for many years. In 1837 he removed with his family to Ohio, and settled within the limits of Stillwater Monthly Meeting of Friends. At the time of his death he was an elder, which station he had filled for a number of years, to the satisfaction of Friends. He was a diligent attender of meetings, and led a long life of activity and usefulness, retaining his faculties to a good degree to the last. His last illness was short and severe, which he bore with great patience and fortitude, evincing that all with him was well. His remains were interred in Friends' burying-ground at Richland, on the 12th, after a solemn meeting having been held.

For Friends' Intelligencer.

A NEW EXODUS.

The example of the Irish and German emigrants, in patiently seeking remote homes, after landing upon the coast of a new continent, is worthy of remembrance, and of comment, too, at a time when by the exigencies of war, many native Americans are bereft of homes.

It is well known, that in a general sense the Irish people are not greeted with welcome among us. Poor when they leave their native land, they reach some populous seaport in America in extreme destitution. In a strange land and among strangers, and many of them having dependent families, they persevere on, and travel, perhaps, a thousand miles before they find employment and places of abode.

Forty years ago, large numbers of them landed in Quebec, to go on foot, many of them as far as Baltimore, and perhaps further; literally without purse or scrip, they had to depend upon private charities along the route. "Is this the road to Baltimore?" some would ask, when they were more than five hundred miles from that city. Foot-sore and weary, they would solicit shelter or food: if granted, they were grateful; if denied, they did not repine.

The Germans—a more welcome and a more provident people—cross the Atlantic to go many of them, beyond St. Louis before they locate. By the blessings of Heaven, and the magic of patient labor, large numbers of them in a few years, become fore-handed people.

Why may not our homeless native Americans, inured to the climate, and better acquainted with the local geography of the country, go and do likewise? The excessive drain from the ranks of labor to the ranks of war, makes a void, and leads to demands which the refugee and freedmen may now opportunely supply. The so-called Black-laws of Illinois, and much of the equally shameful prejudices have been annulled. Labor everywhere in this country affords an efficient means for supplying the necessities and securing the comforts of life, and there being now a great demand for it, a new exodus from a land of slavery to a land of freedom, may be made without the privations and sacrifices to which the foreign emigrant is liable. There are willing hands and sympathizing hearts, locally remote from the collected groups of those unfortunate people, who would aid them with counsel and employment.

It is said that "a fellow-feeling makes us wondrous kind." Who in this dark hour of our country's probation can say, "I have escaped its bereavements, its losses, and its trials?" A wonted guest from almost every home is gone, and there are many who would receive another with joy.

An aged traveller lately said, in answer to a question: "The people are everywhere kind." It is characteristic of the hour. Let us then be instrumental in transforming burthens to blessings.

S. A.

Prophetstown, Ill.

For Friends' Intelligencer.

MECHANISM IN NATURE.

The combination of the *wheel and axle* implies a *bearing* in which to turn; that is an axle box, and this can have no connection with the revolving body. This necessary combination and yet entire separation of parts, renders the use of this form of mechanism impossible in animal organisms.

The *bearing*, however, far from being an improvement on the wheel is really a hindrance and constitutes the weak point in our part

the invention. Our wheels do not go unless they have a place in which to turn, and in these they are always liable to the infirmity of friction.

The wheel animals revolve in their native element, as if without support, and experience little more inconvenience from resistance during motion in it than we do while moving through air.

A very different effect results from one solid body sliding on another—abrasion is sure to follow. To remedy this, experience continually teaches the necessity of applying a viscid fluid to the sliding surfaces, thus coming back to the condition of natural mechanism, which always works in fluids.

The perfect fluidity, incompressibility and adhesiveness of lubricants make the revolution of our wheels tolerable, while the same properties of the medium in which the wheel animals move make their motives perfect as well as possible.

To obtain this self-sustaining feature in our wheels, in any medium, would be impossible; no condition of a merely inanimate contrivance could approach it; a realization of the most sublime conceptions of the perpetual motion chemists would fail to endow the machine with inherent energy, without which, in the present nature of things, there could be no independent action. In fine, we must rise from a consideration of the lame conceptions of man to those of the "Divine contriving mind" in which we find the perfect *organa* moving in obedience to the inner power and principle, as well as in adaptation to the outward law and order of things and embodying those divine thoughts of which to know and embrace we should deem an especial favor. J. H. C.

Phila., 3d mo. 6th, 1865.

For Friends' Intelligencer.

OUR WINTER BIRDS.

Naturally enough do we associate birds and summer, but how seldom are birds and winter thought of together. Even if they are thus associated, how few casual observers realize their number and beauty, or become acquainted with their habits or history. They see them daily in joyous groups hopping around our dwellings in search of broken grains or scattered crumbs—or see them flitting from tree to tree in our yards and orchards seeking for insects and their larvæ, and hear them warbling in our thickets and sheltering groves, and pass them by as unworthy of their notice, thinking "They're only snow-birds."

True, perhaps it is, that to many, the small size, plain color, and lack of melodious song of most of our winter birds, do not supply the absence of our summer songsters with their varied plumage, but that they are devoid of interest to the inquiring lover of Nature must not be supposed.

Can these look without feelings of regard and admiration upon our common snow-birds, who, with form so small and frail, have come through storm and darkness, through sleet and snow, from the fastnesses of the mountains, from the bleak and dreary regions of the north, to gladden our hearts and cheer us with their presence without responding to the poet's language :—

"From distant climes which none can tell,
In dress of bright and changeful hue,
We greet the bird beloved so well,
When childhood's hours around us flew.

"We care not that the laughing spring,
Its blue-bird messenger may own,
If winter be but sure to bring,
The snow-bird we have always known."

Arriving about the same time and in stormy weather, associating with the above, we notice a bird much resembling our common chipping sparrow, though somewhat larger. These are the Tree-sparrow; also natives of the far north, leaving us for their summer haunts early in April. In mild weather we will find them in loose flocks about thickets and low bushes, warbling a sweet, plaintive note, not audible more than 30 or 40 yards.

Amongst our migratory birds, are the Snow-Buntings—frolicking, roving, restless fellows as ever lived. They are about the size of a Bluebird, of a grayish white color, striped with brown, and may be seen amidst driving sleet and drifting snow, flying in large flocks about our fields, occasionally alighting upon the snow or the lower rails of the fence. They visit us from the uninhabited regions of Greenland and Spitzenbergen, where

"The Arctic hurls its billows
On the cold and rocky shore,
And the Iceberg in its grandeur
Stems the tides that round it roar."

There they rear their young, building their nests in the fissures of the rocks and mountains, lining them with feathers and the fur of the Artic fox. They are sometimes called the white snow-bird, and are not often seen except in stormy weather.

The three above mentioned varieties comprise all that visit us from the north. The rest of those we see about us remain throughout the year. Particularly noticeable amongst these are what are commonly known as Sapsuckers, a name to which they have no rightful claim, and not acknowledged by any ornithologists. There are three birds known by this cognomon—two of which belong to the genus Picus or Woodpeckers, and the other to the genus Sitta or Nuthatches. One of the first is what most of us know as the "Big Sapsucker"—a fine, bold bird, that a few years since was very common, but is now seldom seen. These are properly

called the Hairy-woodpecker, on account of the feathers forming the broad lateral streak of white upon their backs, being unwebbed and resembling hair.

The second is much smaller, and frequently seen about our dwellings and orchards, busily engaged in searching for insects, of which they destroy great numbers. They are the Downy Woodpecker, and may be known by having the broad, lateral streak of white upon their backs, composed of down, and the back part of the head of a deep scarlet in the male birds, and white in the female.

Wilson says, "They are noted for their diligence, perseverance, energy, and strength." This is fully exemplified by the expedition with which they excavate the branch or trunk of some tree, for the purpose of making their nests, and to serve as a retreat in cold weather. I knew a pair of them that made a hole large enough for their nest into the sound limb of a cherry tree, two inches horizontally into the limb and then seven inches deep, in just seven days.

The third, commonly known as the Black headed Sapsucker, is the Black-capped Nuthatch—to me the most interesting and entertaining of all our winter birds. They are generally seen about our yards and houses, associating with the snow-birds, tree sparrows and others, and can easily be distinguished by the head, back and shoulders being of a deep black, and the breast and under parts of a pure white. See them where we will, they are ever the same active, busy, comical little birds There is something in their cheerful notes, in the independent, self sufficient air, that marks all their movements, in the intelligence, activity and ingenuity they display in search of food—in the invariable good humor and content that are ever manifest in all their actions, that has made the study of their habits and character very interesting to me. I have never watched them, either in orchard or woodland, and noticed their free and fearless bearing, the love and affection they ever show to each other, and the unalloyed satisfaction and comfort they appear to have in living, but what I have greeted them as a blessing and with a gladness of heart. Truly has the poet caused them to say,

"Because in all weathers I am happy and free,
They call me the winter king—Pee, dee, dee.'

Another very sprightly, active little fellow may be noticed mingling with those above mentioned—the smallest of the group, with the whole upper part of the head black—and a broad streak of the same color on the throat, the under parts of a yellowish white, the back and wings lead colored. This is the Black-capped Titmouse, the "*Chick-a-dee*" of song-writers. They have a variety of sprightly notes, not quite a song, but very pleasant to hear.

But the one that is most calculated to excite our wonder and admiration is the "Crested Titmouse"—described by Wilson as "more noisy, more musical, more suspicious," than any of the others. It is not very often seen away from the forest trees, and is remarkable for the variety in the tones of its voice—sometimes like the squeak of a mouse; at others, a shrill, clear whistle, intermingled with almost all imaginable notes. It may now be heard almost daily, whistling in rather plaintive tones the words, feera, feera, feera. It is a very active, smart-looking bird, of a general lead-color, the head elegantly ornamented with a high, pointed, nearly upright crest. It is difficult to identify on account of the variety of its notes and the activity of its movements.

Thus we see that these tiny dwellers amidst trackless wastes and desolation drear, have access to a source of joy and gladness that we may not fathom. Let us ourselves look, and teach our children to look upon these "birds of the joyous wing"—with kindness, with thankfulness, and with a blessing on their presence.

M.

Quakertown, 2d mo. 1865.

From the A. S. Standard.

INDUSTRY OF THE FREEDMEN.

[Elnathan Davis, in the *American Missionary*, bears testimony, as follows, to the industry of the Freedmen.]

Many hundreds of thousands have been thus emancipated—amidst war-scenes too, which are always unfavorable to improvement—and with what industrial result? Will the freed people work? The thousands of little cabins, with well-cultivated patches around them, that have suddenly appeared on fields utterly desolated by the march and conflict of armies, and the eagerness with which they are everywhere employed by individuals as well as by the government, are a sufficient answer. All that I had accepted on testimony has been abundantly confirmed by the closest observations I have been able to make.

I have lived in log cabins, and roughed it in frontier settlements, but I never saw industry so patient, or courage in the building of houses so indomitable among white men, as I have everywhere witnessed in the Freedmen. Mingo Obman, at the age of fifty-two, escaped from slavery in May, 1863, and came to Roanoke Island. He had one dime and "two cents" to begin life with. Afterwards his wife escaped—as poor and ragged as himself—and joined him on the island. They are now living in a neat cabin, built by his own hands, and in answer to my inquiry, he told me that his wife as well as himself was well clothed—that they had plenty of provisions for themselves and to give a meal to anybody who was hungry, and would

ccept it; that he had a hundred dollars in cash, esides two hundred and fifty due from the overnment—which, he dryly remarked, "he ould afford to lose if Uncle Sam needed it ore than he did." I asked him if he had hildren. "One," who with her husband es-aped from slavery, and was living in Newbern —"and she is doing better than I am," he dded. This is industry. Call this an excep-ion if you please—but it shows what a black an can do, and as we judge of ourselves by he best specimens among us—so should we stimate the black race. I asked Obman, by he way, if he would give a meal to a hungry ebel as soon as to others? "Yes," he slowly nswered—"but I should want him to leave nighty quick after he'd got his victuals."

Looking upon the new freedom, and study-ng, as far as possible, the interior history of his great exodus, I can scarcely express my nature conviction better than in the words of a Freedman whom I met on Roanoke. "On the whole, are you satisfied with freedom?" I said. 'Bless de Lord," was his quick reply, "in bery pint o' view it is *supreme*."

LAUS DEO.

J. G. WHITTIER.

On hearing the bells ring for the Constitutional Amendment Abolishing Slavery in the United States.

It is done!
Clang of bell and roar of gun
Send the tidings up and down.
How the belfries rock and reel,
How the great guns, peal on peal,
Fling the joy from town to town!

Ring, O bells!
Every stroke exulting tells
Of the burial-hour of crime.
Loud and long, that all may hear,
Ring for every listening ear
Of Eternity and Time!

Let us kneel:
God's own voice is in that peal,
And this spot is holy ground.
Lord forgive us! What are we
That our eyes this glory see,
That our ears have heard the sound?

For the Lord
On the whirlwind is abroad:
In the earthquake He has spoken:
He has smitten with His thunder
The iron walls asunder,
And the gates of brass are broken!

Loud and long
Lift the old exulting song.
Sing with Miriam by the sea;
He has cast the mighty down;
Horse and rider sink and drown;
He has triumphed gloriously!

Did we dare,
In our agony of prayer,
Ask for more than He has done?
When was ever His right hand
Over any time or land
Stretched as now beneath the sun!

How they pale,
Ancient myth, and song, and tale,
In this wonder of our days,
When the cruel rod of war
Blossoms white with righteous law,
And the wrath of man is praise!

Blotted out!
All within and all about
Shall a fresher life begin;
Freer breathe the universe
As it rolls its heavy curse
On the dead and buried sin!

It is done!
In the circuit of the sun
Shall the sound thereof go forth.
It shall bid the sad rejoice,
It shall give the dumb a voice,
It shall belt with joy the earth!

Ring and swing
Bells of joy! on morning's wing
Send the song of praise abroad.
With a sound of broken chains
Tell the nation that He reigns,
Who alone is Lord and God!

For Friends' Intelligencer.

PETROLEUM AND KINDRED SUBSTANCES, NO. IV.

BY G. F.

(Concluded from page 830, Vol. xxi.)

The popular theory of petroleum being derived from coal, however plausibly it might have been in earlier times, when the quantity supplied was comparatively insignificant, is quite inadequate to account for the surprising reservoirs of the article which are now being discovered in various parts of the globe. The obvious insufficiency of coal drainings to furnish this munificent bounty, and the great disproportion between the magnitude of the supply, and the insignificance of the supposed source, will, doubtless, induce a more critical consideration of this theory among scientific men, than it has hitherto, apparently, received.

The generally received opinion among geologists is, that petroleum is derived from coal; coal from vegetable matter; and that the supposed exuberance of vegetable life, which was necessary to produce the vast amount of carbon, was fostered by a redundancy of carbonic acid gas in the atmosphere, during what is termed the carboniferous era.

But I perceive no necessity of this circumlocutory movement. I would refer this munificent bounty to the more immediate agency of the Divine Hand; and in this instance, at least, my predilections, I believe, are in consonance with sound geological dictation.

The doctrine that petroleum and coal could not have existed, but for the previous existence of vegetable life, is incapable of being geologically demonstrated. On the other hand, there are no evidences which militate against the proposition, that petroleum existed coeval with what is termed the creation of the world.

Carbon, of which petroleum is mainly composed, doubtless existed as early as any other of the simple elements which enter into the composition of our planet; and was as early led, by its chemical affinities, to form combinations with other elementary substances: and in the primeval exercise of those affinities, it is admitted that it entered into combination with oxygen and lime, forming primitive or mountain limestone, in which form it now exists, in vast accumulations, in various parts of the world.

Then, what geological reason can be assigned why carbon should not also have mingled chemically with hydrogen, forming petroleum, equally early, as it combined with oxygen and lime, forming limestone?

That carbon and hydrogen, the principal constituents of petroleum, should have mingled chemically to form that substance, is a supposition quite as geological as that oxygen and hydrogen should have combined to form water; and that chlorine and sodium should have united to form table salt.

That petroleum does exist in apparently unlimited accumulation, and that its constituents are carbon and hydrogen, are proofs that a union of those two simple elements has taken place at some period; and it is quite in accordance with geological deductions to suppose, that the union was effected at an era when other elementary substances were exerting their mutual affinities; the exercise of which affinities was, in itself, one of the processes of creation.

The evidences presented, therefore, favor the opinion that both bituminous and anthracite coal once existed in a fluid or semifluid condition, and that they and pitch and asphaltum, together with petroleum, are but modifications, or varied forms, of the same substance; that petroleum, instead of being derived from coal, was in one of its varied manifestations the primeval condition in which coal first existed; and that neither of them ever composed any part of the tissues of vegetable organisms, or were dependent upon the pre-existence of vegetable life for their origin.

If, as has been alleged, petroleum is an atomic compound of carbon and hydrogen, then these two elements must have entered into that combination, by virtue of their affinity for each other, and there is no imaginable period when those affinities could be so unrestrainedly exercised, as when the Creator was eliminating out of chaotic matter the perfected and beautiful world we now inhabit.

There is no reason to doubt that carbon and hydrogen exist to unfathomable depths, and their aboundings in the interior of the earth may not only account for the abundance of oil now produced, but would seem to promise a supply as inexhaustible as are the deposits salt and iron.

Whatever may be the accepted doctrine the origin of petroleum, the magnitude magnificence of the gift is calculated to el feelings of gratitude to the great Author of for the wonderful provision thus made for convenience of his rational creatures.

And if it be not inappropriate to expati upon the dim realities of the eternity that gone by, may we not assume that "In beginning, when God created the heavens the earth, while as yet the earth was with form and void, and darkness was upon the f of the deep, and the spirit of God moved," brooded over the chaotic mass of slumber matter, that the Divine Intelligence, forekn ing that his creature man would, in the f ness of time, make his advent upon the ear did, "from the foundation of the worl ordain this vast and needed treasure, and, fi ratively speaking, stored it in the deep cave of the earth, there to await the necessities the requirements of man?

The remarks upon this subject are not tended as merely idle speculations, but rat as suggestive of the wisdom and beneficence that Being, who causes the soft showers to scend, and the sun to pour his genial influenc who clothes the field with fertility, and our g dens with their floral beauty, and who also, these latter days, has taught us to explore hidden recesses of the earth, and to draw the a treasure, which, if not inexhaustible, is least sufficiently ample, we trust, to remo apprehensions of failure for generations come.

GIDEON FROST.

Matinacock, Long Island, 2d mo. 26, 1864.

HONESTY AND TRUST

The following pleasant anecdote is fr "Glances and Glimpses," by Dr. Harriet Hunt, who was once a teacher in Boston.

A cousin of mine in Charlestown havi passed away, it became proper that I shou attend her funeral. It was school afternoo I did not dismiss the scholars; and, as th disliked a monitor, I hit upon the followi plan of leaving them: I placed in the chair t large, old-fashioned slate (it had been father's); wrote upon it the names of the sch lars in the order in which they sat, and arran ed the needle work and reading—for I alwa had some interesting work read aloud eve afternoon by some elder pupil—and then sai "Now, children, when the clock strikes fi leave your seats orderly, go to my chair, a place by each of your names, a unit for go behaviour and a cross for bad. When I retu I shall anxiously look at the slate, and in t morning, when you are all assembled, I w

read the list aloud, that everything may be confirmed. But I trust you."

On my return I visited the school-room, and found but one cross upon the slate; and that, where I least expected it, appending to the name of a beautiful, open, bright, brave child, who then promised much to the world—the fact of having rich parents being her greatest drawback. She was the last child in the school that I should have thought capable of any misconduct. The morning came; the list was read; it proved truthful; but when I came to this name, I said:—

"My dear child, you must explain. Why is this? What did you do?"

Looking up to me with those soulful eyes, and speaking with a soulful tone, which ever made her an object of sacred interest, she replied:

"I laughed aloud—I laughed more than once—I couldn't help it—because *the slate was keeping school!*"—*Anti-Slavery Standard.*

For Friends' Intelligencer.

SECOND MONTH.

REVIEW OF THE WEATHER, &c.

	1864.	1865.
Rain during some portion of the 24 hours,	6 days.	3 days.
Rain all or nearly all day,	1 "	1 "
Snow, including slight falls,	6 "	9 "
Cloudy, without storms,	10 "	4 "
Clear, as ordinarily accepted	6 "	11 "
	29 "	28 "

TEMPERATURE, RAIN, DEATHS, &c.	1864.	1865.
Mean temperature of 2d month at Penna. Hospital,	35.97 deg.	32.60 deg.
Highest do. during month,	58.00 "	54.00 "
Lowest do. do. do.	5.00 "	3.50 "
Rain during the month,	0.55 in.	5.83 in.
Deaths during the month, counting 4 current weeks for 1864 and 1865	1434	1550

Average of the mean temperatures of this month for the past *seventy-six* years,	—— deg
Highest mean of do. during that entire period, 1857,	41.03 "
Lowest do. do. 1815, 1836, 1838	24.00 "

WINTER TEMPERATURES.	
Mean temperature of the three winter months of 1863 and 1864,	34.88 deg.
Do. do. 1864 and 1865,	32.03 "
Average of the winter temperatures for the past *seventy-five* years,	31.30 "
Highest winter mean occurring during that entire period, 1827–28 & 1850–51	38 33 "
Lowest do. do. 1814–15 & 1835–36	26.66 "

COMPARISON OF RAIN.

	1864.	1865.
First month,	1.70	3.61
Second month,	0.55	5.83
	2.25	9.44

The winter we have just passed through has been frequently referred to as having been very severe. This view would be very erroneous, were it confined to a *few intensely cold days*, scarcely a winter occurring without the mercury falling lower than it has done the present, but *it is* correct so far as a comparison with *modern* winters and a continued steady cold weather has been concerned. And although nearly *three* degrees lower than the previous winter of 1863 and 1864, it will be seen that the temperature was about three-quarters of a degree *above* the average for the past seventy-five years. The two winters noted as the *lowest* in the review were truly remarkable for their severity.

The temperature of *last month*, it may also be noticed, was lower all through than the corresponding one of the last year, though again *higher than the average*. So much for the old-fashioned winter weather our grandfathers used to talk so much about.

The increase in the quantity of rain will also attract attention, which has been fully attested by the numerous cellars flooded with water. Through the winter there have been *twenty-nine* (29) days on which snow has fallen, and the reviewer thinks even this number will scarcely cover every day on which a *few flakes* have fallen. (Of course this does not go beyond the three *winter months*.) J. M. E.

Philadelphia, 3d mo. 2, 1865.

The Treasurer of "Friends' Association for the Aid and Elevation of the Freedmen," acknowledges receipts as follows, dating from 1st month 23d, 1865:

J. C. T., of Wilmington, Del.	$100 00
J. A., of Middletown, Del.	40 00
Richland P. Meeting, Bucks co., Pa.	50 00
Valley P. Meeting	75 50
Willistown P. Meeting	42 00
J. H., Hestonville	50 00
Warminister P. Meeting	21 00
Friends and others, Millville, Columbia county, Pa.	69 50
Quakertown, N. J., M. Meeting	36 00
W. N., Columbiana, Ohio	25 00
North Fork M. Meeting, Md.	14 00
Goshen P. Meeting	64 00
East Nottingham P. Meeting	73 00
Cash	30 00
Friends, of Centre	11 00
L. S. and M. B., Wilmington	25 00
Mill Creek P. Meeting	62 00
Sundry Friends out of the city	46 00
City contributions	314 00
	$1,148 00

MACPHERSON SAUNDERS, *Treasurer.*

Philadelphia, 3d mo. 2d, 1865.

"The Women's Association for the Relief of the Freedmen," have received since last report the following:

F., of Fairbury, Illinois	$5 00
Lydia Pusey	5 00
Jane Headley	5 00
Upper Greenwich Association for Freedmen	22 00
Friends of West Grove, through Job Jackson	36 00
Friends and others of Crosswicks, N. J., through H. Middleton	84 00
Mullica Hill Association for Freedmen	30 00
Jos. S. Hartley, Alliance, Stark co., Ohio	15 00
A member of Abington Monthly Meeting	2 00
Watson Tomlinson, Byberry	6 00
Elizabeth Greenfield, through E. M. Booth, of Chester	32 50
Friend in the country	5 00
E. P. Marshall, Concord, Pa.	10 00
Part-worn clothing, from Up. Greenwich, amount valued by them at	35 50
Fifty-eight new garments, from Jane Johnson, cost	75 00

MARGARET A. GRISCOM, *Treasurer.*

3d month 4th, 1865.

Contributions of clothing should be sent to the Rooms of the Association, 800 Arch Street, third floor, between the hours of 9 A. M. and 5 P. M.

IN ascending the Alps, the traveller passes through different regions of vegetation. First comes the vine; then the fruit-trees; then magnificent forest-trees; higher up, the stunted pines; higher again, dwarf trees and mosses; at last, the regions of eternal snow. But far up, almost on the very top of the mountain, a tiny, sweet flower peeps through the snow. It has often drawn tears from the eyes of the manliest traveller. It blooms away there, cheerfully, sweetly.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The export demand for Flour continues limited. Sale of choice superfine at $9*a* 10; good extraat $10.50; extra family at 11 50*a*12 50. The sales to retailers and bakers are to a limited extent within the range of these figures. Rye Flour is held at $8 75, and Corn Meal at $8 00 per barrel, but without sales of either.

GRAIN.—Offerings of Wheat are light and prices steady. Pennsylvania good Red at $2 55*a*2 60; fair Pennsylvania and choice Kentucky White $2 65*a* 2 85. Rye at $1 71½*a*1 72. Corn, Yellow, at $1 59½*a* 1 60. Oats at 98 cents. Barley from $1 90*a*2 00 for Pennsylvania and New York, and Malt at terms kept private.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada, 3d mo. 11, 1865.

THE "OSWEGO INSTITUTE" FOR SALE OR TO LET. The subscriber offers to sell or let the property known as the Oswego Institute, situated at Oswego Village, Duchess county, N. Y., 12 miles east of Po'keepsie. It is within a few rods of Friends' Meeting house, in a pleasant and healthy portion of the country, and has previously received a full share of public patronage. The buildings are in good repair, and fitted up throughout to accommodate about forty boarders.

It will be disposed of with furniture and school fixtures, if desired, offering a rare opportunity now for any one wishing to engage in the business. For further particulars address the subscriber at Oswego village P. O., or enquire at his residence, three miles west of the Institute.

3. 11, 4t, 4. 1. DV. F N.) ANDREW A. SKIDMORE.

LAND AGENCY.—Jonathan Tylor offers himself, in connection with his other business, as a Land Agent for the Society of Friends and others, who may want to purchase lands within the limits of the Southern quarter. He is well acquainted with most of the Friends belonging to this quarter, and much of the land near its particular meetings. Northern Friends and others who may wish to purchase lands amongst us are particularly invited to this advertisement, and if they wish to come and see said lands by the way of Philadelphia, should take the morning train from Broad and Prime streets to Harrington, Delaware, then the stage which runs daily to Denton, where they may enquire for J. Tylor, who will give every facility in his power to enable them to go about and see the lands for sale, and make selections that they may wish to purchase. Address

J. TYLOR, Denton, Md.

References.—J. C. Turnpenny, corner 10th and Spruce, Phila.
Dilwyn Parrish, 1017 Cherry street, Philadelphia
J. Jamison, 66 and 68 N. Water street, Phila.
J. Pearson, 119 Light st. Wharf, Baltimore.

3. 11, 12t, 5. 27, P. W V. N Z.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.

Workmen sent to any part of the country, at city rates.

SAMUEL F. BALDERSTON & SON,
No. 902 Spring Garden Street, Philada.

3. 11. 12t. 5. 6. X N Z D.

SPRING TERM OF CONCORDVILLE SEMINARY, on the Philadelphia and Baltimore Central Railroad, 20 miles west of Philadelphia, will commence 3d month 21, 1865, and continue Twelve Weeks, to 6th month 9th. For Particulars, address

JOSEPH SHORTLIDGE, or AUGUSTUS C. NORRIS,
2.4. 8t. 325. e.m.n. Concordville, Delaware Co., Penn'a.

CHESTER VALLEY ACADEMY, at Coatesville, Chester County Pa. The Spring Term of this Institution will commence on the 27th of Third month, and continue 12 weeks.

Price for this Term, $60. J. K. TAYLOR, *Principal.*

2 mo. 18, 12t. 415 I. X. n.

THE UNDERSIGNED informs his Friends, that he has taken the STORE, No. 107 North 4th Street, above Arch, where he will keep a good assortment of CLOTHS, CASSIMERES & VESTINGS, which he will make to order, and in good style, at reasonable prices; particular attention given to Friends' clothing.

2d mo. 18, 1865. 13t. 513. F. I. V. P. WM. HAWKINS.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.

7th mo. 30.—1y. p.WX.nz.

PRINTED BY MERRIHEW & SON,

BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, THIRD MONTH 18, 1865. No. 2.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO

EMMOR COMLY, AGENT,

At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.

Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it received, in any part of the United States, is 20 cents a year.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 3.)

I purpose to stop for a while, and to make a distinction, which may now become necessary, with respect to the use of what may appear to be a Quaker principle of argument, before I proceed to a new subject.

It may have been observed by some of my readers, that though the Quakers have adduced arguments, which may be considered as fair and positive on the subject which have come before us, yet they appear to have adduced one, which is no other, than that of condemning the use of a thing on account of its abuse. Now this mode of reasoning, it will be said, has been exploded by logicians, and for this, among other reasons, that if we were bound to relinquish customs in consequence of it, we should be obliged to give up many things that are connected with the comforts, and even with the existence of our lives.

To this observation I must reply, that the Quakers never recommend an abstinence from any custom, merely because the use of it may lead to its abuse.

Where a custom is simply liable to abuse, they satisfy themselves with recommending moderation in the use of it.

But where the abuse of a custom is either, in the first place, necessarily, or, in the second place generally connected with the use of it, they generally consider the omission of it as morally wise and prudent. It is in these two cases only that they apply, or that they lay any stress upon the species of argument described.

This species of argument, under these two limitations, they believe to be tenable in Christian morals, and they entertain this belief upon the following grounds.

It may be laid down as a position, that the abuse of any custom which is innocent in itself, is an evil, and that it may become a moral evil. And they conceive it to become a moral evil in the eye of christianity, when it occasions either the destruction of the health of individuals, or the misapplication of their time, or the excitement of their worst passions, or the loss of their moral character.

If therefore the use of any custom be necessarily (which is the first of the two cases) connected with its abuse, and the abuse of it be the moral evil described, the user or practiser cannot but incur a certain degree of guilt. This first case will comprehend all those uses of things which go under the denomination of gaming.

If again the use of a custom be either through the influence of fashion, or its own seductive nature, or any other cause, very generally (which is the second case) connected with its abuse and the abuse be also of the nature supposed, then the user or practiser, if the custom be unnecessary, throws himself wantonly

into danger of evil, contrary to the watchfulness which christianity enjoins in morals; and, if he falls, falls by his own fault. This watchfulness against moral danger the Quakers conceive to be equally incumbent upon Christians, as watchfulness upon persons against the common dangers of life. If two-thirds of all the children who had ever gone to the edge of a precipice to play, had fallen down and been injured, it would be a necessary prudence in parents to prohibit all such goings in future. So they conceive it to be only a necessary prudence in morals, to prohibit customs, where the use of them is very generally connected with a censurable abuse. This case will comprehend music, as practised at the present day, because they believe it to be injurious to health, to occasion a waste of time, to create an emulative disposition, and to give an undue indulgence to sensual feeling.

And as the Quakers conceive this species of argument to be tenable in Christian morals, so they hold it to be absolutely necessary to be adopted in the education of youth. For grown up persons may have sufficient judgment to distinguish between the use of a thing and its abuse. They may discern the boundaries of each, and enjoy the one, while they avoid the other. But youth have no such power of discrimination. Like inexperienced mariners, they know not where to look for the deep and the shallow water, and, allured by enchanting circumstances, they may, like those who are reported to have been enticed by the voices of the fabulous Syrens, easily overlook the danger, that assuredly awaits them in their course.

It is much to be lamented that customs, which originated in respectable motives, and which might have been made productive of innocent pleasure, should have been so perverted in time, that the continuation of them should be considered as a grievance by moral men. As we have seen this to be the case, in some measure, with respect to music, so it is the case with respect to plays.

Dramatic compositions appear to have had no reprehensible origin. It certainly was an object with the authors of some of the earliest plays to combine the entertainment with the moral improvement of the mind. Tragedy was at first simply a monody to Bacchus. But the tragedy of the ancients, from which the modern is derived, did not arise in the world till the dialogue and the chorus were introduced. Now the chorus, as every scholar knows, was a moral office. They who filled it were loud in their recommendations of justice and temperance. They inculcated a religious observance of the laws. They implored punishment on the abandoned. They were strenuous in their discouragement of vice, and in the promotion of virtue. This office therefore, being coeval with tragedy itself, preserves it from the charge of an immoral origin.

Nor was comedy, which took its rise afterwards, the result of corrupt motives. In the most ancient comedies, we find it to have been the great object of the writers to attack vice. If a chief citizen had acted inconsistently with his character, he was ridiculed upon the stage. His very name was not concealed on the occasion. In the course of time, however, the writers of dramatic pieces were forbidden to use the names of the persons, whom they proposed to censure. But we find them still adhering to the same great object, the exposure of vice; and they painted the vicious character frequently so well, that the person was soon discovered by the audience, though disguised by a fictitious name. When new restrictions were afterwards imposed upon the writers of such pieces, they produced a new species of comedy. This is that which obtains at the present day. It consisted of an imitation of the manners of common life. The subject, the names, and the characters belonging to it, were now all of them feigned. Writers, however, retained their old object of laughing at folly and of exposing vice.

Thus it appears that the theatre, as far as tragedy was employed, inculcated frequently as good lessons of morality, as heathenism could produce, and as far as comedy was concerned, that it became often the next remedy, after the more grave and moral lectures of the ancient philosophers, against the prevailing excesses of the times.

But though the theatre professed to encourage virtue, and to censure vice, yet such a combination of injurious effects was interwoven with the representations there, arising either from the influence of fiction upon morals, or from the sight of the degradation of the rational character by buffoonery, or from the tendency of such representations to produce levity and dissipation, or from various other causes, that they, who were the greatest lovers of virtue in those days, and the most solicitous of improving the moral condition of man, began to consider them as productive of much more evil than of good. Solon fore-warned Thespis, that the effects of such plays, as he saw him act, would become in time injurious to the morals of mankind, and he forbade him to act again. The Athenians, though such performances were afterwards allowed, would never permit any of their judges to compose a comedy. The Spartans under Lycurgus, who were the most virtuous of all the people of Greece, would not suffer either tragedies or comedies to be acted at all. Plato, as he had banished music, so he banished theatrical exhibitions from his pure republic. Seneca considered, that vice made insensible approaches

by means of the stage, and that it stole on the people in the disguise of pleasure. The Romans, in their purer times, considered the stage to be so disgraceful, that every Roman was to be degraded who became an actor, and so pernicious to morals, that they put it under the power of a censor, to control its effects.

But the stage, in the time of Charles the second, when the Quakers first appeared in the world, was in a worse state than even in the Grecian or Roman times. If there was ever a period in any country, when it was noted as the school of profligate and corrupt morals, it was in this reign. George Fox, therefore, as a Christian reformer, could not be supposed to be behind the heathen philosophers, in a case where morality was concerned. Accordingly we find him protesting publicly against all such spectacles. In this protest, he was joined by Robert Barclay and William Penn, two of the greatest men of those times, who in their respective publications attacked them with great spirit. These publications shewed the sentiments of the Quakers, as a religious body, upon this subject. It was understood that no Quaker could be present at amusements of this sort. And this idea was confirmed by the sentiments and advices of several of the most religious members, which were delivered on public occasions. By means of these publications and advices the subject was kept alive, till it became at length incorporated into the religious discipline of the Quakers. The theatre was then specifically forbidden; and an inquiry was annually to be made from thenceforward, whether any of the members of the society had been found violating the prohibition.

Since the time of Charles the second, when George Fox entered his protest against exhibitions of this sort, it must certainly be confessed, that an alteration has taken place for the better in the constitution of our plays, and that poison is not diffused into morals, by means of them, to an equal extent, as at that period. The mischief has been considerably circumscribed by legal inspection, and, it is to be hoped, by the improved civilization of the times. But it does not appear by any historical testimony we have, that a change has been made, which is at all proportioned to the quantity of moral light, which has been diffused among us since that reign. Archbishop Tillotson was of opinion, "that plays might be so framed, and they might be governed by such rules, as not only to be innocently diverting, but instructive and useful to put some follies and vices out of countenance, which could not perhaps be so decently reproved, nor so effectually exposed or corrected, any other way." And yet he confesses, that, "they were so full of profaneness, and that they instilled such bad principles into the mind, in his own day, that they ought not to have been tolerated in any civilized, and much less in a Christian nation." William Law, an eminent divine of the establishment, who lived after Tillotson, declared in one of his publications on the subject of the stage, that "you could not then see a play in either house, but what abounded with thoughts, passages, and language contrary to the Christian religion." From the time of William Law to the present about forty years have elapsed, and we do not see, if we consult the controversial writers on the subject, who live among us, that the theatre has become much less objectionable since those days. Indeed if the names only of our modern plays were to be collected and published, they would teach us to augur very unfavorably as to the morality of their contents. The Quakers, therefore, as a religious body, have seen no reason why they should differ in opinion from their ancestors on this subject: and hence the prohibition which began in former times with respect to the theatre, is continued by them at the present day.

(To be continued.)

That all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.— *Whittier.*

Selected for Friends' Intelligencer.

AN EXTRACT FROM THE WRITINGS OF JESSE KERSEY.

The Lamb and his followers, shall have the victory, and that victory is not the result of temporal or carnal resistance; for all they that take the sword shall perish with the sword. But it is a victory gained by patient suffering, by non-resistance. For those who make no resistance can never be conquered; they may be persecuted and turned out of temporal existence, but they cannot be destroyed. Those who say they are the disciples of Christ ought to remember that their Lord has said, "Ye are not of this world, for I have chosen you out of the world, that ye should bring forth much fruit. If ye were of the world, the world would love his own; but because I have chosen you out of the world therefore doth the world hate you." And the friendship of this world is enmity with God, and the wisdom of this world is foolishness with God. How then can the disciples of Christ join hands with contending elements. Let none be deceived who have known the truth. If the truth make you free then are ye free indeed. All the powers of darkness and every thing that makes opposition, that leans to or calculates upon human power, will in the end be subdued; and the Lamb, of God who taketh away the sin of the world, having wearied out all opposition and established his

kingdom by entreaty, it alone shall stand. But every other kingdom and power shall have an end. They form the means for their own destruction, they lean upon the sword, and consequently perish. Thus it has been through many generations, and thus it will continue to be with every compulsive system. But the peculiar glory of the Divine government stands in its unconquerable forbearance. How then can those who say they are called to show forth this kingdom and that it has come in their hearts, be shaken in mind, or turned in any manner to lean on the policy of nations; why should they be disturbed by any of the jarring powers of the earth? Ought they not to be as passive spectators placed upon an eminence, to let the tumults pass by, rather than sink into the throng of contention?

Under these considerations I have had a weighty concern on my mind; and as I have endeavored to keep my standing in the unchangeable Truth. I have seen that if my fellow-professors, who I believe are called upon in these latter days to hold up the *true light*, do not keep to the pure foundation they will be driven from the oracles of God, and will be left to stumble and fall in the darkness of human measures and human policy. Under these impressions it has opened in prospect to endeavor to give forth a watchword, and to call upon those who are in danger of being led away, to return to the Rock of Ages, abide in their tents, and beware how they suffer their spirits to be allied to any of those who are leaning upon a contrary principle. Every species of reasoning about civil government and its uses and importance, I believe I have found has a tendency to draw the mind from the proper foundation, and will, in its effects, weaken the confidence of those who indulge in it, and lessen their dependence upon the Divine power. But, dear friend, if we believe that we are called upon to be examples of the believers, how shall we comply with this duty, unless we manifest in times of trial a holy dependence upon the Head of the Church Has there ever been a day when the disciples of Christ were authorized to lean upon or trust in the arm of flesh. Were they ever enjoined by his preceptive example to mix in the policy of nations, or the councils of men. If not, then let every one who desires to be found in his proper place be on his guard, and beware of becoming connected in any of those departments where a humble dependence upon the Divine counsel is not prevalent, and where the policy of the world is permitted to supply the place of the doctrines of the gospel.

In the warm season of the year, it is my delight to be in the country; and every pleasant evening while I am there, I love to sit at the window and look at some beautiful trees which grow near my house. The murmuring of the wind through the branches, the gentle play of the leaves, and the flickering of light upon them when the moon is up, fill me with indescribable pleasure. As the autumn comes on, I feel very sad to see these leaves falling one by one, but when they are all gone, I find that they were only a screen before my eyes; for I experience a new and higher satisfaction, as I gaze through the naked branches at the glorious stars beyond.—*Davis.*

From "Meditations on Death and Eternity."

A FORETASTE OF HEAVEN.

(St. Matt. v. 8.)

I will lift myself out of the slough of this world, I will rise above the storms of this life, and lay hold on those higher things that afford lasting peace of mind, indestructible happiness. What is to me the noisy tumult of the world, amid which I never feel perfectly satisfied; where every light has its shadow, and where every joy has its attendant woe? Can I there live entirely to myself, entirely possess myself? No, I am there the victim of every evil; of care, and trouble, and vain wishes, of wrecked hopes, of sad events, and of wearisome pleasures. I am never less lonely than when alone, engaged in silent meditation, I lift up my soul to Thee, Lord of all destinies. I pity those who have never enjoyed such an hour, and happily their number is small; for even to the most frivolous worldling there comes at length a moment—perhaps, indeed, it comes sooner to him than to others—when pleasure palls upon him, when he feels society a burden, or at least when he derives but little gratification from it; when he yearns for something different, when, meditating on the worthlessness of the life of trifling he leads, he begins to have a presentiment of a better state and ardently to desire it.

And yet he fails to lay hold on it. For it seems to him incredible that it should be in the bosom of the highest wisdom, in the sanctity of religion, that he is to seek for it. Religion, as he feels it, inspires him with too little respect. It is to him no more than a confused medley of vague and disjointed sentences and precepts, which have remained in his memory since childhood, but which he has never reflected upon or endeavored to systematize. He wonders that people should affect to find therein matters of such importance, and perhaps he smiles compassionately at their folly; and he returns, though with failing heart, to his former mode of life, to his accustomed amusements, soon again to weary of them, and soon again to feel that he has no joy in such existence.

* * * *

However, thousands drag on through life in this way, following their craft, their art, their

trade, their studies; allowing themselves, in times of war as in times of peace, to be consumed by fleeting pleasures and long-enduring pains. They commit their happiness, their contentment, to the rule of chance; believe that they can after all do nothing towards securing it themselves; and are totally ignorant that it is in man's power to be lastingly happy—to enjoy, here on earth already, a foretaste of heaven. At length, possibly, they learn to despise all pleasures, and sometimes become discontented grumblers whom nothing can satisfy—haters of their kind, and despisers of their own life, because they have not learnt to know true pleasure.

There are again others, wiser than these, who, strengthened by religion, or animated and exalted by nobler sentiments, do not deny the value of this worldly life. But they deplore the fleeting character of all pleasure. "I also was at one time thoroughly happy, and enjoyed a foretaste of Heaven," say many. "I seemed to be steeped in happiness. But—how soon did not my dream vanish! Yes, it was but a dream, and now it lies far behind me in the realm of the past, like a fading shadow. Soon the very memory of it will be almost lost to me. I shall then continue my way through the monotonous dulness of every-day life, as through a desert."

Let every man take a retrospect of the days that lie behind him, reflect upon them, and then ask himself: "Which period of my life was the happiest? Which was the sweetest moment I ever enjoyed?"

Many of us will at once recall to mind the innocent days and delights of childhood, those days when life was colored with the rosy light of morn. Then the merest trifle seemed a treasure, a flower was a jewel in our estimation, and a walk our greatest happiness. Everything was invested in our eyes with a higher significance; our own joyous souls seemed to infuse themselves even into the lifeless things that surrounded us, and we talked to and loved objects that could not return our affection. With happy carelessness we skipped over the thorns in our path, and whatever wounded us was forgotten as soon as the tear was dry that the pain had called forth. Oh, what brilliant prospects all thoughts of the future then conjured up! What great expectations did not others entertain in regard to us, and did we not ourselves entertain as to what we should perform in later years! "Yes; that was the happiest period of my life!" many will exclaim.

I believe it; yet, when I look nearer into the matter, it seems to me that each age has its own pleasure which God has ordained for our enjoyment. It cannot be our destiny to remain children forever—who indeed would wish to be so? Who would desire to return to that dream of the past, out of which we see every child longing to emerge, that it may take part in the pleasures of an older age? It would be sad were there no higher felicity in life than that of the child, for that we can never recall. It seems to me that that only can be the highest happiness which each human being may, with a resolute will, renew at any time.

But let us examine more closely what constituted our happiness when we were children. Was it the outward things that surrounded us? Was it riches, pomp and honors? Ah, no! Seated on a heap of sand we thought ourselves richer than kings; with a few boards we built ourselves palaces; a little picture would fill us with delight. Why was this? Surely the source of these joys lay *within* us, not in the outward world. We were *content* with what we possessed, and, like the bee, we sucked honey even from the lowliest flower. We took no care for the morrow; for we believed that each day had its own joys, and we thought only of the present. If we had raiment and food sufficient, we asked not for more. We had light hearts; and although we knew then, in reference to the smaller things of life, as well as we do now in reference to the greater, that much that was disagreeable had to be encountered, that many tears would necessarily be shed, that many fears would be excited, yet we never dwelt long on what occasioned us dissatisfaction; but on the contrary, only felt the happier for having escaped from some cause of fear, only rejoiced the more when we had been relieved from some state of pain. For this reason we seldom repined. We were joyous because we anticipated not evil, *because our hearts were pure and our consciences unburdened.* Let us recall to mind the bitterest moments of our childhood! Were they not those in which we had for the first time done wrong, and in which we feared discovery, and looked forward with trembling to the punishment that awaited us? But this very fear served as a correction. We resisted the sin the next time it lured us. When the punishment had been submitted to, the guilt expiated, we again skipped merrily through life.

(To be continued.)

From his setting the sun will again rise tomorrow; and he will shine on men and their work, and on children's children and their labors. But when once finished, even a good life, has no renewal in this world. It will begin again; but it will be in a new earth, and under new heavens. Yes, nobler than a ship safely ending a long voyage, and sublimer than the setting, is the old age of a just, a kind, and useful life.—*Euthanasy.*

For Friends' Intelligencer.

WHAT IS CONSCIENCE?

BY W. H. C.

(Continued from page 5.)

Having given, in the foregoing paragraphs, a general statement of some of the reasons why conscience cannot justly be regarded as an intellectual faculty, either wholly or in part, and, therefore, endowed with power to discriminate between right and wrong, let us now in a plain, common sense way, free from metaphysical and theological entanglement, endeavor to elucidate its real nature and functions. But this cannot well be done without first glancing at the general structure of the mind, and the relations which its several departments bear to each other.

We begin, then, with the universally adopted classification of the mental powers under the three general departments, termed respectively, the intellect, the sensibilities, and the will. The first of these comprises the perceptive and reasoning faculties—the last-mentioned being collectively denominated the judgment; the second comprises the emotions and desires in all of their multiform variety; and the third constitutes the voluntary power. In familiar discourse, the term head answers to the intellect; and the term heart, to the sensibilities and will. It matters not whether we adhere to the old school of Mental Philosophy, which considers the brain as a unit in its action, or adopt the more modern Phrenological system, which divides it into a plurality of organs, giving to each a special function. In both cases, the classification here cited is equally applicable. It is no arbitrary one, but is recognized by the world at large, and has been, directly or indirectly, through all time.

All perceptions, whether of external qualities or internal mental states, and all thoughts, whether concerning these perceptions or anything else of which the mind takes cognizance, are strictly intellectual operations; while the heart or sentient nature is the source of every impulse and seat of all feelings, which have an existence in the mind. The will is merely an executive faculty, whose office is to carry out the desires of the heart under the guidance of the intellect.

Now, we have already seen that the conscience cannot properly be regarded as a perceptive or reasoning faculty, and it is even more clear that it cannot have a place in the will. It must, therefore, of necessity, be classed with the heart-powers or sensibilities, as heretofore intimated; and we will now proceed to a more particular examination of this department of the mind.

As already indicated, the sensibilities resolve themselves into two general classes of feelings, known as emotions and desires. The emotions are simple, undefinable states of mind, and may be aptly designated the vestibule to the temple of the heart. They vary in character and strength, according to the cognitive action of the intellect upon which their manifestation is based. Thus, they are pleasurable in a higher or lower degree, when objects, whether of sense or thought, are presented to the mind in such a light as to conform to its existing standard of taste or judgment; and painful, in a degree, when the intellect takes cognizance of what does not thus conform to its standard of taste or judgment.

It is not necessary in any given case, however, that the subject of contemplation should possess, intrinsically, the good or bad qualities attributed to it, in order to excite a corresponding emotion; inasmuch as the question of approval or disapproval, and the degree of the same, must in every case depend upon the intellectual status of the mind involved. For example, objects which would excite in the breast of the child the liveliest emotions of beauty, would offend the mature taste of the adult; and a transaction which would fill the heart of an untutored savage with joyous emotion, would, by an enlightened mind, be contemplated with feelings of the utmost horror and disgust.

Nor is it a natural consequence, that the contemplation of a given object or transaction will at all times give rise to similar emotions in the same mind; for, as the circumstances under which such object is viewed are subject to variation, so is the impression which it makes upon the perceptive and judging faculties liable to change, in conformity with the circumstances involved; and hence a corresponding change in the character of the emotions must follow.

Our emotional feelings are so numerous, and so varied in character, that comparatively few of them have been designated by distinctive appellations. Among those most commonly referred to by name, we have the following: Emotions of beauty, grandeur, sublimity, mirthfulness, sobriety, cheerfulness, melancholy, joy, grief, surprise, fear, indifference, diffidence, shame, gratitude, adoration, reverence, &c. But it is not necessary to our purpose, that we stop to examine these in detail, and we will, therefore, pass to a consideration of the second division of the sensibilities.

From what has gone before, it will be readily apprehended that no emotive state of the mind can exist without antecedent intellective action. In like manner, every desire must have its antecedent emotion upon which it depends for its existence. So that, in the order of time, intellection comes first, then emotion, and then desire. After these, we may remark in passing, the voluntary power comes into play, for the purpose of executing the demands of the sentient nature.

Of the peculiar character of each of the varieties of mental states which come under the head desired, it is not the purpose of this brief article to treat, such being unnecessary to the end in view. The main design is, merely to classify them in such a manner as will enable us to discover the true location of the important power which forms the leading topic of our dissertation. Let us proceed at once, then, to state that the usual classification of this division of the sensibilities, is into the instincts, the appetites, the propensities, and the affections or passions.

Passing over the first three of the classes just named, without comment, we will take the liberty of subdividing the fourth into natural affections or passions, and moral affections—denominating the latter, with their concomitant emotions, the moral sensibilities or conscience.

Of the whole of the powers arranged under the heads just enumerated, with the possible exception of some of the instincts, it may be asserted in general terms, that the direction of their action is controlled by antecedent emotive states, in like manner as these are, in their turn, governed by the intellectual states upon which they are based. In other words, assuming that every desire has its appropriate object, that object, whether legitimate or otherwise, must so impress the cognitive faculties as to induce pleasurable emotions in its contemplation, before such desire can reach out towards it. And it may be well to remark here, in order prevent a confusion of ideas, that the use of the term desire as a general name for the class of feelings under review, has reference to the malevolent, as well as the benevolent affections. For example, as the feeling of love, which is a complex one, embracing both emotion and desire, wishes *good* to its object, so the opposite feeling of resentment, also complex, desires *harm* to *its* object.

(Te be continued.)

FOR THE CHILDREN.

THE GERMAN WOMAN.

Poor, dear aunt Margaret! Shall I tell you about her? She is a German woman, who came to this country many years ago, because she had heard it was such a good place, and poor people could get a comfortable living here more easily than they could in Germany. So she and her husband packed up the little they had, took their little ones, and leaving kindred and friends, sought a home among strangers. But to their surprise, they found they must work just as hard and be just as economical as before they crossed the "great waters." So they went cheerfully to work, and proving themselves to be not only industrious, but honest also, they soon obtained employment. They could plant, hoe, gather in the hay and the grain, and thus they got a roof to shelter them, tolerable comfortable clothing, and with a little seeking for cold victuals, food enough to eat.

But at length sickness came upon them. The father was taken ill; and after lingering a little while, he died. Then there was mourning, *sincere* mourning, in that humble home. "Oh! he was so good," said poor Margaret. "He so kind, never scold, always so pleasant." Then she had to depend more upon the charity of her neighbors, and the few upon whom she was accustomed to call, always had something laid aside for her. No one else could get the cold victuals if Margaret was expected.

She would always come in with her cheerful "Good morning," and as she rose to leave, it would be, "tank you, good morning;" and so she would wend her way homeward, with food in her basket and gratitude in her heart; for never was woman more grateful. This severe winter has kept her much within doors, and we missed her frequent calls. Then she would come again, saying, "I hadn't seen you in so long. I fraid you sick; I is so glad you all well."

Upon a lady remarking to her one day she wished we were all rich, she replied with much earnestness, "All rich! oh, no, all can't be rich, some must be poor—our Saviour was poor; no, me don't want to be rich—rich folks have so much trouble about their property and in their familes. Yes, they have more trouble than poor folks. I no want to be rich."

She is very sympathetic too. If any one is sick, she is so sorry; inquiring after them every day. At one time a member of a family where she frequently called, after a few weeks' severe illness, died. She wanted to look upon the lifeless form; and as her eyes rested upon it, she exclaimed, "beautiful, beautiful;" then kneeling and raising her hands in the attitude of prayer, remained silent several minutes, when rising and repeating the words, "beautiful, beautiful!" she left the room in the most solemn manner. And when she shall have finished her mission here, I doubt not a smile will also rest upon that furrowed face, as indicative of her admission into that world of spirits where there is neither high nor low, rich nor poor.

E. H.

EDUCATION OF THE RUSSIAN PEASANTRY.—The Russian Government, as a consequence of the emancipation of the peasants, has just taken measures for the diffusion of instruction among the agricultural population. An additional budget of four hundred and fifty thousand roubles for the year 1865 has been decreed, so that the budget of public instruction now amounts to about one million three hundred thousand roubles. This supplementary budget provides for the founding of village

schools, of eleven new gymnasia (colleges), for the purchase of books, paper, &c., for the poorer peasants, for supplementary payment to schoolmasters and professors, for the purchase of scientific instruments, for the establishment of laboratories and museums, for the reorganization of the University of Warsaw, for the foundation of a polytechnic school, and for other schools for teaching agriculture and horticulture.—*Phil. Press.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 18, 1865.

HISTORY OF FRIENDS, *by Samuel M. Janney.* The third and fourth volumes of this interesting work, are now completed in manuscript, and will be placed in the hands of the printer, as soon as the number of subscribers is sufficient to justify the author in their publication.

Authentic and attractive histories, recording short biographies of prominent individuals, and events of importance that have transpired in our Society, must be of general interest. Sewell and Gough, to whom we are chiefly indebted for accounts of our predecessors, wrote in the style peculiar to the age in which they lived, but so little suited to the taste of a majority of the readers of the present day, that their histories are now chiefly valuable as books of reference.

Samuel M. Janney's already published volumes are exceedingly interesting and attractive, and adapted to the general reader. We wish the entire History could be placed in every library, and frequently read by the younger members of the household; and, we believe, were they aware of the interesting records transcribed on their pages, they would desire to become acquainted with their contents.

The Table of Indices of the forthcoming volumes has been furnished us. From the subjects treated of, and our knowledge of the capability of the writer, we anticipate much information and instruction from their perusal. We have permission to give our readers some extracts from the manuscript, and in our next issue, we shall probably commence a series of selections.

Several pieces kindly copied and sent us, have previously appeared in our paper.

Subscribers who do not bind the Intelligencer, will oblige us by returning the first fifteen numbers of Vol. 21, for which they will be compensated.

OPENING OF THE PUBLIC SCHOOLS IN CHARLESTON, S. C.—"To provide for the Education of the children of Charleston, and thus to prevent vagrancy, and assist in maintaining good order," the public schools in that city have been opened under a general order issued on the 27th ult. A superintendent and assistant superintendent of education have been appointed, to whose care the public school buildings and school apparatus pertaining thereto, have been assigned. White and black classes are taught in the same building.

DIED, at his residence, in Kennett township, Chester county, Pa., on the morning of the 12th of 7th month, 1864, AARON SHARPLESS, aged 64 years.

——, at her residence, in West Chester, Chester county, on the morning on the 5th of 2d month, 1865, PHEBE G. BECK, aged 47 years.

——, at his residence, in Willistown, Chester county, on the evening of the 9th of 2d month, 1865, ISAAC SHARPLESS, aged 76 years.

——, on the 13th of 1st month, 1865, at the residence of her brother-in-law, near Germantown, LETITIA MURPHY, daughter of the late Mahlon and Sarah Murphy, of Frankford. Gone from this every-day working-world to the land of immortality, is our beloved sister; in it she was diligently active, and her hands were rarely idle. By her family she was looked upon as mother, sister, friend, and counsellor. By the bedside of the invalid, where a great portion of her life was spent, no voice was more gentle, no hand more tender, patient and untiring. And in her later years, when stricken by disease, she bore her sufferings with that fortitude which only a Christian may, sustained by Him that "doeth all things well." Faithful and assiduous as teacher; just, kind, affectionate and tender as neighbor and friend, to the very end her "lamp was trimmed and burning," for she had so lived, that when the summons came, sustained and soothed by an unfaltering trust, she approached her grave like "one that wraps the drapery of his couch about him, and lies down to pleasant dreams." M. E. M.

——, on the 2d of 3d month, 1865, Dr. JOHN HUEY, a member of the Monthly Meeting of Friends of Philadelphia, formerly of Wilmington, Del.

——, on the 22d of 2d month, 1865, ISAAC ANTRIM, in his 55th year, belonging to the same meeting.

——, on the 28th of 2d month, 1865, in Philadelphia, EPHRAIM T. HAINES, in his 68th year.

——, on the 7th of 3d month, 1865, ANN, widow of Isaac Whitelock, in her 80th year; a member of Green St. Monthly and Frankford Particular Meeting.

——, on the 7th of 3d month, 1865, JOSHUA B. STRETCH, formerly of Salem, N. J., in his 40th year, son-in-law of the late Mark Baner.

DIED, on the 9th of 3d month, 1865, WILLIAM K., son of Townsend Hilliard, aged 22 years.

——, on the 8th of 3d month, 1865, JOSEPH MATLACK, aged 79 years; a member of Philadelphia Mo. Meeting of Friends.

——, on the 6th of 3d month, 1865, EDWARD D., son of Joshua L. and the late Theresa K. Hallowell, in his 20th year; a member of the same meeting.

——, on the 1st of 9th month, 1858, MATILDA, wife of John Underwood, aged 45 years.

Also, on the 9th of 1st month, 1865, (occasioned by falling under a saw-log behind his team, which passed over him,) JESSE W., only child of John and Matilda Underwood, aged 19 years. Both members of Bald Eagle Particular and Centre Monthly Meeting, in Pennsylvania.

——, in New York State, on the 26th of 1st month, last, SETH H. WARRINGTON. His remains were interred at Upper Greenwich, N. J.

——, on the 10th of 2d month, last, at Mullica Hill, N. J., RACHEL C. FRENCH, wife of Samuel C. French, aged 61 years; a member of Pilesgrove Monthly Meeting.

The Association of Friends, for the Relief of the Suffering Poor, with fuel, will meet this evening, 3d month 18th, at eight o'clock.

JOSEPH M. TRUMAN, Jr., *Clerk.*

MICROSCOPIC PHENOMENA.—Grains of sand appear of the same form to the naked eye, but seen through a microscope, exhibit different shapes and sizes, globular, square, and conical, and most irregular; and what is more surprising, in their cavities have been found, by the microscope, insects of various kinds. The mouldy substance on damp bodies exhibits a region of minute plants. Sometimes it appears a forest of trees whose branches, leaves, flowers, and fruits are clearly distinguished. Some of the flowers have long, white, transparent stalks, and the buds, before they are open, are little green balls, which become white. The particles of dust on the wings of butterflies, prove by the microscope to be beautiful and well arranged little feathers. By the same instrument the surface of our skin has scales resembling those of a fish, but so minute that a single grain would cover two hundred and fifty, and a single scale covers five hundred pores, whence issue the insensible perspiration necessary to health; consequently a single grain of sand can cover one hundred and twenty five pores of the human body.

Over the winter glaciers
I see the summer glow,
And through the wild piled snow-drift
The warm rosebuds below.—*Emerson.*

SEEING Christ himself lives in all true believers, let us all who profess ourselves to be such, so live, that Christ may be seen to live in us, more than ourselves.— *William Dell.*

DAVID MATSON.

BY JOHN G. WHITTIER.

Who of my young friends have read the sorrowful story of "Enoch Arden," so sweetly and simply told by the great English poet? It is the story of a man who went to sea leaving behind a sweet young wife and little daughter. He was cast away on a desert island, where he remained several years, when he was discovered, and taking off by a passing vessel. Coming back to his native town, he found his wife married to an old playmate—a good man, rich and honored, with whom she was living happily. The poor man, unwilling to cause her pain and perplexity, resolved not to make himself known to her, and lived and died alone. The poem has reminded me of a very similar story of my own New England neighborhood, which I have often heard, and which I will try to tell, not in poetry, like Alfred Tennyson's, but in my own poor prose. I can assure my readers that in its main particulars it is a true tale.

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One bright summer morning, more than threescore years ago, David Matson, with his young wife and his two healthy, barefooted boys, stood on the bank of the river near their dwelling. They were waiting there for Pelatiah Curtis to come round the Point with his wherry, and take the husband and father to the port, a few miles below. The Lively Turtle was about to sail on a voyage to Spain, and David was to go in her as mate. They stood there in the lovely morning sunshine, talking cheerfully: but, had you been near enough, you could have seen tears in Anna Matson's blue eyes, for she loved her husband, and knew there was always danger on the sea. And David's bluff, cheery voice trembled a little now and then, for the honest sailor loved his snug home on the Merrimack, with the dear wife and her pretty boys. But presently the wherry came alongside, and David was just stepping into it, when he turned back to kiss his wife and children once more.

"In with you, man," said Pelatiah Curtis. "There's no time for kissing and such fooleries when the tide serves."

And so they parted. Anna and the boys went back to their home, and David to the Port, whence he sailed off in the Lively Turtle. And months passed, autumn followed the summer, and winter the autumn, and then spring came, and anon it was summer on the riverside, and he did not come back. And another year passed, and then the old sailors and fishermen shook their heads solemnly, and said the Lively Turtle was a lost ship, and would never come back to port. And poor Anna had her bombazine gown dyed black, and her straw bonnet trimmed in mourning ribbons,

and thenceforth she was known only as the Widow Matson.

And how was it all this time with David himself?

Now you must know that the Mohammedan people of Algiers and Tripoli, and Mogadore and Sallee, on the Barbary coast, had for a long time been in the habit of fitting out galleys and armed boats to seize upon merchant vessels of Christian nations, and make slaves of their crews and passengers, just as men calling themselves Christians in America were sending vessels to Africa to catch black slaves for their plantations. The Lively Turtle fell into the hands of one of these roving sea-robbers, and the crew were taken to Algiers, and sold in the market-place as slaves, poor David Matson among the rest.

When a boy he had learned the trade of ship-carpenter with his father on the Merrimack; and now he was set at work in the dock-yards. His master, who was naturally a kind man, did not over work him. He had daily his three loaves of bread, and when his clothing was worn out, its place was supplied by the coarse cloth of wool and camel's-hair woven by the Berber women. Three hours before sunset he was released from work, and Friday, which is the Mohammedan Sabbath, was a day of entire rest. Once a year, at the season called Ramadan, he was left at leisure for a whole week. So time went on—days, weeks, months, and years. His dark hair became gray. He still dreamed of his old home on the Merrimack, and of his good Anna and the boys. He wondered whether they yet lived, what they thought of him, and what they were doing. The hope of ever seeing them again grew fainter and fainter, and at last nearly died out; and he resigned himself to his fate as a slave for life.

But one day a handsome, middle-aged gentleman, in the dress of one of his countrymen, attended by a great officer of the Dey, entered the ship-yard, and called up before him the American captives. The stranger was none other that Joel Barlow, commissioner of the United States to procure the liberation of slaves belonging to that government. He took the men by the hand as they came up, and told them they were free. As you might expect, the poor fellows were very grateful; some laughed, some wept for joy, some shouted and sang, and threw up their caps, while others, with David Matson among them, knelt down on the chips, and thanked God for the great deliverance.

"This is a very affecting scene," said the commissioner, wiping his eyes. "I must keep the impression of it for my Columbiad;" and, drawing out his tablet, he proceeded to write on the spot an apostrophe to Freedom, which afterward found a place in his great epic.

David Matson had saved a little money during his captivity, by odd jobs and work on holidays. He got a passage to Malaga, where he bought a nice shawl for his wife and a watch for each of his boys. He then went to the quay, where an American ship was lying just ready to sail for Boston.

Almost the first man he saw on board was Pelatiah Curtis, who had rowed him down to the port seven years before. He found that his old neighbor did not know him, so changed was he with his long beard and Moorish dress, whereupon, without telling his name, he began to put questions about his old home, and finally asked him if he knew a Mrs. Matson.

"I rather think I do," said Pelatiah; "she's my wife."

"Your wife!" cried the other. "She is mine before God and man. I am David Matson, and she is the mother of my children."

"And mine too!" said Pelatiah. "I left her with a baby in her arms. If you are David Matson, your right to her is outlawed; at any rate, she is mine, and I am not the man to give her up."

"God is great!" said poor David Matson, unconsciously repeating the familiar words of Moslem submission. "His will be done. I loved her, but I shall never see her again. Give these, with my blessing, to the good woman and the boys," and he handed over, with a sigh, the little bundle containing the gifts for his wife and children.

He shook hands with his rival. "Pelatiah," he said, looking back as he left the ship, "be kind to Anna and my boys."

"Ay, ay, sir!" responded the sailor in a careless tone. He watched the poor man passing slowly up the narrow street until out of sight. "It's a hard case for old David," he said, helping himself to a fresh cud of tobacco; "but I am glad I've seen the last of him."

When Pelatiah Curtis reached home, he told Anna the story of her husband, and laid his gifts in her lap. She did not shriek nor faint, for she was a healthy woman, with strong nerves; but she stole away by herself and wept bitterly. She lived many years after, but could never be persuaded to wear the pretty shawl which the husband of her youth had sent as his farewell gift. There is, however, a tradition that, in accordance with her dying wish, it was wrapped about her poor old shoulders in the coffin, and buried with her.

The little old bull's-eye watch, which is still in the possession of one of her grand-children, is now all that remains to tell of David Matson—the lost man.—*Our Young Folks.*

Experience is a safe guide.—*Penn.*

THE BLIND MEN AND THE ELEPHANT.

A Hindoo Fable.

It was six men of Indostan,
To learning much inclined,
Who went to see the Elephant,
(Though all of them were blind,)
That each by observation
Might satisfy his mind.

The *First* approached the Elephant,
And happening to fall
Against his sturdy side,
At once began to bawl:
"God bless me!—but the Elephant
Is very like a wall!"

The *Second*, feeling of the tusk,
Cried, "Ho! what have we here,
So very round and smooth and sharp?
To me it is mighty clear
This wonder of an Elephant
Is very like a spear!"

The *Third* approached the animal
And happening to take
The squirming trunk within his hands,
Thus boldly up and spake:—
"I see," quoth he, "the Elephant
Is very like a snake!"

The *Fourth* reached out his eager hand,
And felt about his knee;
"What most this wondrous beast is like,
Is mighty plain," quoth he;
"'Tis clear enough the Elephant
Is very like a tree!"

The *Fifth*, who chanced to touch the ear,
Said, "E'en the blindest man
Can tell what this resembles most;
Deny the fact who can,
This marvel of an Elephant
Is very like a fan!"

The *Sixth*, no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the Elephant
Is very like a rope!"

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

MORAL.

So, oft in theologic wars
The disputants, I ween,
Rail on in utter ignorance
Of what each other mean,
And prate about an Elephant
Not one of them has seen!

J. G. Saxe.

THE SPRING JOURNEY.

O, green was the corn as I rode on my way,
And bright were the dews on the blossoms of May,
And dark was the sycamore's shade to behold,
And the oak's tender leaf was of emerald and gold.

The thrush from his holly, the lark from his cloud,
Their chorus of rapture sung jovial and loud;
From the soft vernal sky to the soft grassy ground
There was beauty above me, beneath and around.

The mild southern breeze brought a shower from the hill,
And yet, though it left me all dripping and chill,
I felt a new pleasure, as onward I sped,
To gaze where the rainbow gleamed broad overhead.

O such be life's journey, and such be our skill
To lose in its blessings the sense of its ill;
Through sunshine and shower may our progress be even,
And our tears add a charm to the prospect of heaven.

Bishop Heber.

Extracts *from an address, delivered by* Mary Grew, *before the Philadelphia Female Anti-Slavery Society.*

The swiftly moving panorama of the last two years has brought before us a sucession of events so grand and wonderful, that our eyes are bewildered as we gaze, and our hearts overwhelmed with emotions which struggle in vain for utterance. In the midst of our fulfilled prophecies, our answered prayers, we stand astonished, and reverently exclaim, "What hath God wrought!" A year ago to-day, as we recounted the triumphs of our cause, we deplored the continued existence and the evil effects of the Fugitive Slave Statute of 1850, in which our National legislation reached the acme of its shame. To-day we must look backward to find it; and, as we look, we see following it in rapid procession other dark forms of its kindred, gone to share its unhallowed grave. These are victories won against the Slave Power, whereby our National Statute Book is cleansed, and partial justice awarded to an insulted and injured race; yet they are almost forgotten in the grander triumphs over which we sing pæans to-day. And while, with quivering lip and full heart, we take up the song, "Glory to God in the highest, and on earth good-will to ransomed slaves and a repentant Nation!" we only half realize the meaning of the words, "Maryland is free;" "Louisiana has abolished Slavery;" "In Arkansas slaveholding is declared a felony!" "Free Missouri greets her sister, Pennsylvania!" These words, these shouts of glorious victory, have rung through the land since the last year opened upon us. How they have thrilled our souls they only can know who have battled, through half a life-time, against a gigantic system of wrong supported and nourished by the State and the Church.

It was in the month of March, 1864, that Arkansas adopted, by an immense majority, a Constitution forever prohibiting slavery. Of the 17,000 votes cast in that election, only two hundred were in the negative. And within the last three months, the holding or selling slaves in that State has been judicially declared to be "a crime amounting to a felony."

In that portion of the old State of Virginia now in the possession of the forces of the United

States, and under a loyal State government, a Convention was also held in March, for the purpose of re-modelling the Constitution of the State, which, on the 10th day of that month, decided, with only one dissenting vote, to adopt the following provisions:

"*First.* Slavery and involuntary servitude, except for crime, is hereby abolished and prohibited in this State forever.

Second. Courts of competent jurisdiction may apprentice minors of African descent, on like conditions provided by law for apprenticing white children.

Third. The General Assembly shall make no law establishing or recognizing property in human beings."

On the 5th of September the new Constitution of Louisiana was adopted; which declares that "Slavery and involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, are hereby forever abolished and prohibited throughout the State. The Legislature shall make no law recognizing the right of property in man." The old Constitution of Louisiana restricted the power of voting to "*white male* citizens;" the new one declares that "the Legislature shall have power to pass laws extending suffrage to such persons, citizens of the United States, as by military service, by taxation to support the Government, or by intellectual fitness, may be deemed entitled thereto."

Quick following these glad tidings came the herald of Maryland's redemption, calling us to share in the joy and thanksgiving of fifty thousand slaves made freemen, by the voluntary act of the people of that State, on the first day of November. How heartily Philadelphia responded to that call, let her daily journals, on the morning, and her celebration on the evening, of that memorable day testify. We strove to express our grateful joy in the formula of Resolutions, congratulating our sister State upon her redemption from the curse which had so long oppressed her; but we felt how far transcending all description was the grandeur of the event; how much more intense than any words the emotion it inspired. No more shall the accursed system be a wall of partition between the States which God has joined together; no more shall Maryland's returning slaves, re-captured on our soil, shake off the dust of their feet against us, as they cross, in anguish, our southern border, testifying to the injustice and cruelty of Pennsylvania; but henceforward, both repentant Commonwealths shall strive together to make atonement for the past.

While our hearts were still throbbing with this new emotion, a voice from the far West called aloud, "Bless me also!" and Free Missouri stretched her hand across the mountains, and grasped the hand of Pennsylvania in fraternal embrace. This offering to Freedom made memorable the opening year, for it was on the eleventh day of January, 1865, that the people of the State of Missouri, in Convention assembled, by a vote of sixty against four, ordained that thereafter slavery should cease to exist in that State, and that "all persons held to service or labor as slaves are hereby declared free."

Tennessee has avowed her purpose to consecrate anew the 22d of February, by sealing the doom of the accursed system on her soil; and West Virginia, whose Constitution limited its existence to twelve years, has, within the last few days, through her Legislature, abolished it forever.

Even the glory of all these triumphs of Liberty is eclipsed by one far greater. Henceforward the most sacred day in American history, whose anniversary shall be the Sabbath of our year, will be the 31st of January, 1865. On that day it was decreed by the Congress of the United States, "That the following articles be proposed to the Legislatures of the several States, as an amendment to the Constitution of the United States, and, when ratified by three-fourths of said Legislatures, shall be valid to all intents and purposes as a part of the said Constitution, viz.:

Article 13*th*, *Section* 1*st*. Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction.

Section 2*d*. Congress shall have power to enforce this Article by appropriate legislation."

This Amendment, adopted by the Senate, on the 8th of April, 1864, by a vote of thirty-eight ayes and six nays, was finally approved by the House of Representatives on the 31st ult., by a vote of 119 ayes and 56 nays.

The wild applause which followed the announcement of the vote, the shouts of members on the floor, mingling with the cheers of men and women in the galleries, was the acclaim of a Nation ringing through its Capitol. We wait the voice of the State Legislatures, through whom the people will once more speak, pronouncing, as we confidently believe, the *final* doom of American slavery. And as we wait, our souls are thrilling with the tumultuous meeting of the memories of thirty years and the great facts of the present hour. We look back to the beginnings of our enterprise, so weak in the outward appearance; so strong in the might of indwelling Truth and Righteousness. We live again through its days of darkness and storm; we clasp again the hand which rescued us when struggling with the waves; we hear again the voice which, in the darkest hour, whispered, "Lo! I am with you always, even unto the end."

Although this one great victory includes our lesser triumphs, these are worthy of record, as indicating the steps of our National progress during the year.

The closing days of the first session of the Thirty-Eighth Congress will be memorable by the repeal of all the statutes providing for the recovery of fugitive slaves; by the prohibition of the Domestic Slave Trade; and by their decree that henceforward there shall be no exclusion of witnesses, on account of color, in the Courts of the United States. With these enactments of righteousness we have, also, to record the recent passage, by the Senate, of the Resolutions giving freedom to the wives and children of colored soldiers. The names of those Senators,* by whose persistent efforts these triumphs of freedom were won in Congress, and whose fidelity to the cause of Human Liberty, through long and weary years when the name of abolitionist was odious in the land, have proved the strength of their devotion to the right, will be remembered with honor and gratitude by the generations who are to enjoy the peace won through such struggles and such triumphs.

(To be continued.)

We speak of certain periods as the dark ages. Let us say rather, the preparatory ages. Many parts of them that seem indeed thick darkness, were but the prefaces of this age's volumes; or rather the thought-material which we have improved for our own use, as American forests once covered the continent, that timber and rivers might result from them for the later civilization.

MISTLETOE.

Quale solet silvis brumali frigore viscum
Fronde virere novâ, quod non suaseminat arbos.
VIRG. Æn. vi. 205.

The mistletoe, though found occasionally in all parts of England, is more rare in the northern and midland counties than in the south and west; and of all counties, its chief home is in Herefordshire. It is well known that of all trees, this dainty and captious parasite likes best to grow upon the apple; and in Herefordshire it has an ample field for choice, taking more kindly, it is stated, to those trees whose fruit is white-fleshed than to those which bear yellow-fleshed apples. Curiously enough, too, though found so constantly on apple-trees, it seldom, if ever, grows on the pear; and never, spontaneously at least, upon the beech, the birch, the holly, the walnut, the elder, the sweet chestnut, or the laurel. Next to the apple tree it loves the poplar, the lime, and the white thorn, and is occasionally found on the maple, the willow, the sycamore, and the acacia. There can be very little doubt, that in by far the majority of instances it is chance-sown, most probably its seeds having been dropped by birds, but that, from some other cause not as yet understood, the wood of all trees is not equally fitted to receive it and support it. Where its seed has once found a congenial home within the bark of a tree, like a true parasite, it drives the fangs of its roots deep into the wood, whence it draws its sap and nourishment, growing with its growth, and strengthening with its strength. At times, indeed, it would seem as if it maintained a war of life and death with the tree on which it has fixed itself.

Dr. Harley says, in a paper on the subject read before the Linnæan Society in March, 1863:—"The branch still struggles vigorously with its enemy, but as fast as one generation of roots are dying off, a later and more numerous progeny attack it in another place. The affected branch, moreover, assumes various contortions, in the hope of escaping, being twisted sometimes in one direction and sometimes in another, and frequently being bent at right-angles itself. But it wrestles in vain as with a veritable hydra, which having killed its centre, spoiled and occupied its bark, and invaded anew the living wood that remains, now gradually completes the work of destruction." It is to this power of the mistletoe to seize on one branch of a tree after another, and to reduce them to a desolate, woe-begone appearance, with fading leaves and decaying branches, that Shakespeare is thought to allude, when he says of the limes in Datchet Mead—

The trees, though summer, yet forlorn and lean,
O'ercome with moss and baleful mistletoe.
Tit. Andr., Act ii., sc. 3.

The mysterious origin of the mistletoe was perhaps one cause of the religious veneration in which it was held by the ancients, who seem to have regarded it as a sort of Melchisedek among plants. Aristotle, in harmony with the belief of other writers, declares that its seeds will not grow unless they have passed through the intestines of a bird—a notion which was the source of an Athenian proverb which it would not quite do to quote here, though we may go so far as to say that the mistletoe thrush was laughed at of old for helping to produce the cause of its own destruction.

It is established, however, that the seeds of mistletoe can be artificially propagated. A paper on the "Transactions of the Herefordshire Naturalists' Field Club" gives the following receipt: "Raise a considerable piece of the bark by a sloping incision, nearly an inch long, on the under side of the branch to be experimented upon: the cut should only be made through the bark itself, and not into the

* Hon. Henry Wilson and Hon. Charles Sumner.

wood of the branch—or, more simply still, a broad notch may be cut in the bark; then having chosen some fine, well-ripened berries, open the skin of one of them, remove the seed with great care and place it in the base of the notch thus made, with the embryo directed towards the trunk of the tree, and restore the raised bark over it. In this way it is best secured from the sun and winds that might dry it up, from the rains that might wash it off, and from the birds also. The branch experimented upon, should not be less than five feet from the ground."

It should be added that the seeds must be handled carefully, as they are very delicate and tender; and that the best time for trying the experiment is January or February. The young plant is slow of growth, and will often spend two years in forming roots before sending out any regular stems. The mistletoe can also be artificially propagated by grafting, or budding or in arching. On the Continent, M. du Hamel is said to have succeeded in making the mistletoe grow on all trees, except the fig, the hazel, the oak, and the juniper; and M. Dutrochet has proved that its seeds do not follow the law of other plants in germinating, by sending their roots to the centre of the earth, but always to the centre of the object to which they become attached as parasites.

The owners of orchards in Herefordshire are not of opinion that the mistletoe, though apparently so destructive to the branches of aged trees, is an enemy to the fruit which they bear. Accordingly they do not cut it away, or even prune it. One Herefordshire naturalist, indeed, goes so far as to think that the parasite relieves the over-abundant sap, as cupping relieves a plethora of blood; and Dr. Harley, whom we have already quoted, is of opinion that its presence causes an increased quantity of sap to be drawn up for its supply from the soil, and thus the tree is not injured, if the soil be not exhausted.—*N. Y. Weekly Review.*

A LADY PREACHING IN PARIS.

The Paris correspondent of *The Methodist*, writes under date of January 18th:—

I mentioned in a former letter the efforts of Mr. Gibson to diffuse religious instruction among a large class of English who reside in Paris, and who seldom or never attend public worship. These missionary essays are seconded by several English ladies, who devote their whole lives to the work of seeking out the ignorant, debased, and abandoned, and leading them into a better course of life. Meetings are held in various private houses, and last week an unusual interest was given to them by the presence of a young woman who preached and exhorted with a power which is said not to be inferior to that of Spurgeon himself. This lady is a Mrs. Thistlethwaite, the wife of a gentleman of princely fortune. She has, during several years, been preaching to the poor in various parts of England and Scotland, and has frequently addressed congregations of more than two thousand people. Mrs. Thistlethwaite's appearance is very impressive; tall, finely formed, and with a face lit up with intelligence and earnestness, she wins the attention of her audience as soon as she rises to speak to them. The tone of her voice is most agreeable, and her command of language is remarkable. She speaks extemporaneously, using a great deal of gesture, but always graceful and expressive. In Paris, the prejudice against a woman's appearing in the pulpit is so great, that Mrs. T. spoke only to private audiences; on one occasion, her discourse was translated into French, by Mr. Pulsford, of the French Methodist Church, who expresses himself much impressed with her extraordinary vigor of style and eloquence. One of the lady's principal objects in coming to Paris, was to preach to the English stable-boys, of whom there are a great number gathered here, and who are as much in need of missionary teaching as the heathen in less civilized regions.

THE dog in the kennel growls at his fleas; the dog that is busy hunting does not feel them.—*Chinese Proverb.*

OLD CLOTHES MARKET IN LONDON.

The London *Times* has a curious article showing what becomes of old clothes in that city. The disposal of these commodities is a regular and extensive business, the statistics of which have an amusing interest. It appears that articles intended to remain in England have to be tutored and transformed. The "clobberer," the "reviver," and the "translator" lay hands upon them. The duty of the "clobberer" is to patch, to sew up, and to restore, as far as possible, the garments to their pristine appearance; black cloth garments pass into the hands of the "revivers," who rejuvenate seedy black coats, and, for the moment, make them look as good as new. The "translator's" duty is of a higher order: his office is to transform one garment into another—the skirts of a cast-off coat, being the least worn part, make capital waistcoats and tunics for children, &c. Hats are revived in a still more wonderful manner: they are cut down to take out the grease-marks, re-lined, and appear in the shops like new ones. The streets surrounding the old-clothes market are full of shops where these "clobbered" and "revived" goods are exposed for sale, and really a stranger to the trade would not know but that they were new goods.

One department of the market is dedicated

to old clothes, male and female, "clobbered" and "revived." It is a touching sight, says the writer in the *Times*, to see the class of persons who frequent the men's market and turn over the seedy black garments that are doing their best to put on a good appearance—the toil-worn clerks, who for some social reason are expected to apparel themselves in black, and the equally care-worn members of the clerical profession, chiefly curates, whose meager stipends do not permit of the extravagance of new suits of clothes. The ladies' market is a vast wardrobe of silk dresses; but, if the saleswoman is to be believed, the matrons of England are more thrifty than they generally have credit for. "Servants come here to purchase, sir! No, indeed, sir, ladies worth hundreds of pounds," was the reply to an inquiry as to the class of purchasers.

Black cloth clothes that are too far gone to be "clobbered" and "revived" are always sent out of the country to be cut up to make caps. France takes the best of these old clothes for this purpose. The linings are stripped out, and in this condition they are admitted duty free as old rags. Russia and Poland, where caps seem to be universally worn by the working population, are content with still more threadbare garments to be cut up for this purpose. The great bulk of English cast-off clothes of all kinds, however, find their way to two markets: Ireland and Holland. The old clothes bags of the collectors may, in fact be said to be emptied out in the land of Erin, as far as the ordinary order of clothes go, while to Holland only special articles of apparel are exported. Singularly enough, the destination of the red tunics of the whole British infantry is the chests of the sturdy Dutchmen. The sleeves are cut off, and they are made to button in a double-breasted fashion; thus remodelled, they are worn next to the skin, by all careful Dutchmen among the laboring classes. The Irish chiefly favor corduroys.

Dealers in old clothes evince a special avidity for all kinds of regimentals, full dress liveries, volunteers' uniforms, beadles' coats, &c. A lord mayor's footman's full dress livery is viewed by those gentry with wolfish eyes. These are the great prizes of the profession—and their barbaric splendors are destined for a special market—the South Coast of Africa. A magnificent assortment of well preserved liveries of the heir to the "proudest throne in the world," was recently packed for exportation to the grand destination of all fine liveries we have just mentioned. It should be some solace to the parish beadle that his clothes, instead of descending in the social scale, like those of ordinary civilians, are destined to flame upon the back of some autocrat who holds the lives of thousands of men at his disposal, instead of only being the emblems of terror to poor parish boys.

The vast majority of the scarlet coats of British officers that are a little worn find their way to the great annual fair at Liepzic. There is a belief in the trade that the destination of this bright scarlet cloth is the cuffs and facings of the civil officials in the Russian government. However this may be, the fact of second-hand regimentals finding their way to the great German fair is undoubted. The pepper-and salt great-coats of British infantry go to the English agricultural districts and to the Cape, but the heavier and more valuable artillery cloaks find their way to Holland; and that country and Ireland absorb between them the cast-off clothes of the police.

There is an odd item of old clothes that has a singular history. There are still a certain class in the British community addicted to the use of silk velvet waistcoats. After adorning the respectable corporation of some provincial grocer until he is thoroughly tired of it, what does the reader think is its ultimate destination—the pate of some stout German or Polish Jew? In obedience to a Rabbinical law, it is not considered right by some of the more conscientious Hebrews to go uncovered, and these second-hand waistcoats are bought up to make skull-caps for their use.

When old clothes are too bad for anything else they are still good enough for shoddy and mungo. It is not many years since M. Ferrand denounced the "devil's dust of the Yorkshire woollen manufactures;" this devil's dust arises from the grand translation of old cloth into new. Batley, Dewsbury, and Leeds have been described as the grand centres of woollen rags—the tatterdemalion capitals, into which are drawn all the greasy, frowsy, cast-off clothes of Europe, and whence issue the pilot cloths, the Petershams, the beavers, the Talmas, the Chesterfields, and the mohairs, in which our modern dandies disport themselves. The old rags, after being reduced to the condition of wool by enormous toothed wheels, are mixed with a varying amount of fresh wool, and the whole is then worked up into the fabrics we have mentioned, which now have the run of fashion. It is estimated that shoddy and mungo supply the materials for a third of the woollen manufactures of this country. Here is a grand transformation. No man can say that the materials of the coat he is wearing has not been already on the back of some greasy beggar.

The final destination, however, of all old clothes is the soil; when art can do no more for much-vexed woollen fibre it becomes a land rag.

ERUPTION OF MOUNT ETNA.—Letters from Sicily, received on Tuesday, announce an eruption of Mount Etna. It will be remembered that the mountain showed signs of activity on the first day of the year, when a smart shock

of earthquake was experienced throughout the surrounding country. A letter from Messina of the 5th inst. thus describes the eruption: —"During the last few days a fresh eruption of Mount Etna has taken place. It being an extraordinary spectacle, and a phenomenon only repeated at long intervals, I went to the mountain at the first receipt of the news, and stayed there two days, notwithstanding the excessively bad weather. The lava is not abundant at its source, and immediately divides itself into two principal branches; neither are the torrents very wide. That which I have seen, and the largest, was about 15 metres high, and of a width of 250 or 300 metres. It issues on the east side of Etna, and hardly reaches the border of the cultivated vine districts, but it has overwhelmed two cottages, and if it continues it will probably destroy the villages of Mascali and Piedimonte; at least it is likely to take that direction, for it is impossible to establish the laws by which these enormous masses of red-hot liquid matter are guided. The other branch runs down the northern side, and threatens the village of Linguagrossa. This is the smaller torrent, and it is already subdivided into several ramifications, which tend to take a course in the direction of the uncultivated region." A letter from Catania, of the 5th inst. on the same subject says: "We arrived here on the 2d inst., and came from Bronte by Piedimonte and Giarre, to get a view of the eruption. The daylight prevented our seeing much, but after dusk we saw one of the principal streams of molten matter, and all day were stunned by the tremendous noise. Cannonading is nothing to it. There are five craters hard at work and various streams. No accommodation is to be had near, so it is not accessible to ladies, or I would make an effort to go. Foreigners and Sicilians are pouring towards the spot. I am afraid to give particulars, as rumors are conflicting; but be sure that there is much to see awfully grand, and more to hear than most people's tympanums will bear.—*Malta Times, Feb. 9th.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The export demand for Flour continues limited. Sale of choice superfine at $9*a* 10; good extraat $10.50; extra family at 11 00*a*11 50. The sales to retailers and bakers are to a limited extent within the range of these figures. Rye Flour is held at $8 50, and Corn Meal at $8 00 per barrel, but without sales of either.

GRAIN.—Offerings of Wheat are light and prices steady. Pennsylvania good Red at $2 55*a*2 60; fair Pennsylvania and choice Kentucky White $2 55*a* 2 65. Rye at $1 72*a*1 75. Corn, Yellow, at $1 56*a* 1 60. Oats at 95 cents. Barley from $1 90*a*2 00 for Pennsylvania and New York, and Malt at terms kept private.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada, 3d mo. 11, 1865.

THE "OSWEGO INSTITUTE" FOR SALE OR TO LET. The subscriber offers to sell or let the property known as the Oswego Institute, situated at Oswego Village, Duchess county, N. Y., 12 miles east of Po'keepsie. It is within a few rods of Friends' Meeting-house, in a pleasant and healthy portion of the country and has previously received a full share of public patronage. The buildings are in good repair, and fitted up throughout to accommodate about forty boarders.

It will be disposed of with furniture and school fixtures, if desired, offering a rare opportunity now for any one wishing to engage in the business. For further particulars address the subscriber at Oswego village P. O., or enquire at his residence, three miles west of the Institute.

3. 11, 4t, 4. 1. DV. F N.) ANDREW A. SKIDMORE.

LAND AGENCY.—Jonathan Tylor offers himself, in connection with his other business, as a Land Agent for the Society of Friends and others, who may want to purchase lands within the limits of the Southern quarter. He is well acquainted with most of the Friends belonging to this quarter, and much of the lands near its particular meetings. Northern Friends and others who may wish to purchase lands amongst us are particularly invited to this advertisement, and if they wish to come and see said lands by the way of Philadelphia, should take the morning train from Broad and Prime streets to Harrington, Delaware, then the stage, which runs daily to Denton, where they may enquire for J. Tylor, who will give every facility in his power to enable them to go about and see the lands for sale, and make selections that they may wish to purchase. Address

J. TYLOR, Denton, Md.

References.—J. C. Turnpenny, corner 10th and Spruce, Phila.
Dillwyn Parrish, 1017 Cherry street, Philadelphia.
J. Jamison, 66 and 68 N. Water street, Phila.
J. Pearson, 119 Light st. Wharf, Baltimore.

3. 11, 12t, 5. 27, P. W V. N Z.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.

Workmen sent to any part of the country, at city rates.

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3. 11. 12t. 5. 6. X N Z D.

SPRING TERM OF CONCORDVILLE SEMINARY, on the Philadelphia and Baltimore Central Railroad, 20 miles west of Philadelphia, will commence 3d month 21, 1865, and continue Twelve Weeks, to 6th month 9th. For Particulars, address

JOSEPH SHORTLIDGE, or AUGUSTUS C. NORRIS,
2.4. 8t. 325. e.m.n. Concordville, Delaware Co., Penn'a.

CHESTER VALLEY ACADEMY, at Coatesville, Chester County Pa. The Spring Term of this Institution will commence on the 27th of Third month, and continue 12 weeks.

Price for this Term, $60. J. K. TAYLOR, *Principal.*
2 mo. 18, 12t. 415 f. x. n.

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2d mo. 18, 1865. 13t. 513. F. I. V. P. WM. HAWKINS.

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Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.

7th mo. 30.—1y. p.wx.nz.

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"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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Benj. Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 19.)

The Quakers have many reasons to give, why, as a society of Christians they cannot encourage the theatre, by being present at any of its exhibitions. I shall not detail all of them for the reader, but shall select such only, as I think most material to the point.

The first class of arguments comprehends such as relate, to what may be called the manner of the drama.

The Quakers object to the manner of the drama, or to its fictitious nature, in consequence of which men personate characters, that are not their own. This personification they hold to be injurious to the man, who is compelled to practise it. Not that he will partake of the bad passions, which he personates, but that the trick and trade of representing what he does not feel, must make him at all times an actor; and his looks, and words, and actions, will be all sophisticated. And this evil will be likely to continue with him in the various changes of his life.

They hold it also to be contrary to the spirit of Christianity. For men who personate characters in this way, express joy and grief, when in reality there may be none of these feelings in their hearts. They express noble sentiments, when their whole lives may have been remarkable for their meanness, and go often afterwards and wallow in sensual dslights. They personate the virtuous character to day, and perhaps to-morrow that of the rake, and, in the latter case, they utter his profligate sentiments, and speak his profane language. Now Christianity requires simplicity and truth. It allows no man to pretend to be what he is not. And it requires great circumspection of its followers with respect to what they may utter, because it makes every man accountable for his idle words.

The Quakers, therefore, are of opinion, that they cannot, as men, either professing Christian tenets, or Christian love, encourage others to assume false characters, or to personate those which are not their own.

They object also to the manner of the drama, even where it professes to be a school for morals, for where it teaches morality, it inculcates rather the refined virtue of heathenism, than the strict, though mild discipline of of the gospel. And where it attempts to extirpate vice, it does it rather by making it ridiculous, than by making men shun it for the love of virtue. It no where fixes the deep Christian principle, by which men are bound to avoid it as sin, but places the propriety of the dereliction of it rather upon the loss of reputation among the world, than upon any sense of religious duty.

The next class of arguments is taken from the internal contents of the drama.

The Quakers mean that dramatic compositions generally contain false sentiments, that

is, such as Christianity would disapprove; that, of course they hold out false prospects; that they inculcate false morals, and that they have a tendency from these, and other of their internal contents, to promote dissipation, and to weaken the sinews of morality in those who see them represented upon the stage.

Tragedy is considered by the Quakers as a part of the drama, where the hero is generally a warrior, and where a portion of human happiness is made to consist of martial glory. Hence it is considered as frequently inculcating proud and lofty sentiments, as cherishing a fierce and romantic spirit, as encouraging rival enmities, as holding of no importance the bond of love and union between man and man. Now as Christianity enjoins humility, peace, quietness, brotherly affection, and charity, which latter is not be bounded by the limits of any country, the Quakers hold, as a Christian body, that they cannot admit their children to spectacles which have a tendency to engender a disposition opposite to these.

Comedy is considered as holding out prospects, and inculcating morals, equally false and hurtful. In such compositions, for example, a bad impression is not uniformly given of a bad character. Knavery frequently accomplishes its ends without the merited punishment. Indeed, treachery and intrigue are often considered but as jocose occurrences. The laws of modern honor are frequently held out to the spectator, as laws that are to influence in life. Vulgar expressions, and even swearing, are admitted upon the stage. Neither is chastity nor delicacy always consulted there. Impure allusions are frequently interwoven into the dialogue, so that innocence cannot but often blush. Incidents not very favorable to morals are sometimes introduced. New dissipated characters are produced to view, by the knowledge of which the novice in dissipation is not diverted from his new and baneful career, but finds only his scope of dissipation enlarged, and a wider field to range in. To these hurtful views of things, as arising from the internal structure, are to be added those which arise from the extravagant love-tales, the ridiculous intrigues, and the silly buffoonery of the compositions of the stage.

Now it is impossible, the Quakers contend, that these ingredients, which are the component parts of comic amusements, should not have an injurious influence upon the mind that is young and tender and susceptible of impressions. If the blush which first started upon the cheek of a young person on the first hearing of an indecorous or profane sentiment, and continued for some time to be excited at repetitions of the same, should at length be so effectually laid asleep, that the impudent language of ribaldry can awaken it no more, it is clear, that a victory will have been gained over his moral feelings: and if he should remember (and what is to hinder him, when the occurrences of the stage are marked with strong action, and accompanied with impressive scenery) the language, the sentiments, the incidents, the prospects, which dramatic pieces have brought before him, he may combine these, as they rise to memory, with his own feelings, and incorporate them imperceptibly into the habits and manners of his own life. Thus, if vice be not represented as odious, he may lose his love of virtue. If buffoonery should be made to please him, he may lose the dignity of his mind. Love-tales may produce in him a romantic imagination. Low characters may teach him low cunning. If the laws of honor strike him as the laws of refined life, he may become a fashionable moralist. If modes of dissipation strike him as modes of pleasure in the estimation of the world, he may abandon himself to these, and become a rake. Thus may such representations, in a variety of ways, act upon the moral principle, and make an innovation there, detrimental to his moral character.

Lord Kaimes, in his elements of criticism, has the following observations:

"The licentious court of Charles the second, among its many disorders, engendered a pest, the virulence of which subsists to this day. The English comedy, copying the manners of the court, became abominably licentious; and continues so with very little softening. It is there an established rule to deck out the chief characters with every vice in fashion however gross; but as such characters, if viewed in a true light, would be disgustful, care is taken to disguise their deformity under the embellishments of wit, sprightliness and good humor, which, in mixed company, makes a capital figure. It requires not much thought to discover the poisonous influence of such plays. A young man of figure, emancipated at last from the severity and restraint of a college education, repairs to the capital disposed to every sort of excess. The play-house becomes his favorite amusement, and he is enchanted with the gaiety and splendor of the chief personages. The disgust which vice gives him at first, soon wears off to make way for new notions, more liberal in his opinion, by which a sovereign contempt of religion, and a declared war upon the chastity of wives, maids and widows, are converted from being infamous vices to be fashionable virtues. The infection spreads gradually through all ranks and becomes universal. How gladly would I listen to any one, who should undertake to prove, that what I have been describing is chimerical! But the dissoluteness of our young men of birth will not suffer me to doubt its reality.

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Sir Harry Wildair has completed many a rake; and in the suspicious husband, Ranger, the humble imitator of Sir Harry, has had no slight influence in spreading that character. What woman, tinctured with the play-house morals, would not be the sprightly, the witty, though dissolute Lady Townley, rather than the cold, the sober, though virtuous Lady Grace? How odious ought writers to be who thus employ the talents they have from their Maker most traitorously against himself, by endeavoring to corrupt and disfigure his creatures! If the comedies of Congreve did not rack him with remorse in his last moments, he must have been lost to all sense of virtue."

As the Quakers consider the theatre to have an injurious effect on the morality of man, so they consider it to have an injurious effect on his happiness. They believe that amusements of this sort, but particularly the comic, unfit the mind for the practical performance of the Christian duties, and that as the most pure and substantial happiness, that man can experience, is derived from a fulfilment of these, so they deprive him of the highest enjoyment of which his nature is capable, that is, of the pleasures of religion.

If a man were asked, on entering the door of the theatre, if he went there to learn the moral duties, he would laugh at the absurdity of the question; and if he would consent to give a fair and direct answer, he would either reply, that he went there for amusement, or to dissipate gloom, or to be made merry. Some one of these expressions would probably characterise his errand there. Now this answer would comprise the effect, which the Quakers attach to the comic performances of the stage. They consider them as drawing the mind from serious reflection, and disposing it to levity. But they believe that a mind, gradually accustomed to light thoughts, and placing its best gratification in light objects, must be disqualified in time for the gravity of religious exercise, and be thus hindered from partaking of the pleasures which such an exercise must produce.

They are of opinion also, that such exhibitions, having, as was lately mentioned, a tendency to weaken the moral character, must have a similarly injurious effect. For what innovations can be made on the human heart, so as to seduce it from innocence, that will not successively wean it both from the love and the enjoyment of the Christian virtues?

The Quakers also believe, that dramatic exhibitions have a power of vast excitement of the mind. If they have no such power, they are insipid. If they have, they are injurious. A person is all the evening at a play in an excited state. He goes home, and goes to bed with his imagination heated, and his passions roused. The next morning he rises. He remembers what he has seen and heard, the scenery, the language, the sentiments, the action He continues in the same excited state for the remainder of the day. The extravagant passions of distracted lovers, the wanton addresses of actors, are still fresh upon his mind. Now it is contended by the Quakers, that a person in such an excited state, but particularly if the excitement pleases, must be in a very unfavorable state for the reception of the pure principle, or for the promotion of the practical duties of religion. It is supposed that if any religious book, or if any part of the sacred writings, were handed to him in these moments, he would be incapable of enjoying them; and of course, that religious retirement, which implies an abstraction from the things of the world, would be impracticable at such a season.

The Quakers believe also, that the exhibitions of the drama must, from their own nature, without any other consideration, disqualify for the pleasures of religion. It was a frequent saying of George Fox, taken from the apostle Peter, that those who indulged in such pleasures were dead, while they were alive; that is, they were active in their bodies; they ran about briskly after their business or their pleasures; they shewed the life of their bodily powers; but they were extinct as to spiritual feeling. By this he meant that the pleasures of the theatre, and others of a similar nature, were in direct opposition to the pleasures of religion. The former were from the world worldly. They were invented according to the dispositions and appetites of men. But the latter were from the spirit spiritual. Hence there was no greater difference between life and death, than between these pleasures. Hence the human mind was made incapable of receiving both at the same time; and hence the deeper it were to get into the enjoyment of the former, the less qualified it must become of course for the enjoyment of the latter.

(To be continued.)

As in God there is not only infinity of being but infinite loveliness, so the principle of love in men, though it should expand and increase itself through all eternity, will find in Him all its wants supplied. No other object can supply them, and it seeks no other. But in God it finds all that it needs. It has a home there like no other home. It has no fear of failure in the beloved object; it has no desire of change. It exults triumphantly in the midst of the glories of the Infinite Mind. This is the true point of rest; the soul's eternal rock; the everlasting centre; and it can be *no where else.*—*Upham.*

From "Meditations on Death and Eternity."

A FORETASTE OF HEAVEN.

(Continued from page 21.)

Alas! wherefore have we forgotten the wisdom of our youth? wherefore have we become more full of folly in old age than we were in childhood? Wherefore do we with unpardonable self-deception, instead of seeking our happiness and welfare *within ourselves*, expect it from circumstances that lie beyond us, and which after all only assume, in regard to us, the character with which we ourselves invest them? Why do our thoughts attach themselves with senseless obstinacy to all that is disagreeable, rather than to that which is innocently pleasurable? Why are our hearts no longer so contented as at that time, when we extracted pleasure from trifles? Why is our position not sufficiently exalted, our income not sufficiently large, our apparel, our furniture not costly enough although all are far better than the humble cottage that once satisfied us? Why is it that we are for ever troubled by a secret and never-ceasing anxiety, a restless consciousness of wrong? Why is it that we never enjoy a pleasure without being aware of some admixture of bitterness in it?

Because we have deserted the wisdom that belongs to the age of childhood! Neither the world, nor the people that surround us, have changed since then; the change is in ourselves. We have been untrue to ourselves, and have attached ourselves to outward things as though they could give us back the lost happiness; and we pursue them with blind ardor, yet never feel the bliss of former days. It is not an Angel, but our own vanity, ambition, covetousness, and luxuriousness, our own pride, cunning, envy, and hatred, that have driven us forth from the paradise of youth—"Except ye become as little children," said Jesus Christ, the Wisest of the wise, "ye cannot enter the kingdom of Heaven!"

If, therefore, thou believest the period of thy early youth to have been the happiest of thy life, forgot not why it was so. It depends upon thyself whether the heaven of thy childhood shall spread over thy later days also. Become again what thou wert then: simple, pious, forgiving, loving, content with little, and the foretaste of Heaven which thou then enjoyed, thou wilt again enperience. Thou wilt then understand Jesus, the Wisest of the wise, whose words thou hast perhaps often perused, but without entirely comprehending their deep wisdom.

There are, however, many persons whose happiness in childhood has been disturbed by sickness, by the cruelty of a step-father or a step-mother, or by other misfortunes, and who cannot, therefore, reckon those years among their happiest. But if thou belongest to these, which was the most delightful period of the other portion of thy life? Perhaps that in which thy heart first opened to love, when the privileged day had come, and as youth, or as maiden, thou madest thy first independent step in the world. Thou still rememberest those hours of sweet reverie, thy hopes, thy longings. Heaven and earth seemed to grow brighter under the influence of the inexpressible feelings which then moved thy heart. Thy every thought was devoted to the beloved object. Everything connected with it assumed higher value in thine eyes. A look was enough to make thee happy; the simplest gift was prized by thee above a crown; the first flower received from the hand of thy beloved thou wouldst not have exchanged for the costliest jewel. Thou didst enter a second time the heaven of thy childhood, but with new feelings, with a new spirit. What a Divine halo seemed spread around everything, and how full of noble virtues the beloved object! How often in thy humility thou didst deem thyself unworthy of the love granted thee! How earnestly thou strovest to improve thyself, and to please by higher qualities! How much bliss was there not often in thy sorrow, and how much comfort even in thy pains! What elevated resolves passed at that period through thy soul! How thou didst blush at every vice, at every impure thought and action!

"I, also, was once in paradise!" cry many, in whom the memory of those bygone days is revived. "I was full of happiness! And yet it was no more than a delirium of the imagination, a foolish self-delusion. Too soon, alas! I awoke from my dream, and, when more calm, I perceived that the many perfections I had beheld in the beloved object, either did not exist at all, or only in very small measure."

Yes, such was thy experience; but, nevertheless, those days count among the happiest of thy earthly existence. Where, then, was the source of the bliss that filled thy heart? It was not in the *outer* world—for thou hast just confessed that thou hadst deceived thyself; nay, the heavenly being that thou lovedst was *within* thee, and thou didst paint its image on the outer world. Thou didst love the Perfect, noble duty the grace of goodness, the sublimity of truth—not perfidy, not vain glory, not riches, not rank. Thou lovedst, and thy love lent beauty even to the defects of its object.

The awakening of first love is but a revival of the innocence of youth, and of the reverence for the Divine element in the nature of man! And that Divine element which thou reverest was in thyself, and thou now callest it delusion, because thou failedst to find out of thyself that ideal of every perfection that thou believedst to have discovered within thyself.

Why has thou never since then enjoyed an

equal measure of happiness? Why hast thou cast away with the delusion, the bliss-inspiring love of the divine and the Perfect? Why hast thou not sought the ideal within thyself, since thou couldst not find it elsewhere? Why dost thou not exert thy powers to gain for thyself that rare perfection, that grace of goodness, that sublimity of truth, the conception of which caused thee so much delight? Why dost thou cease to adorn thyself, as before, with nobler qualities in order to please thy beloved? Why dost thou not now, as then, shun everything impure, every vicious passion, every vice? If thou didst thou wouldst still be full of bliss, for the world would honor thee, and the approval of God would raise thee above all the pains of earth. Ah, degenerate man! hadst thou remained true to thy youthful idea of perfection, thou wouldst even to this day enjoy a foretaste of Heaven!

But thou hast been untrue to thyself, to the nobler nature within thee. Thou didst not find in others all the perfections which thou worshipped; and in consequence thou forgottest thyself, thou becamest base and bad as others, perhaps even worse than they. To this, dost thou owe that thy Heaven has fled from thee.

O Lord, my God, Creator of the heavenly bliss enjoyed on earth, I also was once full of bliss, and I enjoyed the foretaste of higher things. Ah! in like manner as Thou gavest it to the first human being, made in thine image. Thou bestowest to this day with inexhaustible bounty a paradise on each earth-born soul, How long he shall retain it depends upon himself. It is his as long as he remains virtuous, as long he does Thy will, as long as he continues to be pure in heart, as long as he does not desecrate the Divine element within himself. But the impure desire for outward happines drives him out of his Eden, and he sees Thee no longer. His eyes are fixed greedily on the goods of this lower world, as are those of the unreasoning brute, instead of being uplifted to the Heavenly gift, as beseems those who are made in Thine image.

A second time the way to the lost paradise has been opened to us by Thee, O blessed One who took pity on the world, Saviour, Divine Teacher, by Thee and by Thy word! Why do we close our ears against Thy voice? The greatest desire of all men is to be perfectly happy; in the days of childhood, and of sweet adolescence, the magic power of virtue affords us a foretaste of the highest bliss—why do we not, O Jesus, truly understand the wisdom in Thy words: "Blessed are the pure in heart, for they shall see God?"

(To be continued.)

THE charitable give out at the door, and God puts in at the window.

For Friends' Intelligencer.

WHAT IS CONSCIENCE?

BY W. H. C.

(Continued from page 23.)

Having now completed our proposed general view of the mental economy, for the purpose of locating the moral sensibilities, we have next to consider the latter, with reference to their specific nature, and their relations to the intellectual and other faculties of the mind.

Under the first head, we would remark that it is usual with writers upon the mind, as in "Upham's Elements of Mental Philosophy," to resolve the moral sensibilities into two classes; which they are pleased to denominate, respectively, "Emotions of moral approval and disapproval" and "Feelings of moral obligation." But this nomenclature is liable to serious objection in some important respects. The words, approval and disapproval, for example, are plainly indicative of intellective action, being representative of certain operations of the judgment, and can, therefore, have no proper application to the emotive states of the mind. The latter, in the cases in question, are, simply, pleasurable or painful feelings which *succeed* acts of moral approval or disapproval by the judging faculties. It may not be easy to find distinctive and appropriate names for the emotions referred to, but their nature is evidently such as is here stated. Moreover, the term applied to the second, and principal class of the moral sensibilities, which occupies the place of the desires in the natural sensibilities, would seem to be too restrictive, as a descriptive appellation. For, it is obvious, from a close inspection of the mental states in question, that they are not limited to simple feelings of moral obligation. If, therefore, one may be allowed, in the discussion of this subject, to turn aside from the beaten track, it does not seem impracticable to improve upon the ordinary method of treating it, and establish for the conscience, a more enlarged sphere of action than is usually accredited to it.

In essaying to accomplish this end, let us briefly examine the natural sensibilities, and see if we cannot discover in their nature some principle which is equally applicable to the philosophy of the moral sensibilities, and thereby establish a rational analogy between them. In the natural sensibilities, love in one or other of its lower manifestations, is found to be the ever present moving cause. Whether we regard the instincts, appetites and propensities, where direct self-love is obviously the ruling impulse, or the affections, benevolent or malevolent, where the same principle of self-love is indirectly manifested, under the more complete forms of conjugal affection, parental affection, filial affection, fraternal affection, friendship, patriotism, sympathy, resentment, peevishness,

jealousy, revenge, envy, hatred, fear, and the like, we can not fail to recognize the presenc eof selfish love as the great motive power of the natural man.

Moreover, we find here, in what is denominated duty to self, a class of obligatory feelings which impel us to self-preservation and gratification, as a paramount law of our being. This law reaches beyond our immediate selves, of course, and covers all who come within the circle pervaded by our self-love.

Of the emotive feelings which precede desire, and enter into combination with the same in the formation of the affections, nothing more need be said in this connection, than to remind the reader that they derive their origin, and in some instances their names, from appropriate qualities in the objects of contemplation which call forth sentient action. They are treated at sufficient length for our present purpose, in a preceding paragraph.

Turning now to the region of the moral sensibilities, do we not perceive there, as a governing principle, the presence of a higher, broader, diviner love, which occupies, relatively, the place of the selfish love in the natural sensibilities? Is there not implanted in the deepest recesses of the human heart, however much as it may, as a general rule, be obscured by a superstratum of selfishness, a supreme love of God and His attributes, and, in a scarcely inferior degree, of all His human creatures, which far transcends in spirituality, the love of the natural affections, and enables us to call God Father, and every man brother? There are few, it is hoped, who will venture to give a negative reply to these interrogatories. Every nation's history gives forth a response in the affirmative. True, all do not worship the Christian's God; but in one form or other, they acknowledge the protection of an over-ruling Deity, and obey an ever-present impulse to love and worship the God of their conceptions. If we are commanded to love God above all else, and every man as our brother, it is reasonable to infer that we are endowed with a capacity for obedience to this command. And where shall we look for it, but in the moral sensibilities or conscience? Certainly, not in the natural sensibilities, where self-love is the ruling principle.

Concerning the "feelings of moral obligation," which *according to the philosophers*, constitute the whole of the second, and principal division of the moral sensibilities, it need only be remarked, that, in like manner as the obligatory feelings referred to in connection with the natural affections, arise from a sense of duty to self, so do the feelings in question originate in a sense of duty to God, and impel us to obey His supreme will, as we, in all cases, understand the same to be.

As to the emotions which are constituent in the moral affections, do they not embrace such feelings as arise from the cognitive action of the mind, in contemplating the Divine Being and His infinite attributes of love, wisdom, truth, justice, mercy, holiness and the like? Do not the emotions of moral liberty, moral sublimity, adoration, awe, reverence, mercy, gratitude and all similar ones, with or without names in our vocabulary, belong to the moral deportment of the sentient nature?

From the comparison, just instituted between the natural and moral sensibilities, it is believed that such an analogy has been shown as will justify their being treated in a similar manner, and the consequent extension of the sphere of the latter, beyond the narrow limits which have heretofore been ascribed to it. There may be, among those who find it difficult to drop opinions once established in their minds, some who will be inclined to object to this novel classification and treatment of the sentient powers; but we trust that such will suspend their judgment until they shall have given to the subject the careful examination which its importance demands.

We now come to the second division of this branch of our subject, viz.: The relations of the moral sensibilities, to the intellectual and other faculties of the mind. In treating of the sentient nature, as a whole, we have already made reference, in a general way, to some of these relations; but it is important that we now make a more particular application of the principles heretofore laid down.

It will be borne in mind, that the sentient state is always preceded by intellective action, and that volition is subsequent to it. That is, first, we perceive, conceive or imagine; then ponder upon what is perceived, conceived or imagined, and judge of its fitness to minister to our self-love, approving or disapproving, as the case may be; secondly, we experience emotions, pleasant or unpleasant, accompanied with desire conforming thereto, and a sense of natural obligation to satisfy the desire; thirdly, if the matter in hand have a moral aspect—and it is difficult to see how it could be otherwise, in any case, since all that we think, feel or do, must be either right or wrong—we again make it a matter of thought, for the purpose of judging whether or not the gratification of the desire raised, would be in conformity with our standard of rectitude, morally approving or disapproving in accordance therewith; fourthly, we experience moral emotions, pleasant or unpleasant, and a conforming desire—which together constitute a moral affection of love to God and our neighbor, accompanied by a sense of obligation to act in obedience to the promptings of the higher love of the moral sensibilities; fifthly, and lastly, we *will*, in the direction of the pre-

ponderating influence of the affections involved: that is, if the impulses of the natural and moral affections are opposed to each other, our will conforms to the stronger; and where both impel in the same direction, the volition will, as a matter of course, be controlled by their joint influence. In applying this formulary of intellective, sentient and voluntary action to the analysis of some of our mental processes, we may find it necessary to make allowance, first, for the difficulty of accurately following the rapid transitions of the mind from one state to another; secondly, for the circumstance, that a formal test of moral quality is often omitted, because of its having been so frequently applied in like cases to the one in hand, that a tacit approval is obtained; thirdly, for the retroactive influence of the sensibilities upon the intellect, by which the action of the latter is often greatly modified; and fourthly, for the fact, that the mental process, as explained, is not in all cases, pursued to the end. For example, under the last head, we may perceive an object without its awakening in the mind any inquiry as to its capability of ministering to our wants, or we may pursue such inquiry without coming to a decision; or the emotion consequent upon such decision, may be too feeble to excite desire—and so on. It is confidently believed, however that the order of the mind's action will, in all cases, be found such as we have just described.

(To be continued.)

From History of Friends, by Samuel M. Janney.

VOL. III. CHAPTER I.

VISIT OF THOMAS WILSON AND JAMES DICKINNOS TO BARBADOES.

In the service of the gospel these two faithful ministers frequently travelled together. They performed many extended journeys through England, Wales and Ireland; and in the year 1691, they embarked for Barbadoes, under a religious concern to visit the meetings of Friends in America. England and France being then at war, and a French fleet cruising in the channel, great apprehensions were felt that they would be captured; but before they sailed, they received, as they believed, a satisfactory assurance of Divine protection. James Dickinson said to his companion, "The Lord has shown me that the French fleet will encompass us on both sides, and also behind, and come very near, but the Lord will send a great mist and darkness between us and them, in which we shall sail away and see them no more."

They set sail from Falmouth, having eighteen ships in company, and in a few days met the French fleet of sixty sail which endeavored to surround them, and fired many broadsides at them. All the English ships, except three, were taken. Their deliverance is thus related by James Dickinson, whose account is corroborated by the journal of Thomas Wilson.

"After all our fleet had struck, and were taken by the French, except our ship and two others, and they were coming up to take ours, about the first hour in the afternoon, a thick fog came on and spread around us, which prevented them in their design; the fog continued for about four hours and then it became clear, and we discovered a large ship to windward from the skirts of the French fleet, which bore down upon us; but before she got up with us the fog came on again and encompassed us about; the night came on and we saw her no more. Then not only ourselves, but all the ship's crew confessed it was the Lord's doings. Next day we espied two ships to leeward, to which we hoisted the English colors, and they answered, being the two of our own company which had escaped the French. And when First-day came, the masters and several of the crew and passengers of the other two ships came aboard ours and we had a meeting on the quarter-deck. The Lord's power was with us, and Truth's testimony was declared amongst them; several confessed thereto, and our hearts were broken in a sense of God's love and wonderful mercies that overshadowed our souls in secret retirement upon the deep ocean. The captain of our ship was a very loving kind man to us."

When they were in the latitude of Barbadoes, a ship to windward bore down upon them, which the captain supposed was a French privateer. He directed his ship to be made ready for action, and ordered the men and passengers to take their stations for fighting; but turning to Thomas Wilson and James Dickinson he said, "As for you I know it is contrary to your principle to fight. The Lord forbid I should compel any man contrary to his conscience! Take your quarters with the doctor." At this the other passengers expressed their dissatisfaction, and the Friends in order to show that they were not actuated by cowardice, took their seats on the quarter-deck. When the ship came up it proved to be an English vessel.

They landed at Barbadoes in the Sixth month, and found a general sickness prevailing. During two months they remained on the Island, and had many meetings, to which the people flocked in great numbers, and the gospel was preached with good effect to the tendering of many hearts. The poor blacks who attended, were much affected, "the tears running down their cheeks and naked breasts." Their service being ended they embarked for New York.

God in Nature.—Ask the world, the beauty of the heaven, the brilliancy and ordering of the stars, the sun that sufficeth for the day,

the moon the solace of the night; ask the earth, fruitful in herbs and trees, full of animals, adorned with men; ask the sea, with how great and what kind of fishes filled; ask the air, stocked with what multitudes of birds; ask all things, and see if they do not, as it were by a language of their own, make answer to thee,—*God made us.—Augustine.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 25, 1865.

School Instruction.—In reviewing the early records of our religious Society, it is deeply instructive to perceive the abiding and persistent concern for the education of the children. When we compare the ample and oft-repeated "Advices" on school instruction, resulting from the exercises of Friends of those days, with the meagre counsel now contained in our Yearly Meeting extracts on this important subject, we might infer it was no longer requisite to extend such care over our members. As, however, by our disciplinary arrangements, the children among us are entitled to the rights and privileges accorded to adult members, it is unaccountable that Society should have become so apparently indifferent to this undeveloped element of strength or weakness.

The opening paragraph of the article on "Schools," in our book of Advices, is nearly identical with the counsel on the subject of "Education," issued by London Yearly Meeting to its members, in 1760. Previous to that time, in 1695–6, it was "Advised, that schoolmasters and mistresses who are faithful Friends, and well qualified, be placed and encouraged n all counties, cities, great towns, or other places where there may be need." Expressions of sympathy and esteem for those "conscientiously occupied in discharging the responsible duties attached to the care of youth," are frequently recorded, and must have been an encouragement to them to persevere in the right fulfilment of their trust.

In the same article, under date 1737, is the following record: "It has been the concern of this meeting from the relation of truth's spreading in foreign countries, that Friends who are of ability, and have the prosperity of truth at heart, would in the education of their children take care, as suitable opportunities and occasions may offer, to let them be instructed in some modern tongues, as French, High and Low Dutch, Danish, &c., that so when they are grown up, they may reap the benefit thereof: and, as it shall please the Lord to dispose and incline them, may be of service to the church." From this it appears, that our early Friends apppreciated the advantages resulting from a liberal education. "Although," as stated in the History of Friends, by S. M. Janney, "a large portion of them were unlearned and illiterate, there were many who were well versed in literature and science," and they have, in a Society capacity, left abundant testimony that they were zealously affected for the best interests of their young people.

In 1816, it is again recorded, "We observe with pleasure the increasing desire manifested by Friends to obtain a guarded and useful education for their children. The reports concerning the schools under the notice of this Meeting, clearly prove that religious care and good order prevail in them, and have yielded us great satisfaction. The improvement of the understanding, and the communication of that knowledge by which it may be more extensively prepared for the service of Him to whom we must all render our account, are duties not to be neglected."

During a period of one hundred and fifty years advices were *repeatedly* issued by the Yearly Meetings to their constituent meetings, urging them to diligence in this important duty.

Why have our records of latter time been comparatively silent on this subject?

Has the necessity for such provision for the "guarded religious education of the children," ceased to be imperative upon us, or have we become indifferent to the needs of our young people in this respect?

In answer to the query of a correspondent, the piece signed "C." was received, but way did not open for its publication.

Married,—on Third-day, the 28th of 2d month, 1865, at the residence of Joshua Russell, near New Market, Md., with the approbation of Pipe Creek Monthly Meeting, James Stabler, of Sandy Spring, to Phebe A. Russell.

Died, at his residence, in Garrisons, Putnam Co., N. Y., on the 24th of 2d month, 1865, Richard Cromwell, in the 66th year of his age. He was a member of the Monthly Meeting of New York, and a minister of the gospel upwards of twenty years. Though requiring the travel of one hundred miles in going to and returning from the meeting to which he belonged, he was a constant attendant thereof; sickness or Divine requiring of duty to other meetings, always accounting for his absence. His illness was brief, but severe; resulting from a scald upon his right hand, which speedily, (from an enfeebled constitution,) exhibited alarming symptoms —requiring amputation twelve days after the occurrence. He had previously suffered much, but with resignation and serenity, his mind clothed with love to his family and friends, near and distant. He survived the operation three days, enabling him to peacefully conclude his temporal concerns, in the full possession of his faculties, furnishing evidences of his soul's welfare. His last expressions, upon being queried how he felt, were "So happy, so happy!" His late public testimonies were felt to be signally owned by the "Head of the church," a legacy of comfort to survivors, and a fresh incitement to follow him, as he followed Christ. H.

——, in York, Pa., on the morning of the 28th P. 2d month, 1865, after a short illness, Hannah of Strickler, wife of David Strickler, and daughter of Joel and Elizabeth Harry, aged 29 years and 3 months. Deceased was a member of Deer Creek Monthly Meeting, Maryland.

——, in Monallen township, Adams county, Pa., on Fourth-day, the 8th of 3d month, 1865, Thomas M'Creary, in the 85th year of his age; a member of Monallen Monthly and Particular Meeting.

——, at Reading, Pa., on the 12th of 12th month, 1864, Margaret T. James, in the 40th year of her age; a member of Exeter Monthly Meeting.

The Blessing of Sorrow.—We must be smitten with the rod of God; but in the midst of judgment God remembers mercy, and makes the rod to be medicinal, and like the rod of God in the hand of Aaron, to shoot forth buds and leaves and almonds, hopes and mercies, and eternal recompenses in the day of restitution.

Jeremy Taylor.

(*An Extract from H. B. Stowe's "Chimney Corner," in the "Atlantic."*)

Fault-Finding.—The first fox that I mean to treat of is, Fault-finding,—a most respectable little animal that many people let run freely among their domestic vines, under the notion that he helps the growth of the grapes, and is the principal means of keeping them in order.

Now it may safely be set down with a margin that nobody likes to be found fault with; but everybody likes to find fault when things do not suit them.

Let my courteous reader ask him or herself if he or she does not experience a relief and pleasure in finding fault about or with whatever troubles them.

This appears at first sight an unevenness in the provision of Nature. Generally we are so made that what is a pleasure to us to do, it is a pleasure to our neighbor to receive. It is a pleasure to love; it is a pleasure to be loved; a pleasure to admire; a pleasure to be admired.

It is a pleasure to give and a pleasure to receive. It is a pleasure also to find fault, but *not* a pleasure to be found fault with. Furthermore, those people whose sensitiveness of temperament lead them to find the most fault are precisely those who can least bear to be found fault with; they bind heavy burdens and grievous to be borne, and lay them on other men's shoulders; but they themselves cannot bear the weight of a finger.

Now the difficulty in the matter is this: there are things in life that must be altered. Life must be a constant series of erasures and amendments; for things to be altered, they must be spoken of to the people whose business it is to make the change. This it is what opens wide the general door of fault-finding to well-disposed people, and that gives them latitude of conscience to impose on their fellows all the annoyances which they feel in their own minds. The father and mother of a family are fault-finders, *ex officio:* and to them flow back the tide of ever separate individual complaints in the circle, till often the family air is chilled and darkened by a drizzling Scotch mist of complaint. Very bad are these mists for grape-vines, and produce mildew in many a fair cluster.

Saddest of all sad things is it to see two dearest friends employing all that peculiar knowledge of each other which love has given them only to harass and provoke; thrusting and piercing with a certainty of aim that only past habits of their confidence and affection could have put in the power, wounding their own hearts with every deadly thrust they make at the other, and all for such inexpressibly miserable trifles as usually form the openings of fault-finding dramas.

For the contentions that loosen the very foundations of love,—that crumble away all its fine traceries and carved work,—about what miserable, worthless things do they commonly begin,—a dinner underdone, too much oil burned, a paper torn, a waste of coal or soap, a dish broken,—and for this miserable sort of trash, very good, very generous, very religious people will sometimes waste and throw away by double handfuls the very thing for which houses are made and coal burned, and all the paraphernalia of a home established, they will throw away their *happiness*. Better cold coffee, smoked tea, burned meat, better any inconvenience, any loss, than a loss of *love*, and nothing so surely burns away love as constant fault-finding.

For fault-finding once allowed as a habit be-

tween two near and dear friends comes in time to establish a chronic soreness, so that the mildest, the most reasonable suggestion, the gentlest implied reproof, occasion burning irritation, and when this morbid stage has once set in, the restoration of love seems well-nigh impossible.

For Friends' Intelligencer.

WAR.

I well remember a conversation with a beloved parent a short time before his decease concerning war. How he counseled his children and enjoined them to stand firm in the day of trial to the noble testimony of the Society of Friends, of which he was a consistent member. He may have foreseen the coming storm, so soon to burst upon us. Little did I think that in a few short years, war, with all its horrors, would reign throughout the land. But it came, and everything in the outward world was excitement. I was drawn into the vortex, and for a time was led astray; but I have asked forgiveness of Him, who alone hath the power to grant it. And I have felt a concern that we may be true to the principle of peace, which I believe to be the only true one, and which remains the same to-day as ever. With feelings of deep regret, I feel bound to say that I have not found, from some older members of the Society, that encouragement to stand firm to our profession, so necessary to strengthen the wavering. And I have been almost ready to exclaim, whither are we drifting—are we to throw to the four winds, the testimony for which our forefathers suffered—are we to cast into oblivion the blessed testimony of peace on earth and good will to all men?

If so, let us proclaim it to the world, that none may be deceived. Oh, that we may return and seek aid of that Divine power, which alone can save. To the younger members of Society—especially those under the law of the land, liable to military duty—I would say, attend faithfully to the convictions of right within you own breasts; put your trust in God, he will guide and direct you, and all will be well. B.

Marlborough, 3d month 9th, 1865.

THE SPARROW.

Sparrow, sparrow, under the tree,
Building your nest so merrily—
How do you pass your life away?
Is it one summer holiday?

The sparrow replies—"Mid scented flowers
My mate and I spend the summer hours,
Our little nestlings tend and rear,
And feel no sorrow and no fear."

But when the cloud sweeps over the hill,
When the rain is cold and the wind is shrill,
And the forest branches wave on high,
Who shelters your nest till the storm goes by?

The sparrow replies—"He who said of old,
Two sparrows are for a farthing sold,
Yet not even one to the ground shall fall
Unmarked by the eye that watches all."

C. E. B.

From the Evening Bulletin.

The following lines are the last production from the pen of the late Edward C. Jones.

LYRICS OF THE ORIENT, NO. 5.

BY EDWARD C. JONES, A. M.

GO TO THE MART AND BUY.—From the Arabic.

"Roh ila ala sook."

Fast by the gates of Paradise,
Rises a dome of pearl,
Where truth in gorgeous colors dressed,
Her standard can unfurl,
And heaven's own sunlight gild her ware,
Exposed for sale, with fairy care.

What will it cost, the truth to buy?
Control of passions dire.
Within the crucible must lie
Whate'er is purged by fire,
Till Reason, in her molten gold,
Allah's own features can unfold.

What will it cost, the truth to buy?
The silence of the cell.
To life's most crowded fantasy
The soul must say farewell;
And coy abstraction's dun retreat
Be worn by ever pacing feet.

What will it cost, the truth to buy?
The scornful look of time.
The javelins, from hate that fly,
Must make thy faith sublime.
Like palm-tree over shrub, must be
Thy calm but certain victory.

Come to the wide bazaar in faith,
Not to inspect, but pray;
And, as our holy prophet saith,
Take some pure gem away,
Polished and cut and flashing light
Upon misfortune's sombre night.

Thy heart will have an even beat,
When such a merchant thou;
Acacias will perfume thy feet:
And glory robe thy brow.
For through the dome of wisdom lies
Man's only road to Paradise.

"THE E'EN BRINGS A'HAME."

Upon the hills the wind is sharp and cold,
The sweet young grasses wither on the wold,
And we, O Lord! have wandered from thy fold;
But evening brings us home.

Among the mists we stumble, and the rocks
Where the brown lichen whitens, and the fox
Watches the straggler from the scattered flocks;
But evening brings us home.

The sharp thorns prick us, and our tender feet
Are cut and bleeding, and the lambs repeat
Their pitiful complaints—oh, rest is sweet
When evening brings us home!

We have been wounded by the hunters' darts ;
Our eyes are very heavy, and our hearts
Search for thy coming ; when the light departs
At evening, bring us home.

The darkness gathers. Through the gloom no star
Rises to guide us. We have wandered far—
Without thy lamp we know not where we are :
At evening, bring us home.

The clouds are round us, and the snow-drifts thicken ;
O thou, dear Shepherd ! leave us not to sicken
In the waste night, our tardy footsteps quicken :
At evening, bring us home.

—*Frazier's Magaizne.*

THE Light is not the natural conscience, nor the natural reason of man, but it is the Divine power that quickens the conscience and gives spiritual perception. The mental faculty by which we perceive the light of Divine Truth is improved by exercise and impaired by abuse, but the light itself does not change, for God is one and the same, "yesterday, to-day, and forever."—*Penn.*

EXTRACTS *from an address, delivered by* MARY GREW, *before the Philadelphia Female Anti-Slavery Society.*

(Concluded from page 29.)

To present a full record of the progress which the Anti-Slavery cause has made during the last year, would be to write the history of a nation in its political, social and religious life. That renovating process, working steadily in the nation's heart, reveals itself everywhere around us. We hear it in the new inspiration which the pulpit has caught; we read it in the strange and welcome utterance of the press; we feel it in the atmosphere which pervades every social circle and every public assembly. Since our last anniversary, the dying hand of slavery has loosed its grasp of the judicial sceptre of the nation; and the angel of liberty holds and guards it now. Beneath that sceptre a black man stands an accredited lawyer in the Supreme Court of the United States.

In our last Annual Report we recorded the fact, that we had memorialized the Legislature of our own State against the adoption of a measure, proposed in that body, to prevent the immigration of colored persons into the State. He would be a bold man who would now dare to propose such a measure in the Legislature of Pennsylvania. The citizenship of the black man is asserting itself; and his rights are demanding the respect so long denied them. Our National Government has wisely ceased to aid schemes for colonizing a useful class of its own citizens; and has justly determined that the protection of its passports shall extend over the colored man, equally with the white. The events which have startled and gladdened our souls during the past year, when contrasted with the condition of this nation four years ago, exceed the enthusiast's wildest dream of progress. Looking down the vista of those four years, what eye could have seen the jubilant celebrations of the First of August, in the city of Washington, and on the soil of South Carolina? What ear could have heard the voice of a Vice-President elect of the United States, saying to the assembled slaves of Nashville, "With the past history of the State to witness, the present condition to guide, and its future to encourage me, I do hereby proclaim freedom, full, broad, and unconditional, to every man in Tennessee." What ear, listening ever so intently, could have caught the strange sound of the voices of slaves suddenly made free,—of an outcast race which had suddenly found a home, as they burst into rapturous song:

"*My* country! 'tis of thee,
Sweet land of Liberty,
Of thee I sing."

The care which the nation, in the midst of its mortal struggle, is bestowing upon its Freedmen, is indicative of moral growth. We hail with joy the recent act of the Government which has invested Gen. Saxton with complete control of the affairs of the Freedmen in all the Port Royal Islands, "and thirty miles inland, and all the coast of Georgia and Florida in our possession." The fact that the superintendence and government of these newly emancipated slaves is committed to such men as Gen. Saxton and Reuben Tomlinson, whose fidelity to the interests of the colored race is well proven, is surely some evidence of a national purpose to execute justice, long delayed. And not only through the Government, but directly from our citizens, has sympathy and aid been extended liberally to these rescued victims of tyranny. From the North, and East, and West, have these offerings come, not only in large gifts of money, but in the richer gifts of self-sacrificing missionary labor. On many a plantation where, lately, the slave toiled in ignorance and fear, now sit his friends and teachers, who have left their Northern homes to devote themselves to the arduous labor of his intellectual and moral training. Men and women, in the freshness of youth, in the strength of riper age, have given themselves to this work with zeal and alacrity worthy the high mission. Among these are many new friends of the slave, and many who espoused his cause long ago, and faithfully adhered to it through its dark days. Some of our own fellow-laborers have entered this new field, and are diligently and faithfully performing the duties of superintendents or teachers in the South, or filling important posts in Freedmen's Associations in the North.

Corresponding to the moral progress of the State, do we find the progress of the Church. Doors at which enslaved millions long knocked

in vain, are opened to them now; pulpits, long silent, eloquently plead their cause; and ecclesiastical bodies no longer riven by anti-slavery discussions, admit their claims, and demand justice in their behalf. The General Conference of the Methodist Church, which assembled in this city in May last, amended its general rule on Slavery, so that it should forbid all slaveholding, or buying or selling slaves, by the members of that Church. This amendment was adopted by one hundred and ninety-eight affirmative, against eight negative votes. Churches of other denominations throughout the North, have also, by their utterances proved that in the light of our Revolution, they have read their past delinquencies and their present duties.

Bright shines the star of hope on our new year. *All* is not yet won for freedom; but each day, dawning with new victories, foretells the swift approaching hour when American Slavery shall give up the ghost. Illinois, Maryland, Rhode Island, Massachusetts, West Virginia, Pennsylvania, New York, Michigan, Missouri, Maine, Ohio, and Virginia have ratified its doom.*

All honor to Maryland, who so recently washed her robes, and received her consecration at the altar of liberty! Her eager hand was the first to seize the pen to sign this death-warrant, though while, with unwonted fingers, she slowly traced the lettars, Illinois followed quickly, and first completed her signature. With hope and faith, and joy and gratitude, we wait for the last.

Quickly upon the footsteps of emancipation have followed the "fruits of righteousness" promised to those who execute justice towards the oppressed. In Louisiana, a common school system, that great educator of a free people, is established; in Missouri, this blessing is extended to a class of its children hitherto denied it; and a steady stream of immigration is pouring into Maryland, to enrich her population, and "build her old waste places."

The danger to the nation which is now to be feared and avoided, lies in the path of reconstruction. The madness of the slave power, which sought the overthrow of the Government, and which accomplished the secession of ten States from the Union, has armed the nation with weapons for the defence and maintenance of liberty, which it has not before possessed since the adoption of our Federal Constitution. These ten States are asking, or will soon be asking, re-admission to our Union; and the voice of the people, through the Congress of the United States, will prescribe the conditions of their return. Once before in the history of this nation, its representatives assembled solemnly to deliberate and decide upon conditions of Union, and to seal the destinies of coming generations. Sitting in judgment upon Slavery, holding its doom in their hands, they did not execute its death-sentence; but, for the sake of peace, of conciliation, of Union, they gave it what they regarded as a short lease of life. The terrible consequences of their fatal mistake have culminated in the tragedy of our civil war. To-day, the Providence of God gives the nation another opportunity to decide this momentous question, and to retrieve, partially, the mistakes of the past. With the lessons of eighty years to warn and guide them, with the consciousness that the extraordinary power which resides in the Federal Government to-day, will soon pass from it, perhaps never to return, will they repeat the error of the fathers, and fail to establish universal liberty, and hedge it about with every possible defence? If they have read those lessons, if they are not deaf to the voice of God in his warnings, and insensible to the mercy which gives them this opportunity of salvation, they will require of every revolted State which would return to this Union, a form of State Government which shall secure, by his own right of suffrage, the liberty of the black man. Only with this weapon in his hand can he be safely left in a community of proud, defeated tyrants, so recently his masters. Now, the United States can protect him with its military power. The moment that those revolted States are admitted into the Union, he must pass under the control of their governments, and the shield of Federal authority can no longer come between him and the cruel oppression which, in countless forms, they may inflict, without reducing him to chattel slavery. In enfranchising a race, in restoring the liberty it has so long wickedly withheld, the nation is surely under the highest obligation to restore with it that safeguard of freedom which it regards as so necessary to the protection of its white citizens. In its hour of repentance and restitution, a noble and generous people would hasten to offer every atonement in its power, and would mourn over the impossibility of full reparation.

* Since the presentation of this Report, Indiana, Nevada, and Wisconsin, have ratified the amendment.

LOSS OF APPETITE IN SPRING.

The decline of appetite in spring is not the symptom, or effect of disease; it is, as it were, the wise forethought of a sleepless instinct which puts out its blind feelers ahead to clear away danger. Instinct, that wonderful, impalpable thing, the agent of Almighty power, the instrument of love Divine; its lesson is, that the body does not require so much food, hence the desire for it is taken away; and if men could only be induced to read that lesson aright

to practice it by simply eating according to the appetite, by not going to the table if they did not "feel like taking anything," and then resolutely wait until the next meal, and at no time eating an atom, unless there were a decided desire for it, if such a course were judiciously pursued, the spring time would be to us a waking up to newness of life as it is to the vegetable world. But instead of thus co-operating with our instincts, "we take something," bitters, pills, anything that anybody advises as good for "whetting up the appetite."

It acts like a charm, we speak loudly in its praise, and a dozen more are induced to follow the example. But soon the bubble bursts. Nature was only drugged, her voice was hushed only to wake up a little later to find her ward prostrated by serious, and as to old persons often fatal sickness. To avoid spring diseases, then, abate the amount of food eaten at least one-third, and work or exercise with a proportionate deliberation.—*Dr. Hall.*

From the London Times.

THE STORM IN INDIA.

It is only by slow degrees that we are beginning to understand the power of the storm which swept over the Bay of Bengal on the 1st of November. The most imaginative of men has a difficulty in accepting an experience different from his own, and, just as the King of Siam disbelieved in ice, so are Europeans incredulous about the natural phenomena of the East. After the first shock we rapidly persuaded ourselves that the accounts of the cyclone were unduly exaggerated, and we looked upon the narrative of its fury as an example of Asiatic hyperbole. Later accounts have shown that the earliest details were indeed inaccurate, but they were inaccurate only in understating the effects of the storm. The trustworthy reports of English residents have convinced us of the fearful reality of the disaster which visited the coasts of Bengal and Madras, and incredulity is silenced before the statistical returns of office investigators.

The art of the rhetorician is not needed in describing such a catastrophe as the cyclone of November. The simple narrative of Defoe has more effect on the mass of men than the most highly colored pictures of poets, and even than the philosophic realism of Thucydides. But bit by bit the truth is revealed, and the horror of the scene is at last realized by all. Sixty thousand persons were destroyed by the immediate consequences of the storm of November, and a vast number have met a slower death through its later influence. Sixty thousand was the number estimated to have been killed by the earthquake at Lisbon on another All-Saints' Day, a century ago. Nor was the proportionate destruction less than it was then. In the Islands of Saugor out of 8,200 persons but 1,200 have been left. The remaining seven thousand passed, in less than an hour, out of existence. All along the eastern coast of the Indian peninsula went wind and storm fulfilling His word. It was the time of spring tides, and under the influence of the hurricane the sea rose to an unexampled height. Up the course of the Ganges the wave rushed, overwhelming the villages on the banks, and leaving the few who survived the flood to perish for want of food; their grain rotted and their crops were destroyed by the salt water, and they had no resource but to die. But the scene of the greatest disaster appears to have been Masulipatam, about half way down the coast. The town lies a little to the north of one of the mouths of the Kistna, on the plain which stretches from the Kistna to the Godavery. The mud which has for ages been washed down these rivers has formed a district a little above the level of the sea. In the wet season it is overflowed by the freshets of the Kistna, and it requires at all times to be protected from the ocean by sea walls and dikes. The Dutch, who first settled at Masulipatam, probably saw in its situation something which reminded them of Holland, and congratulated themselves that the single good anchorage on the coast was close to such a flat and fruitful plain. But the qualities which appeared to them advantages made Masulipatam an easy prey to the storm. The cyclone rushing across the Bay of Bengal, fell upon the spot which was least prepared to meet it. The centre of the hurricane passed within a mile of the devoted town at 10 P. M. on the first of November, in a night of utter darkness. Amid the storm of wind a tidal wave, thirteen feet higher than the highest tide mark, surmounted sea-walls and dikes, and poured over the whole of the surrounding country. For an hour the water rose and covered nearly eight hundred square miles of the plain, and when it retired, at 11, the work of destruction was done. The plain for eighty miles along the coast, and from nine to ten miles inland, had been submerged, and in one place the storm-wave had reached a spot seventeen miles from the shore. We can only feebly picture to ourselves the desolation of the scene. The low-built houses of the natives had been washed away, and those which might have reached above the wave had been blown down by the fury of the storm. The fiercest powers of the natural world were at work, and in the darkness of night there was no escape possible, whatever might have been done in the light of day. Whole villages were entirely destroyed; their inhabitants were drowned, their cattle were lost, their crops were buried beneath a thick deposit of mud and sand. To have been the sole survivor of such

a calamity was, perhaps, a more cruel fate than to have perished with kinsfolk and friends. When help came from Madras, those who brought it witnessed a sight which they will not easily forget. The mud banks were full of unburied corpses in every possible attitude, combining the grotesque and the horrible. Side by side lay one whom despair had reduced to abject resignation and another whom it had driven to wild defiance. Half the town was in ruins; fallen trees, drift, the ruins of houses, and deep pools of salt water made streets and roads impassable. Huge barges had been carried into the centre of the town and masses of solid masonry rolled, boulder-like, distances of sixty and seventy yards. The first impression of those visiting this city of death was sufficiently awful, but when after a while the tale of destruction was reckoned, it was seen that the first horror had fallen short of the reality. In fort and town one-third of the inhabitants had perished. A thousand were drowned in the fort, and fifteen thousand in the town, and in the surrounding villages twenty thousand more had met their death. In one Brahmin village on the outskirts of Masulipatam, seventy only remained alive out of seven hundred. For a single night, or rather for a single hour, the destroying angel had been at work, and when he finished it was as if the life of man and the life of nature had both been effaced. Beneath the sweep of his wings the prosperous plain had become desolation, and the fruitful villages tenantless.

There is a wild legend of the Breton coast which may serve to illustrate the different temper in which English and Hindoo have met this great calamity. An adventurous Frenchmen resolved to reclaim a marsh occasionally exposed to the irruptions of the sea by building a sea wall without it and draining the land thus enclosed. An old Breton warned him not to attempt the impious enterprise; the limits of sea and land were fixed by Divine command, and man could not gainsay it. The Frenchman persevered, reclaimed the land, and within a year or two reaped an excellent harvest, and asked the old man what had become of his warnings. "The end is not yet," said the Breton. The next week the harvest-feast was celebrated, and at a late hour host and guests retired weary to their beds; but so runs the Breton tale, in the night the storm arose, and in the morning sea wall and farmstead, barns, and cultivated field had entirely disappeared. The Celtic feeling of passive submission out of which the legend grew appeared among the natives of Masulipatam. A more energetic people might, indeed, have been cowed by the awful exhibition of force from which they had suffered. The survivors were overwhelmed by this disaster, they bowed in resignation to the stroke they had received, and for a time there was a danger lest the unburied dead, the salted wells, and the damaged grain would produce diseases which would carry off those who had escaped the first disaster. Fortunately there were Anglo-Indians at hand with better counsels. To them, as to any other Englishman, disorder is a thing to be remedied, and with timely assistance from Madras they set to work. Nutritious food was forthcoming and supplemented by careful sanitary measures. Parties of Sepoys, police, and hired coolies, directed by European energy, went through the town and district collecting and burying the dead, while others were set to work in clearing out a canal so as to obtain a supply of water partially free from impurity. After a time, as the numbers unburied were reduced, it was found possible to burn the corpses which were left, a thing at first impossible from the mere absence of fire wood, and those who were first buried hastily were more carefully covered. The natives took heart at the sight, and, through the infection of European energy, joined in the work. We are warranted in saying that these exertions have probably saved the town from a fearful epidemic. Amid the horrors of the catastrophe which visited Masulipatam, the manner in which the British residents strove to counteract the evils which might have followed in its rear is a source of true consolation. Collector and sub-collector, the officers of the Sepoy regiment quartered in the fort, and of the engineers, and Anglo-Indians of every quality, assisted in the work. The spectacle of their resolution and forethought, their promptness in preventing new, and their zeal in mitigating foregone disasters, is an instance of true submission to the Divine commands—not in acquiescing in the disorders attendant upon a natural convulsion, but in seeking to make the whole earth fruitful and meet for the sustenance of man.

A GREENLAND HOUSE.

We lately met with a description of a Greenland house for winter use, and of the tent used in summer, which may interest our readers. It was given by a missionary who had often seen these habitations. The walls are built of stones, without mortar, but with the crevices stuffed with moss. The roof is built of drift-wood—that is, wood which floats on the sea, and is driven, often from distant countries, to the shores of Greenland, by the waves. It is covered with moss, over which earth is spread. Round the sides are low wooden benches, which, as well as the floor, are covered with sealskins, and serve for seats and sleeping places. In the middle of the house is a table, on which stands a lamp of

seal's blubber—a kind of oily fat. This lamp not only gives light, but warms the house, and is used for cooking. Day-light, when there is any, is admitted by a window, made of the intestines of the seal, which are thin and nearly transparent, something like a bladder. It is very cold in Greenland, and the floor of the house is therefore sunk some feet deep in the earth. The way into the house is through a passage so low that people are obliged to creep along it. In such a house a whole family resides. Sometimes there are even several families in one house. So many people, with several smoky lamps burning make the house very close and unpleasant to a European. Yet the missionaries often pass delightful hours in these houses, speaking with the people of our Saviour. God does not look at the outward appearance, but at the heart. He is nigh to them that call upon him in truth, however poor they may be.

In summer, the Greenlanders live in tents, which are constructed in less time than even the winter houses. A spot is marked out on the earth with stones, within which poles (sometimes the oars of a boat) are set up, with their tops meeting in a point. Over these skins are spread, and the ground is covered with warm furs, on which the Greenlanders lie down to sleep. If a missionary is travelling with them, he has a sleeping bag, made of skins and lined with warm fur. Into this he creeps by way of going to bed.—*Miss. Reporter.*

THE GARDEN SPIDER.

BY WILLIAM KIDD.

Not long since I had an opportunity of watching the movements of that beautifully marked and sagacious creature, the Garden Spider(*Eperia Diadema*). I had risen early to enjoy the pure autumnal morning air; and on going into the garden, there was my little artificer busily at work constructing his ingenious palace of silk. I selected "one" from at least a hundred others.

Few persons can boast of having seen the garden spider at the commencement of his operations. They work either in the night, or very early in the morning. I contrived, however, to see the architect ere he had entirely finished his outworks, and was indeed delighted at the wonderful sagacity of his calculations. He planned and executed at the same time. There was no guess work; everything was done on mathematical principles of exactness.

His ropes, ladders, and scaffold, being adjusted and fixed, and their strength thoroughly tested, the next step was to proceed with the internal arrangements. These consisted of a series of concentric circles, in the formation of which the most consummate art was manifested. There was no scamping of the work, no undue haste to get the job done—all was methodical and business-like. It was worthy an extra hour's patience to note how the little creature labored with one of its pectinated claws to stretch the lines, as it proceeded to their extreme limits, fastening every joint as it went on with minute globules of viscid gum. The radii of the circles, too, how artistically and precisely drawn!

The house spider's net or web, is composed of one kind of silk only. The garden spider uses *two* kinds of silk in his operations. That which is employed in constructing the radii is *not* of an adhesive nature; but the reverse is the case with the silk used for the concentric circles; consequently, it is by these last that the prey is secured.

To watch the completion of this very beautiful piece of architecture, devised and accomplished in little more than an hour, was an infinite treat. Leaving the workman to carefully examine the details, and enjoy his breakfast, for which he seemed amply prepared, I went in doors to set him an example.

On paying him a second visit, he was seen comfortably and boldly stretched out on the centre of his mansion, head downwards. He had *not* breakfasted, but was evidently expecting company. Having witnessed his gigantic labors, a thought suggested itself that I should assist in providing the company.

Accordingly, a wasp which found its way in at the window was struck down. Picking it up with the end of a pair of partially-closed scissors, I took up my position in front of the web. The eyes of the spider, it would appear, are so constructed as not readily to discern *large* objects, unless when in motion. My presence, therefore, was quiet unheeded. I had frequently noticed this curious fact on former occasions.

Presenting the wasp at the end of the scissors, his majesty first regarded it with fear, then with a feeling of hungry delight. His first impression was to run away from it, which he did. But as it was not quite dead, and was struggling, he evidently feared it might break away, and so escape altogether. Returning, therefore, he surveyed his prey, as if doubtful how to manage him, for he unmistakably dreaded his sting.

Herein was seen the sagacity, instinct, or reason of our hero. Placing one toe on the head, and another on the lower part of the wasp's body—avoiding the sting in the most masterly manner—in the stretched-out position he turned several somersaults with him, and fairly doubled him up in his web, encasing him so firmly in his toils of new spun silk that his death was immediate. He then dragged him up to a snug little apartment over-arched by ivy, and there he sucked the juices of his body.

LIGHTER USES OF SPEECH.—There is much speech whose office is to refresh the sense of fellowship. It will not make a good leading article, but the leading article which subserves equal uses is not to be contemned. So much are men empowered by each other, that any careless and kindly chat that gives them the sense of cordial nearness, gives also warmth and invigoration. Better than most ambitious conversation is the light, happy, bubbling milk, which means at the bottom simply this: "We are at home together; we believe in each other." Words are good, if they only festoon love and trust. Words are good, if they merely show us that worthy natures do not suspect us, do not lock their closets when we are in the house, do not put their souls in dress costume to meet us, but leave their thoughts and hearts naked in our presence, and are not ashamed. Be it mine sometimes to sit with my friend when our nearness and unity of spirit are felt by us both to be so utterly eloquent, that without we forbear to set up any rivalry to them by grave and meditated speech—observing, it may be, a falling leaf toyed with by the wind, and speaking words that drop from the lips like falling leaves, and float down a zephyr that knows not which way to blow. Some of the sweetest and most fruitful hours of life are those in which we speak half articulate nothings, merely airing the sense of fellowship, and so replete with this sense of vital intimacy that we have room for nothing more.—*D. A. Wasson, in Atlantic Monthly.*

HE that through the law of grace, is freed of the law of the letter, is not set free from the law, that thereby he may have opportunity and liberty to live to sin and himself; but that he may thereby live unto God.—*William Dell.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $10@10 50. In Rye Flour and Corn Meal no transactions are reported.

GRAIN.—The Wheat market is feverish, and there being no demand either for milling or exportation, prices are entirely nominal. A small sale of Rye at $1 60. 3000 bush. Yellow Corn sold at $1 30@1 40, but buyers now refuse to pay these figures. Oats are held at 86@88 cents, but without sales; 85c. was bid. In Barley and Barley Malt nothing doing.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada, 3d mo. 11, 1865.

MARRIAGE CERTIFICATES, by FRIENDS' CEREMONY; (will answer where one party is not a member,) and filled up in a beautiful manner, specimens of which may be seen. Also Wedding Cards and Invitations, either engraved, printed, or written, in superior styles, with box for the Certificate. and envelopes of the finest quality. for the Cards, all of them sent by mail, if requisite. T. E. CHAPMAN, No. 5 South Fifth Street.
12t. 325.610. v s n.

TRUMAN & SHAW, Hardware Dealers, No. 835 Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application.
3. 25, 50t. omv.nz Pa, Fre.

THE "OSWEGO INSTITUTE" FOR SALE OR TO LET. The subscriber offers to sell or let the property known as the Oswego Institute, situated at Oswego Village, Duchess county, N. Y., 12 miles east of Po'keepsie. It is within a few rods of Friends' Meeting house, in a pleasant and healthy portion of the country and has previously received a full share of public patronage. The buildings are in good repair, and fitted up throughout to accommodate about forty boarders.

It will be disposed of with furniture and school fixtures, if desired, offering a rare opportunity now for any one wishing to engage in the business. For further particulars address the subscriber at Oswego village P. O., or enquire at his residence, three miles west of the Institute.
3. 11, 4t, 4. 1. DV. F N.) ANDREW A. SKIDMORE.

LAND AGENCY.—Jonathan Tylor offers himself, in connection with his other business, as a Land Agent for the Society of Friends and others, who may want to purchase lands within the limits of the Southern quarter. He is well acquainted with most of the Friends belonging to this quarter, and much of the lands near its particular meetings. Northern Friends and others who may wish to purchase lands amongst us are particularly invited to this advertisement, and if they wish to come and see said lands by the way of Philadelphia, should take the morning train from Broad and Prime streets to Harrington, Delaware, then the stage, which runs daily to Denton, where they may enquire for J. Tylor, who will give every facility in his power to enable them to go about and see the lands for sale, and make selections that they may wish to purchase. Address

J. TYLOR, Denton, Md.

References.—J. C. Turnpenny, corner 10th and Spruce, Phila.
Dillwyn Parrish, 1017 Cherry street, Philadelphia.
J. Jamison, 66 and 68 N. Water street, Phila.
J. Pearson, 119 Light st. Wharf, Baltimore.
3. 11, 12t, 5. 27, F. W v. N z.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.
Workmen sent to any part of the country, at city rates.
SAMUEL F. BALDERSTON & SON,
No. 902 Spring Garden Street, Philada.
3. 11. 12t. 5. 6. x n z d.

SPRING TERM OF CONCORDVILLE SEMINARY, on the Philadelphia and Baltimore Central Railroad, 20 miles west of Philadelphia, will commence 3d month 21, 1865, and continue Twelve Weeks, to 6th month 9th. For Particulars, address
JOSEPH SHORTLIDGE, or AUGUSTUS C. NORRIS,
2.4. 8t. 325. e.m.n. Concordville, Delaware Co., Penn'a.

CHESTER VALLEY ACADEMY, at Coatesville, Chester County Pa. The Spring Term of this Institution will commence on the 27th of Third month, and continue 12 weeks.
Price for this Term, $60. J. K. TAYLOR, *Principal.*
2 mo. 18, 12t. 415 f. x. n.

THE UNDERSIGNED informs his Friends, that he has taken the STORE, No. 107 North 4th Street, above Arch, where he will keep a good assortment of CLOTHS, CASSIMERES & VESTINGS, which he will make to order, and in good style, at reasonable prices; particular attention given to Friends' clothing.
2d mo. 18, 1865. 13t. 513. F. I. v. P. WM. HAWKINS.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

PRINTED BY MERRIHEW & SON,

BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, FOURTH MONTH 1, 1865. No. 4.

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COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO

EMMOR COMLY, AGENT,

At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.

Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 35.)

The Quakers, ever since the institution of their society have abandoned the diversions of the world. They have obtained their pleasures from other quarters. Some of these they have found in one species of enjoyment, and others in another. But those, which they particularly prize, they have found in the enjoyment of domestic happiness; and these pleasures they value next to the pleasures of religion.

"Domestic happiness, thou only bliss
Of Paradise, that has survived the fall!
Thou art the nurse of virtue—In thine arms
She smiles, appearing, as in truth she is,
Heav'n-born, and destin'd to the skies again.
Thou art not known, where pleasure is ador'd,
That reeling goddess, with a zoneless waist
And wandering eyes still leaning on the arm
Of Novelty, her fickle, frail support;
For thou art meek and constant, hating change.
And finding, in the calm of truth-tried love,
Joys, that her stormy raptures never yield.
Forsaking thee, what shipwreck have we made
Of honor, dignity, and fair renown!" *Cowper.*

But if the Quakers have been accustomed to place one of the sources of their pleasures in domestic happiness, they may be supposed to be jealous of every thing that appears to them to be likely to interrupt it. But they consider dramatic exhibitions, as having this tendency. These exhibitions under the influence of plot, dialogue, dress, music, action, and scenery, particularly fascinate. They excite the person, who has once seen them, to desire them again. But in proportion as this desire is gratified, or in proportion as people leave their homes for the amusements of the stage, they lose their relish, and weaken their powers, of the enjoyment of domestic society: that is, the Quakers mean to say, that domestic enjoyments, and those of the theatre, may become, in time, incompatible in the same persons; and that the theatre ought, therefore, to be particularly avoided, as an enemy, that may steal upon them, and rob them of those pleasures which experience has taught them to value, as I have observed before, next to the pleasures of religion.

They are of the opinion also, that dramatic exhibitions not only tend, of themselves, to make home less agreeable, but that they excite a craving for stimulants, and, above all, teach a dependence upon external objects for amusement. Hence the attention of people is taken off again to new objects of pleasure, which lie out of their own families, and out of the circle of their friends.

It will not take much time to show that the Quakers have not been mistaken in this point. It is not unusual in fashionable circles, where the theatre is regularly brought into the rounds of pleasure, for the father and the mother of a family to go to a play once, or occasionally twice, a week. But it seldom happens, that they either go to the same theatre, or that they sit together. Their children are at this time left

at home, under, what is considered to be, proper care, but they are probably never seen again by them till the next noon; and perhaps once afterwards in the same day, when it is more than an even chance, that they must be again left for the gratification of some new pleasure. Now this separation of fathers from mothers, and of parents from children, does not augur well of domestic enjoyments or of a love of home.

But we will trace the conduct of the parents still farther. We will get into their company at their own houses; and here we shall very soon discover, how wearisome they consider every hour, that is spent in the bosom of their families; when deprived of their accustomed amusements; and with what anxiety they count the time when they are to be restored to their favorite rounds of pleasure. We shall find no difficulty in judging also from their conversation, the measure of their thought or their solicitude about their children. A new play is sure to claim the earliest attention or discussion. The capital style, in which an actor performed his part on a certain night, furnishes conversation for an hour. Observations on a new actress perhaps follow. Such subjects appear more interesting to such persons, than the innocent conversation or playful pranks of their children. If the latter are noisy, they are often sent out of the room as troublesome, though the same parents can bear the stunning plaudits, or the discordant groans and hissing of the audience at the theatre. In the mean time their children grow up, and, in their turn, are introduced by their parents to these amusements, as to places proper for the dissipation of vacant hours; till, by frequent attendances, they themselves lose an affection for home and the domestic duties, and have in time as little regard for their parents, as their parents appear to have had for them. Marrying at length, not for the enjoyment of domestic society, they and their children perpetuate the same rounds of pleasure, and the same sentiments and notions.

To these instances many indeed might be added, by looking into the family-histories of those who are in the habit of frequenting theatres in search of pleasure, by which it would appear, that such amusements are not friendly to the cherishing of the domestic duties and affections, but that, on the other hand, in proportion as they are followed, they tend to sap the enjoyments of domestic life. And here it may be observed, that of all the amusements, which go to the making up of the round of pleasures, the theatre has the greatest share in diverting from the pleasures of home. For it particularly attracts and fascinates, both from the nature, and the diversity of the amusements it contains. It is also always open, in the season, for resort. So that if private invitations to pleasure should not come in sufficiently numerous or should be broken off by the indisposition of the parties, who give them, the theatre is always ready to supply any vacancy, that may be occasioned in the round.

The Quakers conceive as a Christian society, that they ought to have nothing to do with any amusement, but such as Christians could have invented themselves, or such as Christians could have sanctioned, by becoming partakers of them. But they believe that dramatic exhibitions are of such a nature as men of a Christian spirit could never have invented or encouraged, and that, if the world were to begin again, and were to be peopled by pure Christians, these exhibitions could never be called into existence there.

This inference, the Quakers judge to be deducible from the nature of a Christian mind. A man, who is in the habit, at his leisure hours, of looking into the vast and stupendous works of creation, of contemplating the wisdom, goodness, and power of the Creator, of trying to fathom the great and magnificent plans of his providence, who is in the habit of surveying all mankind with the philosophy of revealed religion, of tracing, through the same unerring channel, the uses and objects of their existence, the design of their different ranks and situations, the nature of their relative duties and the like, could never, in the opinion of the Quakers, have either any enjoyment, or be concerned in the invention, of dramatic exhibitions. To a mind, in the habit of taking such an elevated flight, it is supposed that every thing on the stage must look little and childish, and out of place. How could a person of such a mind be delighted with the musical note of a fiddler, the attitude of a dancer, the impassioned grimace of an actor! How could the intrigue, or the love-sick tale of the composition please him? or how could he have imagined that these could be the component parts of a Christian's joys?

But this inference is considered by the Quakers to be confirmed by the practice of the early Christians. These generally had been Pagans. They had of course Pagan dispositions. They followed Pagan amusements, and, among these, the exhibitions of the stage. But soon after their conversion, that is, when they had received new minds, and when they had exercised these on new and sublime subjects, or, on subjects similar to those described, or, in other words, when they had received the regenerated spirit of Christians, they left the amusements of the stage, notwithstanding that, by this act of singularity in a sensual age, they were likely to bring upon themselves the odium and the reproaches of the world.

But when the early Christians abandoned the

theatre, they abandoned it, as the Quakers contend, not because, leaving Paganism they were to relinquish all customs that were Pagan, but because they saw in their new religion, or because they saw in this newness of their minds, reasons, which held out such amusements to be inadmissible, while they considered themselves in the light of Christians. These reasons are sufficiently displayed by the writers of the second, third and fourth centuries; and as they are alluded to by the Quakers, though never quoted, I shall give them to the reader. He will judge by these, how far the ancient coincide with the modern Christians upon this subject; and how far these arguments of antiquity are applicable to modern times.

The early Christians, according to Tertullian, Menucius, Felix, Cyprian, Lactantius, and others, believed, that the "motives for going to these amusements were not of the purest sort. People went to them without any view of the improvement of their minds. The motive was either to see or to be seen."

They considered the manner of the drama as objectionable. They believed "that he who was the author of truth, could never approve of that which was false, and that he, who condemned hypocrisy, could never approve of him who personated the character of others; and that those therefore who pretended to be in love, or to be angry, or to grieve, when none of those passions existed in their minds, were guilty of a kind of adultery in the eyes of the Supreme Being."

They considered their contents to be noxious. They "looked upon them as consistories of immorality. They affirmed that things were spoken there which it did not become Christians to hear, and that things were shewn there, which it did not become Christians to see; and that, while these things polluted those from whom they came, they polluted those in time, in whose sight and hearing they were shewn or spoken."

They believed also, "that these things not only polluted the spectators, but that the representations of certain characters upon the stage pointed out to them the various roads to vice, and inclined them to become the persons, whom they had seen represented, or to be actors in reality of what they had seen feigned upon the stage."

They believed again, "that dramatic exhibitions produced a frame of mind contrary to that, which should exist in a Christian's breast; that there was nothing to be seen upon the stage, that could lead or encourage him to devotion; but, on the other hand, that the noise and fury of the play-house, and the representations there, produced a state of excitement that disturbed the internal man. Whereas the spirit of a Christian ought to be calm, and quiet, and composed, to fit it for the duties of religion."

They believed also, "that such promiscuous assemblages of men and women were not favorable to virtue; for that the sparks of the passions were there blown into a flame."

Tertullian, from whom some of the above opinions are taken, gives an invitation to those who were fond of public spectacles, in nearly the following terms.

Are you fond, says he, of the scenic doctrine, or of theatrical sights and compositions? We have plenty of books for you to read. We can give you works in prose and in verse. We can give you apothegms and hymns. We cannot to be sure, give you fictitious plots or fables, but we can give you truths. We cannot give you strophies, or the winding dances of the chorus, but we can give you simplicities, or plain and straightforward paths. Are you fond of seeing contests or trials for victory? You shall see these also, and such as are not trivial, but important. You may see, in our Christian example, chastity overcoming immodesty. You may see faithfulness giving a death-wound to perfidy. You may see mercy getting the better of cruelty. You may see modesty and delicacy of sentiment overcoming impurity and impudence. These are the contests in which it becomes us Christians to be concerned, and where we ought to endeavor to receive the prize."

(To be continued.)

"Every hour that fleets so swiftly
Has its task to do and bear,
Luminous the crown, and holy,
If thou set each gem with care."

For Friends' Intelligencer.

WHAT IS CONSCIENCE?

BY W. H. C.

(Concluded from page 39.)

From the foregoing investigation it will be readily inferred, that the moral sensibilities, or conscience will always be found to act in conformity with the judgment, or, in other words, in accordance with our convictions of right and wrong, whether such convictions be intrinsically correct or not. Nor is their source taken into account. It is sufficient for us, that we believe such and such things to be right or wrong, that our judgment approve or disapprove of them in a moral point of view, in order that the moral affections may be awakened and brought to bear upon them. Whether under the particular influences to which our minds have been subjected, we believe that God is an infinite invisible spirit with attributes far transcending our highest conceptions, or that the physical sun from which the world derives its light and heat, or any one of the thousands of Deified creations of ignorance and superstition, is the

true Deity—in short, whoever or whatever be the God which our faith embraces, the thought of Him raises emotions of awe, reverence, adoration, &c., and an affection of love, more or less exalted, accompanied with a feeling of obligation to worship Him and obey His will as we understand it to be. No matter how various, contradictory or absurd, are the requirements imposed upon us by our respective systems of religion, so-called, the obligations of conscience are in all cases alike imperative. And here we observe a consistent uniformity in the operation of conscience, which challenges our highest admiration as an evidence of Divine wisdom.

In view of the fundamental law of our mental economy, enunciated in the preceding paragraph, it is no just cause for surprise, that the contradictory notions of duty which were adverted to in the introductory portion of this essay, are found to exist. Nor does their existence afford the slightest pretext for doubting the possession of a conscience by any human being. Had it pleased our all wise Creator to endow us with original, intuitive knowledge of his own nature, as well as of what is right and wrong in our thoughts, affections and actions, no such difference in our sentiments upon religious and moral subjects would be known. On the contrary, all would think, feel and act in one uniform channel. Moreover, such an endowment with respect to the subjects mentioned, must have been accompanied by a similar knowledge of everything else which pertains to our present, if not our future life; in which case, it need hardly be stated, we could not have been the finite creatures which infinite wisdom has made us.

If, then, man is not endowed by nature with inherent knowledge of the Supreme Being, and the duties springing out of his relations to him and his fellow man, the inquiry naturally arises, whence does he derive such notions upon these subjects as he possesses? Waiving the theological question of his original condition, and the effects of his reputed fall from a state of innocence, as foreign to our purpose, we must confine ourselves to a consideration of his present status, in our endeavor to solve this interesting problem. As a starting point, we may lay down the important fundamental truth, that man, in his own capacity, knows absolutely nothing. He is merely a receptive vessel, deriving all real knowledge by influx, mediately or immediately from the great Fountain-head of truth. But he is constituted with certain powers by which he may appropriate and combine such truths as are vouchsafed to him.

Perhaps the most elementary of these powers, is that which we designate by the term consciousness. It seems to lie at the foundation of all intellectual action, and may be likened to a mirror which reveals to the eye of the soul, by reflection of the pure light of truth, its every state and action. Through this power we are made aware of the early reception of certain primary truths, such as the reality of our existence, personal identity and the like. Among these original, fundamental notions, which form the beginning of our knowledge, and are sometimes erroneously considered as connatural, we find that of the necessary existence of some great first cause, and those of right and wrong. Not definite cognitions as to who or what is such first cause, or what things are right and what wrong; but simply abstract notions of the existence of a supreme creative Power, and the distinction between right and wrong.

It may be, and doubtless is, the case, that, did man keep close to the Divine light by which he perceives the simple truths just alluded to, instead of wandering off into regions where its rays are so intercepted and refracted as to give him mere glimpses of distorted images, his perceptive and reasoning faculties might be illuminated to such a degree as would enable him to arrive at a proper knowledge of the Supreme Being, and of the moral quality of his own acts and affections, without the intervention of special agencies. For it can hardly be questioned, that, whatever the race may have been in the past, or is likely to be in the future, its true condition is that in which each individual is capacitated to determine for himself the will of the Creator concerning him, independently of the dicta of finite beings like himself. Indeed, the world has never, in any age, been without notable examples in verification of this statement, as to a portion at least of the race. And if such a condition is possible with a portion of the human family, however small, why may it not be so with the whole? That the present status of humanity, as a rule, comes far short of the elevated standard, is lamentably too evident to admit of a denial. And the result of such a state of things is, that, in our self-inflicted blindness, we are too prone to close our eyes against the little remaining light we might receive and adopt as guides those who are little, if any, clearer-sighted than ourselves.

Taking the world at large, then, the generally acknowledged sources from which mankind derive their notions of Deity and of right and wrong, are: 1. The opinions and example of those in whom they confide as being wiser than themselves; 2. The peculiar educational or other formative influences to which their minds are subjected; 3. The deductions of natural or unenlightened reason; 4. The dicta of the numerous systems of religion, prevailing in different parts of the world; and 5. The teachings of Divine Revelation, as recorded in the Scriptures.

But there are other sources of the notions in question, which, though not formally acknowl-

edged by a majority of mankind, will be recognized by those who are indisposed to grant to a favored few in ages long past, a monopoly of all the spiritual gifts vouchsafed to humanity. We allude to the deductions of Divinely enlightened reason, and the direct unwritten revelations, for which we are indebted to the benign agency of that "true Light, which lighteth every man that cometh into the world," and to which reference was made in a previous paragraph.

We have said, that, by a majority of mankind, the last mentioned sources of our religious and moral conceptions are not *formally* acknowledged. But, though such is undoubtedly the case, there are few among said majority, who do not evince in some form a *tacit* belief in the present reality of Divine illumination. That this is so, might readily be established by an examination of the writings of almost all of the popular religious authors, and likewise in other ways. Our space, however, will not admit of an extended discussion of this subject. Two or three illustrations of the truth of our position must suffice. When the mind is perplexed about the meaning of any Scriptural passage which occupies its attention ; or when our own unaided reason fails us in the solution of any doubt which has been raised in the mind, concerning the propriety or rectitude of a proposed action ; or when, in the storms of adversity which sometimes overtake us in our journey heavenward, our way is lost, and we fail to penetrate the surrounding gloom, who is there, be he Jew or Gentile, Catholic or Protestant, Unitarian or Trinitarian, Calvinist or Universalist, Churchman or Quaker, whose soul does not instinctively assume the attitude of prayer, and supplicate the All-Father for a beam of His Divine light to dispel darkness which envelops it? If God does not reveal Himself in answer to prayer, then prayer is an idle mockery.

Again, the writer chanced, some years since, to be present at the delivery of a lecture by a distinguished theologian, the design of which was to refute the doctrine, maintained by the Society of Friends, that the true import of the Scriptures can be arrived at only through the mediation of the same Spirit which moved the writers of them. After exhausting all his store of scholastic learning, to prove that the Bible needed no such interpreter as the Divine Spirit, and that the Almighty did not, in these latter days, condescend to hold direct communion with His human creatures, the learned preacher very inconsistently closed the exercises of the occasion by an eloquent appeal to the Supreme Being, for the interposition of a bountiful measure of *His Divine Light*, in order that the congregation might rightfully understand and apply the portions of the Word which he had read in their presence. And quite recently, another theologian of the same religious persuasion, and holding similar views upon the subject of Divine Revelation, gravely declared to his congregation that the daily reading of the written Word (the same Scriptures in which he must have read many times that "the *letter* killeth, but the *spirit* giveth life,") is as necessary to the existence of the soul, as food is to the preservation of the body. But how it happens, that at least nine-tenths of the human race, who never have been favored with an opportunity to read the Bible, and must therefore be soulless, are able to live and discharge their multiform duties without souls, he omitted to explain. Thus it is with most of the clerical fraternity. While expounding their creeds for the intellectual enlightenment of their hearers, they adhere with tenacity to views and dogmas, which they practically eschew, so soon as they step from their theological platforms of human construction, and address themselves, through the more rational channel of common sense, to the hearts of their hungering flocks. This latter, they do under the unconscious influence upon their souls, of that "still small voice" which they affect not to hear, and whose existence they persist in denying with their lips.

Returning from this digression, there yet remains to be considered, another important relation in which the moral sensibilities stand to the other departments of the mind. Taking the will as, in a figurative sense, the centre of the mental microcosm, or the inmost, essential power of the soul, we find the remaining powers to arrange themselves around it in the following order, descending in spiritual rank as they approach the circumference where the mind is in direct contact with the outward world, viz.: first, the moral sensibilities or conscience; secondly, the natural sensibilities ; and thirdly, the intellectual faculties, reflective, perceptive and sensuous. Grouping the will, the moral sensibilities and the intellect, on the one hand, and the will, the natural sensibilities and the intellect, on the other, do we not perceive that the former constitute the spiritual man, and the latter, the natural or carnal man? We think they may be appropriately so considered.

During our continuance in the present state of existence, whatever may be the case in that which is to follow, these two personalities have each their legitimate sphere of action. The one, to the extent of its proper unfoldment, makes us inhabitants of the upper world, and confers upon us such relations, duties and privileges as give us a foretaste of the life beyond the grave; the other constitutes us denizens of the lower world, and qualifies us for an appropriate discharge of the obligations pertaining thereto. But the only condition of real happiness, is that in which the natural is subordinated to the spiritual. Wherever the opposite condition exists, there is ruin, desolation and misery, in a

degree which is proportionate to the predominance of the natural or carnal mind over the spiritual. In the language of the apostle "to be carnally-minded is death; but to be spiritually minded is life and peace."

Though the carnal and spiritual natures are not essentially antagonistical, in a harmonious development of all the powers of the human being, there has ever existed between them, in the race at large a strife for the mastery. This is a natural consequence of man's free agency; and had he kept close to the Divine source of love and wisdom, need not have produced any serious disturbance of the harmonious action of his powers. But, yielding by degrees to the importunities of his natural propensities and affections, in disregard of the pleadings and restraints of conscience, a long continuance in a course of disobedience to the will of the Creator has inverted the order of his being, and enthroned the natural man in the seat of power which rightfully belongs to the spiritual. Such at least is the case with a very large majority of the race if not the whole; and hence the necessity for that regeneration which can come alone from the influence of God's holy spirit upon the moral affections, infusing into them renewed strength and activity.

In conclusion, it is, then, through the conscience, as the seat of all the higher affections, whose actuating principle is a pure, unselfish love of God and His Divine attributes, as well as of the neighbor, that the All-Father strives with tender solicitude for the redemption of His erring children. If we will but heed His voice in the soul, which is the universal gospel of love and peace, freely dispensed to every creature from the beginning of time, we need not the intervention of any human agency, whether of books, creeds or other ecclesiastical instrumentalities, to guide us in the way of life eternal.

Indianapolis, 3d mo. 10th, 1865.

THE balance makes no distinction between gold and lead.

For Friends' Intelligencer.

REFLECTIONS ON DEATH.

There is an event which will occur in the life of every human being, which it is of vital importance we should be prepared to meet,—an event, which when the mind is allowed to comtemplate it, brings with it a variety of emotions, varied according to the circumstances by which we may be surrounded, or the state of the mind while reflecting upon it. An event which we are prone to consider as certain to befal all others, but which, as regards ourselves, we put afar off.

While a large class of mankind look at this period of their existence, with feelings of unutterable dread, others, over whom the dark waves of affliction and adversity have broken, hail the approach of death with feelings bordering upon joy, because it affords a prospect of escape from the deep trials they are undergoing or have undergone, and from which no future prospects in this life furnishes a hope of release.

There are others, who are prepared calmly to meditate upon the approaching change, and to whom such meditation brings no dread; not because the beauties of earth have no charms for them; not because the ties of affection which bind them to kindred spirits have become weaker, or have been severed; or because they are unable to enjoy the many blessings which sweeten life; but because they have an assurance that at this period they will receive the full fruition of their hopes of happiness; that in the unseen world, into which they have an abiding faith they will be ushered, they will enjoy an uninterrupted and unalloyed communion with a God of love, of mercy, and of wisdom, freed from the temptations which so often beset the mind while here, and from those sorrows which fill the affectionate heart with anguish.

While these are buoyed up with the hope of an admission into those bright realities, they are yet content patiently to abide the time when the Great Ruler shall see meet to call them to a final account of their stewardship; and while they thus view the closing of their earthly sojourn, they can enjoy the passing moments, because no dread of the future looms up to mar their enjoyment.

When we thus contrast the different standpoints from which this important event is viewed, it must be clearly evident, that the condition of that mind which can calmly contemplate the hour which shall close its earthly career, is by far the most desirable, and from thence is induced the query,—how is this state to be attained, and why is it that so few seem to attain it?

If we carefully examine the motives which prompt our own minds when yielding to the desires of our animal natures, and trace the effects of those actions in ourselves or others, we find them to be selfish in their nature; and discover that man while under the government of these desires and passions, is ever seeking his own sensual enjoyment or personal aggrandisement, regardless of results to others, so long as he oversteps not the bounds of outward law. When we contrast this state with that which flows from a conformity to the laws and principles of the religion of Christ, we discover that these lead us in the outset to deny self, to keep that which would incline us to look at our own interest at the expense of another's, under subjection, and thus to carry out that Christian

rule, To do unto others as we would they should do unto us. To the state of mind resulting from these different springs of action, may be traced some of the different emotions with which mankind view the approach of death. The selfish condition renders man distrustful of his fellow man, fosters a spirit of rivalry and jealousy, cherishes an undue love for the accumulation of the treasures of earth, or aspires to the pinnacle of fame among those whose energies are centered in the enjoyment of the things of time; and hence, while these objects absorb the whole attention, no effort is made to prepare for a future state of happiness. The contemplation of their own dissolution inspires these with a dread almost amounting to terror; seeing in that awful change a closing forever of their ambitious schemes; and as they have made no exertion to secure a home with the blest in a world to come, so they have no hope of happiness during an endless eternity.

How different the state of those who by a surrender of their own wills to the government of Christ, have learned to confide in God, and to make His will the chief engagement of their lives; who have been taught to love their neighbor as themselves; who have sought no aggrandizement of self at the expense of the rights of others; and who have found, that a course of life in conformity to these principles, has fostered a feeling of love for the human family; a feeling that delights in doing good, and in dispensing the blessings granted them, to the less favored. These have found that "He without whose notice not even a sparrow falls to the ground," cares for his creature man, and as they experience the sweet reward which flows from the performance of duty, they have learned to confide in His wisdom and power, and are irresistibly brought to the conclusion, that when they are freed from the temptations and sorrows which obstruct our pathway here, they will be qualified to enjoy uninterrupted communion with a Being so good and so pure throughout the ages of eternity.

This bright hope deprives death of its sting, and the grave of its victory; and those who have attained to it are prepared to view their approaching dissolution as did a dear and gifted servant of the Lord, who, in the hearing of the writer, called it "as but the shining portal to a glorious immortality."

Here then, dear reader, am I brought to the conclusion, that to attain so desirable a state as to be able to contemplate the hour of death with calmness, and with the assurance that all will be well beyond, requires a daily living in obedience to the inwardly revealed will of our God, and a practical carrying out among men of the principles of the religion of Jesus; and that for want of doing this, the contemplation of the final close, brings with it so much dread to many.

I would, then, that each mind may take the subject into serious consideration, and examine closely the motives which govern them and the results flowing from their actions, and endeavor to ascertain how far they are preparing themselves, not only to leave the things of this life, but rightly to enjoy them while here. Whether the result of their conduct elevates the mind and affords it a perennial spring of pleasure, or whether the retrospect brings a feeling of sorrow and pain. Thus may we learn not only to avoid that which mars our happiness, but to follow that which contributes to our real enjoyment; and we should find that while we were pursuing a course of life which enabled us to appreciate and enjoy the things of earth, and to cherish a sweet affection for the workmanship of God, we should be prepared to meet the final change with resignation and joy.

Mendon, 3d mo. 2d, 1865. J. J. C.

CHARITY.—I could never divide myself from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with me in that, from which perhaps within a few days I should dissent myself.—*T. Browne.*

From the unpublished History of Friends, by S. M. Janney.
VOL. III., CHAPTER II., 1695.

SHIPWRECK AND DEATH OF ROBERT BARROW.

Robert Barrow, after remaining about four months in Jamaica, took passage for Philadelphia in the barque Reformation, Joseph Kirle, Master. Among the passengers were Jonathan Dickinson of Philadelphia, and Mary his wife, with their infant child and several of his slaves, both men and women. After being some days at sea, they encountered a violent storm which shipwrecked their vessel on the coast of Florida. They succeeded in reaching the shore with a part of their baggage and stores; these, however, were soon taken from them by a band of Florida Indians, who made them prisoners, stripped them of nearly all their clothing, and treated them in the most inhuman manner. These savages were supposed to be cannibals; they were naked except a piece of plaited straw around their waists, and their gestures were violent. After robbing the vessel and seizing the baggage which the crews and passengers had carried on shore, they came towards their prisoners, with each behind one, having their arms extended with knives in their hands, ready to execute their bloody design, and only waiting for their chief to begin. One of the Friends, describing the scene of terror, says, "on a sudden it pleased the Lord to work wonderfully for their preservation, and

instantly all these savage men were struck dumb and like men amazed for the space of a quarter of an hour, in which time their countenances fell and they looked like another people.

One of the prisoners being able to speak Spanish, they generally agreed to assume the name of Spaniards in order to save their lives, for it was known that the savages of Florida stood in awe of the Spanish power. Bobert Barrow could not participate in this species of deception, even to save his life, and being directly asked the question, "Are you a Nickaleer?" that is, an Englishman, he answered, "Yes." For his plain dealing, he was stripped of his clothes, which, till then, on account of his age, he had been permitted to retain.

During two months they suffered the most severe hardships from hunger, exposure and fatigue. Being compelled to lie without shelter on the ground, exposed to storms, heavy dews and changes of temperature. Most of the company were much exhausted, and Robert Barrow particularly, being an aged man, was scarcely able to travel. At length they reached the Spanish garrison town of St. Augustine, where they were kindly received by the Governor, and their wants supplied, as far as means would suffice. He sent them in boats to Charleston, South Carolina, where they were cordially received by the public authorities, and lodged at the houses of their friends.

Robert Barrow, writing to his wife, from this place, after mentioning the severe illness he had endured arising from his privations and exposure, thus speaks of his kind hostess: "At last we arrived at Ashley River, and it pleased God I had the great fortune to have a good nurse, one whose name you have heard of, a Yorkshire woman, born within two miles of York; her maiden name was Mary Fisher, she that spake to the great Turk; afterwards William Bayley's wife. She is now my landlady and nurse. She is a widow of a second husband; her name is now Mary Cross."

It appears that this remarkable woman had been married to her second husband, John Cross of London, in this year 1678. They emigrated to South Carolina, where it is supposed she passed the remainder of her eventful life.

Robert Barrow, accompanied by Jonathan Dickinson and family, took passage to Philadelphia, where they safely arrived on the 1st of 2d mo., 1697. Robert Barrow was extremely feeble from disease; he could not be removed that night, but to the friends who came to see him, he expressed his great satisfaction that the Lord had granted his request, that he might lay down his bones in that place. He made mention of the goodness of God to him, and that his presence had attended him in all his exercises. Next morning he was removed to the house of Samuel Carpenter, where he slept a considerable time; the same day friends coming to visit him, he rejoiced, putting forth his hand, and saying, "Although my body be weak, my mind is sound and memory good; and the Lord has been very good to me all along to this very day, and this morning has sweetly refreshed me." Afterwards he said, "It is a good thing to have a conscience void of offence, both towards God and towards men." He departed this life the 4th of the Second month, 1697.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 1, 1865.

Extravagance at Funerals.—We publish, at the request of a friend, an article from the Evening Bulletin, bearing the above caption. Although some parts of it refer to customs not usually practised by members of our Society, yet it contains many useful hints that may be profitable as watchwords of caution. We may all insensibly slide into little deviations which our better judgment cannot sanction, and surrounded as we are by examples and influences at variance with the simplicity of our profession, it requires us to set a double watch, that in every action of our lives, and in all our expenditures our "moderation may appear unto all men."

"The sorrow for the dead is a sorrow from which we refuse to be divorced." It is natural and proper that by such dispensations our hearts should be affected. Jesus wept at the grave of Lazarus, and we are also permitted to indulge similar feelings in the removal of our friends, but let us not manifest our sorrow by ostentatious displays and the adoption of ceremonious customs.

The parade and extravagance sometimes apparent at funerals, and keeping the shutters bowed for weeks after an interment, merely in conformity to the changing fashions of the day, are subjects which should claim our serious attention.

Investigation of Indian Affairs.—A committee, consisting of three Senators and four Representatives, were appointed under the joint resolution of Congress to inquire into the condition of the Indian tribes, and their treat-

ment by the civil and military authorities. "They are to hear the complaints of the Indian chiefs, and examine fully into the conduct of Indian agents and superintendents, and also into the management of the Bureau of Indian Affairs."

MARRIED, at Fall Creek Meeting of Friends, on Fifth-day, the 15th of 12th month, 1864, JOSEPH S. SWAIN to ELIZABETH R. LUKENS, daughter of Allen and Mary A. Lukens, all of Fall Creek township, Madison county, Ind.

——, on the 16th of the 2d month, 1865, at the house of Isaac D. Taylor, by Friends' Ceremony, STACY TAYLOR to MARY TAYLOR, both of Crosswicks, New Jersey.

DIED, on the 13th of 2d month, 1865, JOHN R. HALLOWELL, in the 80th year of his age; a member of Abington Monthly Meeting.

——, of spinal meningites, near Huntsville, Madison county, Ind., on the 4th of 2d month, 1865, MARGARET W., wife of Nathan W. Cockayne, aged 32 years 6 months. Although her last illness was one of great suffering, she bore it with patient and Christian resignation, leaving the full assurance that our loss is her gain.

——, near Huntsville, Ind., on the 16th of 10th month, 1864, MARTHA ELLEN, only child of Nathan W. and Margaret W. Cockayne, aged 5 months and 6 days.

——, near Huntsville, Ind., on the 24th of 9th month, 1864, EMMA JANE, daughter of Stephen G. and Massey W. Williams, in the 2d year of her age.

——, near Pendleton, Ind., on the 7th of 9th mo., 1864, ANNA JANE, daughter of Robert A. and Elizabeth W. Lukens, in the 2d year of her age.

——, on the evening of the 24th of 3d month, 1865, in her 10th year, SARAH R., daughter of William P. and Sarah R. Walter; members of the Monthly Meeting of Friends, of Philadelphia.

——, 25th of 3d month, 1865, CAROLINE F., wife of David T. Burr, and daughter of William H. French, in her 40th year; a member of the same meeting.

——, suddenly, on the 30th of 8th month, 1864, WILLIAM WILLETS, aged 42 years.

——, on the 5th day of 10th month, 1864, after a protracted illness, JOHN WILLIS, in his 74th year.

——, on the 22d of 1st month, 1865, JOSHUA WILLETS, aged nearly 95 years.

——, on the 15th of 3d month, 1865, HENRY WILLIS, in his 79th year. All four members of Jericho Monthly Meeting, L. I.

——, on the 14th of 1st month, 1865, ISRAEL COOPES, in his 21st year, son of Isaac and Elizabeth Coopes, New Garden Township, Pa. He was an example of patience in his afflictions, and although in the morning of life, he became resigned and prepared to exchange time for a never-ending eternity.

——, at her residence in McLean County, Ill., on the 17th of 2d month, 1865, MARY MAROT, wife of Joseph Marot—formerly of Philadelphia—in the 65th year of her age; a member and overseer of Clear Creek Monthly Meeting.

DIED, on the 10th of 3d month, 1865, at her residence, near Columbus, New Jersey, MARY, wife of Benjamin Satterthwait, and daughter of the late Andrew C. Ridgway, in the 38th year of her age.

——, at Fishersburg, Ind., on the 28th of 8th mo., 1864, LEVI CORTLAND, son of John E. and Maria Oldham, aged 1 year.

The Association of Friends, for the Relief of the Suffering Poor, with fuel, will meet this evening, 4th month 1st, at eight o'clock, at Race Street Meeting House. JOSEPH M. TRUMAN, Jr., *Clerk.*

CAST A LINE FOR YOURSELF.—A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last approaching a basket well filled with wholesome looking fish, he sighed, "If now I had these, I would be happy. I could sell them at a fair price, and buy me food and lodgings."

"I will give you just as many, and just as good fish," said the owner, who chanced to overhear his words, "If you will do me a trifling favor."

"And what is that? asked the other eagerly.

"Only to tend this line till I come back. I wish to go on a short errand."

The proposal was gladly accepted. The old fisherman was gone so long that the young man began to be impatient. Meanwhile, however' the hungry fish snapped greedily at the baited hook, and the young man lost his depression in the excitement of pulling them in, and when the owner of the line had returned, he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said, "I fulfil my promise from the fish you have caught to teach you, whenever you see others earning what you need, to waste no time in fruitless wishing, but to cast a line for yourself."—*Home Monthly.*

EXTRAVAGANCE AT FUNERALS.

A Hartford (Connecticut) newspaper says that a new and sensible fashion is beginning to prevail in that city, in regard to funerals. The funeral services are held, the assembly is dismissed, and all except the family and other relatives of the deceased return to their homes; afterwards, the hearse and carriages come, and the body is accompanied to the grave by the family only. This gives the immediate relatives an opportunity to "take leave" of the deceased, and perform the last offices privately; and, in the case of families who are poor, or in only moderate circumstances, it saves much needless expense. A respectable funeral, economically managed, thus costs in Hartford seventy-five to one hundred dollars, while if carriages are provided for all friends and ac-

quaintances who choose to ride, the expense often amounts to $300 or $400. The people of New England evince their proverbial practical good sense by this move. Melancholy as it may seem, there is scarcely anything in which there is so much foolish and expensive extravagance as in funerals, and much of it, too, displayed in what might properly be called the ostentation of grief. The wealthy set the example in rosewood coffins, covered with fine black cloth, and decorated with silver mountings; in velvet palls, in great streamers of fine silk or bombazine streaming from the hat of minister, "carrier," undertaker and coachman; with black kid gloves for the mourners, and with all possible costly "trappings and suits of woe." The poorer, and less refined in taste, attempt to keep pace with their more fortunate neighbors by going into a course of extravagance, in respect to their family funerals, which exhibits itself in crape-covered house-fronts, in expensive coffins, in long lines of carriages filled, not unfrequently, by heartless gossips, who are bent solely upon a ride; and last, and most melancholy of all, in obituary rhymes published in the newspapers dolefully setting forth the late ailments of the deceased, the inefficiency of physicians, the hopes for the spiritual welfare of the defunct, and the utterly inconsolable condition of the survivors.

All this pomp and display may come of sincere grief, but in such cases the show must be made through the medium of injudicious friends; for we cannot believe in the sincerity of the grief which fixes with mathematical precision the bow of a shutter, which obtrudes from each window just so much black bombazine, which puts a streamer of the same material, but of extra length, upon the bell pull, which is critical concerning the black cloth covering, silver plated handles, and merino lining upon the coffin, even although the box itself is of white pine; which takes pride in long lines of carrisges filled with so-called friends, and finally, which rushes into print in bad poetry and worse taste to sing the praises of the departed. Rachel mourning for her children, and refusing to be comforted, never evinced her grief in this peculiar style. We repeat that we believe that most of this folly is perpetrated by injudicious friends, and we urge that it is high time that a sensible public opinion was operating to effect a reform.

In past days, when there were few cemeteries except those that were attached directly to churches, and none but those within a short walk of most of the dwellings in the city, it was well enough for the entire acquaintance of a deceased person to follow his or her remains to the grave. But now that the cemeteries are generally at a distance which precludes the possibility of walking, carriage hire becomes a serious tax to bereaved families of limited means. And we see by an advertisement published in some of the newspapers that the hire of vehicles at funerals is to be increased on and after the twentieth of the present month, the owners of the vehicles modestly declining to give the new figures, but promising that they shall appear upon the day upon which the advance goes into effect. We know some persons who refuse to impose this carriage tax upon the families of their departed friends, and who, when they feel that duty or custom requires them to follow the departed to their last resting-place, do it in vehicles of their own hiring. Others have adopted the Hartford plan of quitting the house after the religious services are at an end, and leaving to the immediate friends the performance of the last solemn rites of sepulchre.

We believe with the poet that the beggar in his shroud is more awful than the monarch upon his throne: we know and never fail to feel the deep solemnity of death; we sympathise with all who are called upon to mourn the loss of their departed friends, and for that reason we would urge a reformation in this matter of the foolish ostentation of grief. But, for the sake of the living, we protest that a senseless fashion should not be suffered to add enormously to the pecuniary burthens of families that have, perhaps, already had their means nearly exhausted by protracted sickness.

We hear men often enough speak of seeing God in the stars and the flowers, but they will never be truly religious till they learn to behold Him in *each other* also, where He is most easily, yet most rarely discovered.—*Lowell.*

For Friends' Intelligencer.

FRIENDS' SOCIAL LYCEUM.

The Lecture on the evening of the 21st inst., was by Edward Parrish, on Peruvian Bark. The lecturer alluded to Philadelphia as a great centre of manufacturing industry, and remarked how little the mass of the people know of the wonderful processes going on in the workshops and laboratories which they pass in their daily walks. One of the most remarkable products of industry and skill sent out from this great city, is known as Quinine. Many hundreds of thousands of dollars worth of this chemical go out from our two largest laboratories annually, and whether considered as a source of wealth to our city, or of strength and restored health to the thousands of sufferers from fevers and miasmatic diseases, it must be accounted a product of no trifling importance.

Quinine is obtained from Peruvian Bark, it is not manufactured by the chemist, but by the tree, which, in the midst of its delicate cellular

structure, fabricates it from the air which permeates its leaves, and the water which courses through its veins.

Peruvian Bark was then described in relation to its sources, its mode of collection and preparation for market, its distinguishing characteristics of structure, and the history of the discovery of its wonderful properties. The traditions upon this latter point are somewhat fabulous. It is related by a very early writer on the subject, that an Indian was cured of an ague by drinking at a pool into which some of the trees had fallen. Another relates that the Indians were attracted to the bark by observing that the American lions when ill with ague, ate of it Humboldt gives a more probable account, tracing the discovery to the Jesuits, who were among the early explorers of the South American forests, and finding this bark remarkable for its bitterness, were led to try an infusion of it as a remedy in ague. It appears to have been first carried to Europe, in 1639, by the Countess of Cinchon, wife of the Spanish Viceroy of Peru, to whose agency in introducing it to notice its name, Cinchona Bark, and that of the family of trees from which it is derived, Cinchonaceæ, is to be attributed; out of respect to this lady, the powdered bark was also long known as Countess's powder.

The Cinchona family of plants contains 21 species, all evergreen trees, varying in size and in some minor particulars, but associated by well marked botanical characters. They grow on the Andes, always from 4,000 to 10,000 feet above the level of the sea, and in a district bounded by latitude 10° north and 19° south. The mode of collection of the bark in the remote and unfathomable forests from whence it is derived, and the habits of the native Indians who, with incredible endurance, search out the trees, strip them, and carry the bark on their backs to the camp, where it is further prepared for market, constitute one of the most curious and romantic narratives in connection with industrial pursuits.

The discovery of the composition of bark was spoken of in connection with the production of Quinine, and the several other alkaloids obtained from it. To a French chemist, named Pelletier, we owe the introduction of Quinine, in 1820. Its manufacture was soon commenced in England and in our own country, and is now carried on very largely and profitably.

This remedy is one of very remarkable properties, being especially adapted to arrest periodical diseases, such as agues, intermittent fevers, neuralgia, and affections arising from malarious influences generally; it is almost without a rival in its peculiar sphere of usefulness, and unlike most alkaloids, is destitute of deleterious properties, except in very large doses; it can hardly be said to be poisonous at all.

The efforts made by the British Government to transplant the Cinchona tree to certain districts in the East Indies, were spoken of as entirely successful, the bark of the cultivated young trees having been found to yield Quinine in considerable proportions.

In conclusion, the lecturer spoke of the marvellous fact that so great a boon to humanity should have been deposited in such remote and almost inaccessible localities in the Western continent, last to be discovered of the great divisions of the earth, and in pathless mountain forests, scarcely penetrated by man till the discovery of its wonderful properties tempted the adventurous Indians to its collection.

"TIME wears slippers of list, and his tread is noiseless. The days come softly dawning, one after another: they creep in at the windows; their fresh morning air is grateful to the lips as they pant for it; their music is sweet to the ears that listen to it; until, before they know it, a whole life of days has possession of the citadel, and time has taken us for its own."

THE SIGHT OF BOOKS AT HOME.

It is not by books alone or by books chiefly, wrote Carlyle to a young friend, that one is made a man, but by standing in one's lot and bearing the many chagrins of it. Thinking, acting, and enduring, to make character. The end of reading is not to store the memory with bare facts, but to afford materials and inspiration for original reflection, a reflection which shall prepare the mind to perceive and adapt itself to new relations. The results of previous inquiry must be known in order to a proper comprehension and use of the truths which contemporaneous investigation is perpetually evolving.

But not to speak of this higher function and effect of books, is there nothing in their mere presence to teach? Have these mute companions, as they look down quietly from their shelves, no power to elevate the thoughts? It is certainly a presumption of the culture of a family to find it well supplied with standard works in religion, literature, and science. One instinctively infers upon entering a house for the first time, that it is the abode of refinement, when he sees around him the classics of our language done up in neat and solid bindings. On the contrary, if there be no books—whatever the taste otherwise displayed, though the mirrors be the best French plate glass, the carpets the softest velvet, the tables inlaid with rare woods and stones, and all the appointments in keeping—one cannot but conclude, if he himself be cultivated, that there is a lack in this home of the purest taste. We have been favorably impressed, on going into fami-

lies remote from city advantages, as to their social position, by observing on the tables or shelves, a few choice books. The sequel has seldom altered our judgment.

Every house, if possible, should have its library. However humble the dwelling, let there be one room where the books are collected and systematically arranged. The *sight* of them will constantly instruct. There is teaching for a child in the title of a book. Will he not soon wish to know what the history is about; who are the men, what the things which the cuts represent? The first conception he may form of the extent of the race to which he belongs, may be derived from the "History of the World," upon the gilt letters of which he has gazed from infancy. As books upon various subjects come daily under his eye, the different departments of knowledge will open to the mind, and the complex and wonderful character of the universe will provoke questionings. Where persons of ample means are erecting or selecting houses for homes to live in, not merely to exist in, why should not one of the most eligible rooms be set apart for the library? Why should a contracted room over the hall, or in the fourth story, or down in the basement be devoted as worthy of the collected wisdom of the sages? Why put the books where the family never wish, and never should wish to go? The folly of devoting parlors three tiers deep to the display of rosewood and brocade, to glitter and flash at an occasional party, and pushing the books, the inspirers of thought and virtue, out of sight, is too great to need animadversion. Let the library be where the family gathers most naturally and easily; let it be in an accessible and cheerful position. * * *

Next to the family altar comes in influence upon the household the family library. It is a strong bond of union to its members. Seated amid the companionship of the pure, the wise, the good of all ages, with philosophy to instruct, religion to sanctify, and wit to enliven, must not the memories and results of such hours be the most useful and pleasing of the whole life?—*The Methodist.*

A Year's Troubles.—Sometimes I compare the troubles we have to undergo in the course of a year, to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundles, and gives us first one stick, which we are able to carry to-day, and then another, which we are able to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.—*John Newton.*

THE ETERNAL GOODNESS.

BY JOHN G. WHITTIER.

O friends! with whom my feet have trod
The quiet aisles of prayer,
Glad witness to your zeal for God
And love of men I bear.

I trace your lines of argument;
Your logic, linked and strong;
I weigh as one who dreads dissent,
And fears a doubt as wrong.

But still my human hands are weak
To hold your iron creeds;
Against the words ye bid me speak
My heart within me pleads.

Who fathoms the Eternal Thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man.

I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God.

Ye praise His justice; even such
His pitying love I deem;
Ye seek a king; I fain would touch
The robe that hath no seam.

Ye see the curse which overbroods
A world of pain and loss;
I hear our Lord's beatitudes
And prayer upon the cross.

More than your schoolmen teach, within
Myself, alas, I know:
Too dark ye cannot paint the sin,
Too small the merit show.

I bow my forehead to the dust,
I veil mine eyes for shame,
And urge, in trembling self-distrust,
A prayer without a claim.

I see the wrong that round me lies,
I feel the guilt within;
I hear with groan and travail-cries,
The world confess its sin;

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings;
I know that God is good!

Not mine to look when cherubim
And seraphs may not see,
But nothing can be good in Him
Which evil is in me.

The wrong that pains my soul below
I dare not throne above;
I know not of His hate—I know
His goodness and His love.

I dimly guess from blessings known
Of greater out of sight,
And with the chastened Psalmist, own
His judgments too are right.

I long for household voices gone,
For vanished smiles I long,

But God hath led my dear ones on,
And He can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave,
And plead His love for love.

And so beside the silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

O brothers! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

And Thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee!

N. Y. Independent.

BOTH SIDES OF THE QUESTION.

Perhaps few can read the Inaugural Address Abraham Lincoln without being impressed th the spirit of charity conveyed in the fol wing touching paragraph:

"Neither party expected for the war the agnitude or the duration which it has already tained. Neither anticipated that the cause the conflict might cease with, or even before e conflict itself should cease. Each looked for easier triumph, and a result less fundamental d astounding. Both read the same Bible d prayed to the same God, and each invokes is aid against the other. It may seem strange at any men should dare to ask a just God's as- stance in wringing their bread from the sweat other men's faces. But let us judge not at we be not judged. The prayers of both uld not be answered; that of neither has en answered fully. The Almighty has His n purposes. 'Woe unto the world because offences; for it must needs be that offences me; but woe to that man by whom the ence cometh.' * * * *

Fondly do we hope, fervently do we pray at this scourge of war may speedily pass ay."

IMPATIENCE IN AFFLICTION.—There is a rtain skill in taking up our load upon us, to ke it sit handsome and easy. It is not so uch the wearing as the striving with our yoke at wrings and galls us.—*Ezekiel Hopkins.*

From the London Quarterly.

LIFE IN JAVA.

(Continued from page 813—Vol. 21.)

The lakes and rivers of Java, though numerous, are generally of insignificant size. In very few cases are the rivers navigable, but they are largely used for purposes of irrigation. The temperature of the island is singularly equable, ranging near the sea level from seventy to ninety degrees. In the higher levels it is more various. There is no snow at any season. Even the loftiest mountain summits are clothed, in the coldest weather, with but a thin sheet of hoar-frost. In some districts there is a slight miasma, arising more perhaps from the want of proper sanitary precautions than from any unhealthiness of the soil; but, generally speaking, the climate is exceedingly healthy, and favorable to the growth of the produce of temperate latitudes. The flora and fauna are particularly rich and diversified. On the lower lands are found palms, bananas, amaranthaceæ, aroids, euphorbiaceæ, and papilionaceous legumens. Higher up are oaks and laurels, forests of gigantic figs and bamboos, ferns and orchids of almost every variety, and nepenthes. There are more than a hundred species of mamals, including tigers, leopards, bats, monkeys, several families of deer, and a white rhinoceros. Of birds there are nearly one hundred and eighty species. Snipes, storks, and herons are found in large quantities on the marshy lands; there are eight species of eagles, and seven of owls. Besides these, there are partridges, quails pigeons, pelicans, and a very singular variety of the cuckoo. Fish are plentiful; there is a good supply of oysters; but fresh-water fish are generally inferior. It is to be regretted that Mr. D'Almeida furnishes but little information respecting the natural history of the island. A story or two about alligators and tigers, with here and there an account of a wild-boar hunt scarcely satisfy the scientific reader.

The early history of Java is lost in utter obscurity. No records are reliable until 1478, when the Hindu religion was overthrown, and the Mohammedan enthroned in its place. The Dutch, to whom the island now belongs, made their appearance first of all in 1595. In 1610 they had become powerful enough to build a fort, near the site on which the town of Batavia now stands. For a long time they were engaged in incessant war with the natives, who were compelled to succumb to a higher civilization. Province after province was ceded to the victors; and at the present time the native princes own scarcely one fourteenth of the island, and even they are tributary and dependent. The Dutch confine themselves mainly to the suburbs of the town of Batavia, which is a place of no mean pretensions. In the business quarter there are many stately warehouses of

red brick, liberally decorated with florid ornaments, and of immense size. In the European quarter there are "fine spacious-looking shops, occupied by European tailors, chemists, milliners," etc., and also "elegant mansions situated in the midst of carefully-tended gardens, large government buildings, and a fine club-house which goes by the name of the Harmonie." An extensive green, a mile square, "faced with fine large houses, and traversed by roads lined with rows of trees on each side," and a race course which owes its existence to the enterprise of the English residents, give a European aspect to this quarter of the town. Another quarter is occupied by Chinese colonists, who are to be found here in swarms, as, indeed, in almost every other place in which money may be made. It must be up-hill work for them in Java, for they are heavily taxed by the Dutch. When they enter as settlers, when they assume the rank of citiezns, and when they leave, they are mulcted most heavily.

The interior of Java is peopled mainly by the natives, who are of the Malayan type, of short stature, high cheek bones, brown complexion with a shade of yellow, and keen black eyes. The traveller who wishes to visit the Vorsten Landen, or country of the native princes, must provide himself with a passport, after satisfying the authorities as to his profession, his last place of residence, and the length of time he intends to spend in Java. For the convenience of travellers a system of posts has been established. These are generally at distances of ten miles, "On ordering his first horses, the traveller is expected to state the intended day's journey, and the intimation to this effect travels from post to post." Hence little time is lost, especially as the horses are kept at full gallop, and run at the rate of twenty miles an hour. This pace, however, is only kept up by the efforts of the *lopers*, who, like the donkey-boys at Cairo, terrify the poor animals with their voices and whips. The *coucer*, or coachman, confines himself merely to volleys of that kind of whip-cracking which a Javanese driver alone can produce. The great drawback to the postal system is that you can never be sure of your horses when you have ordered them. Any government officer, who requires horses for the discharge of his duties, can countermand the orders of travellers, and use the horses himself. Sometimes the journey is varied by a sail on the canals, of which, of course, there are very many. A Dutchman could not exist without canals. Some of the canals in Java are from eighty to ninety feet in width, and walled on both sides with solid stone-work. In the canal boats the company is often more picturesque than pleasant. Groups of greasy natives, for the want of something else to do, occupy themselves "in examining minutely each other's flowing tresses—men as well as women—proclaiming ever and anon, by a dexterous movement of the finger and thumb the capture made, the victim slain."

(To be continued.)

THE CHICAGO LAKE TUNNEL.

A few days since the Common Council of Chicago made an inspection on the Lake Tunnel. The *Tribune* says:—

"The bottom was reached in safety, and the party stepped out into the void—a long bore five feet in diameter, and stretching away lakeward a distance of eleven hundred and twenty feet—nearly one-quarter of a mile. A platform raised nine or ten inches from the bottom gave a good foothold, but left a rather humiliating amount of perpendicular room in which to walk. But the party set forward, bent (nearly double) on exploring the farthest recesses of the gloomy vault. 'Twas a long, wearisome creep, and long before the end was reached, the knees and back began to tire, while the elevated temperature—fifty-eight degrees—made it uncomfortably warm.

"People who are accustomed to the idea of cool cellars in summer may be surprised at being told that the temperature at nearly eighty feet below the lake surface is so much greater than above ground, but such is the fact. There is a uniform temperature all the year round at a point about sixty feet below the surface, the average only varying with the latitude; in the latitude of Chicago it is about fifty-two degrees; the balance of six degrees being due to the evolution of carbonic acid gas from the lungs of the workmen and the burning lamps. Were not a good system of ventilation in use, changing the air often, the mercury in the thermometer would rise much higher from the operation of the above-mentioned cause.

"Down in that work the ventilation is as good as could be desired. A thorough draft is kept up through a large pipe extending the whole length of the work, and the operation of this is needed only to change the air made foul by breathing and boring. The soil through which the miners are digging is remarkably free from those poisonous gases which are so great an obstacle in most underground operations. Only twice have the workmen been troubled with gaseous outbreaks, and but one of those was of such magnitude as to necessitate a suspension of labor.

At first this work was attended with many difficulties, the shifting sand offered an impediment at the beginning, which was only overcome by the employment of iron cylinders for the upper twenty seven feet of the shaft; and the pumps clogged, and the gearing broke, but now all goes on smoothly—save an occasional strike among the workmen—and the work pro

eeds nearly as fast as it would above ground. he miners dig out the clay, making a cylindrical ole of about six feet and a half in diameter, load- ng the clay on little cars, which are then run n a tramway to the shaft and thence elevated o the open air. They are followed at a distance f a few feet by the masons who lay the bricks n two courses, packing them into the clay ound the lower half of the arch, and filling in ith cement on the upper half. The whole is hus made compact, and capable of resisting ny pressure short of one of those general up- eavals which in times past have revolutionized he surface of our globe. The whole thing is olid as the rock itself, and there seems no rea- on to apprehend a collapse either outward or nward. If the work should be finished with- ut accident, it would seem that there is no hance for future displacement.

The work is now progressing at the rate of ten inear feet per day of twenty-four hours, the een being worked in three gangs, each of hich takes an eight hours' shift; so that the ob is prosecuted night and day. Nearly half mile will have been finished by the first of May, at which time the now finished crib will e taken out to its destination—two miles from hore—and sunk; the work will then proceed rom both ends, and the whole tunnel be finish- d and in running order by the end of 1866."—*Sci. Amer.*

TINDER.

When a piece of paper is set on fire, it all urns up except the tinder—which comes from he hot blaze unburned. And yet, if a spark all upon this tinder it will catch fire and burn ar more readily and surely than paper will. Why does it not burn in the blaze with the ther portions of the paper?

Paper is made mostly of vegetable fibre, hich is composed principally of carbon, oxygen nd hydrogen. The three elements when com- ined in this substance are all solid, but if they re separated, the oxygen and hydrogen take he gaseous form, while carbon continues solid. y the application of heat vegetable fibre decomposed, when the oxygen and hydrogen xpand into gases. As the hydrogen at the igh temperature comes in contact with the xygen of the air, it combines with it to form ater; in other words, it burns in the form of blaze.

Could the carbon come in contact with the xygen of the air at the high temperature of ed heat, it also would be burned, but the vol- me of hydrogen envelopes it, thus preserving from contact with the air. The body of hy- rogen itself burns only upon its outer surface.

The heat absorbed by the hydrogen in its hange from the solid to the gaseous state ools down the carbon below the temperature at which it will combine with oxygen, so that as the last of the hydrogen passes away, the fire is extinguished, leaving the carbon in the form of tinder. If paper is kindled in suffi- cient mass to keep up the temperature of the carbon to the combustion point, it also will combine with the oxygen of the air to form carbonic acid, which will pass off as a gas, leav- ing only the incombustible ash, which is the small quantity of mineral matter contained in the paper.—*Sci. Amer.*

THE SECRETS OF THE DEEP.

What has become of the innumerable bones and teeth and scales of fishes that, for all the years gone by, have died in the broad Atlantic? Where are the remains of the many ships that have been swallowed up by its waves? Where the gravel heaps left behind by the icebergs that have been melted in floating down from the polar seas? Where also the substances drifted across by the Gulf Stream and other currents that traverse the ocean? Nothing —not one solitary indication of all these, but in their place an impalpable, tenacious mud, every- where extending, and made up of little parti- cles of carbonate of lime secreted by countless myriads of animalcules, the food perhaps of the whale and fishes of the surface, but more prob- ably the sole inhabitants of those great depths which other animals more highly organized would in vain attempt to penetrate. Truly may we say that the secrets of the deep are mysteri- ous and grand, and that the search after them repays the labor of investigation. By the in- vestigations of modern observers we find laid open for our observation the great valley of the Atlantic, descending, by a succession of broad terraces and step-like cliffs, to a gully or ravine some 70,000 feet below the high ridges of the Andes and Himalaya Mountains. Like a vast amphitheatre, their terraces appear to surround a central comparatively small arena. On one principal upper floor, ten to fifteen thousand feet below the present sea level, we have dis- covered the inhabitants, and already all trace of our world above is lost; all high forms of or- ganic life are absent; and nothing remains but skeletons of the simplest animals, of which it may almost be said that but one or two specific forms can be determined—certainly nine tenths of the solid material consisting of the remains of one species only. What may be expected when the deeper levels are dredged, and we bring up the material of which they consist? What will be the direction of the line of deep- est depression, and how will it agree with the adjacent line of greatest elevation? What will be the inhabitants of that part of the ocean bottom fully double the depth, concerning which we have only very recently obtained in- formation, where the pressure of the water is

nearly seven tons to the square inch of surface, and where each cubic foot of water probably occupies less space by one hundred cubic inches than it would do if lifted to the surface, owing to the weight of the superincumbent column of water resting upon it? These are queries yet unanswered, but to many, if not all of them, we may expect to receive satisfactory answers before long. The facts that remain to be determined are hardly more difficult to make out than those we have already mastered; and the investigations, when once fairly set on foot, will probably soon leave little to be desired. The soundings that formerly could not be attempted, except in the calmest weather, and with the certainty of half a day's severe and incessant labor, are now completed, not only in ordinary weather, but even in a fresh breeze and disturbed sea, in a couple of hours; and whilst according to former methods, there was more probability of enormous error than of accuracy, the result is now to be depended on, in almost every case, within very moderate limits.—*Professor Ansted.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $10a10 50. In Rye Flour and Corn Meal no transactions are reported.

GRAIN.—The Wheat market is feverish, and there being no demand either for milling or exportation, prices are entirely nominal. A small sale of Rye at $1 60. 3000 bush. Yellow Corn sold at $1 30a1 40, but buyers now refuse to pay these figures.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada. 3t mo. 11, 1865.

MUTUAL FIRE INSURANCE COMPANY, OF PHILADELPHIA. Office, No. 5, S. Fifth Street. CHARTER PERPETUAL. MUTUAL SYSTEM EXCLUSIVELY. 1st mo., 1865, Assets $76,881 88.

Directors,—CALEB CLOTHIER, WILLIAM P. REEDER, SENECA E. MALONE, JOSEPH CHAPMAN, THOMAS MATHER, JOSEPH W. MOORE, T. E. CHAPMAN, EDWARD M. NEEDLES, SIMEON MATLACK, WILSON M. JENKINS, AARON W. GASKILL, LUKENS WEBSTER.

CALEB CLOTHIER, *President.* SENECA E. MALONE, *Vice President.* THOMAS MATHER, *Treasurer.* T. ELWOOD CHAPMAN, *Secretary.*

6t.

BELLEVUE FEMALE INSTITUEE. A BOARDING SCHOOL FOR GIRLS.

THE SPRING AND SUMMER TERM of this healthfully and beautifully located Institution, will open, 5th month 22d, 1865, and continue in session twelve weeks. For terms of admission and other particulars, see circular, which may be had on application to the Principals, Attleboro P. O., Bucks County, Pennsylvania.

ISRAEL J. GRAHAME. } *Principals.*
JANE P. GRAHAME. }

4. 1. 13t. 624.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.

3. 25. 49t. 3. 7. 65. W 8 X F.

REMOVAL.—BENJAMIN STRATTON would inform his friends and the public generally, that he has removed his LADIES' SHOE store from 910 Arch Street, to 237 South Eighth Street, where he hopes by strict attention to business, to receive the patronage that he has heretofore been favored with.

4. 1. 4t. 422. W. X. n.

MARRIAGE CERTIFICATES, by FRIENDS' CEREMONY; (will answer where one party is not a member,) and filled up in a beautiful manner, specimens of which may be seen. Also Wedding Cards and Invitations, either engraved, printed, or written, in superior styles, with box for the Certificate, and envelopes of the finest quality, for the Cards, all of them sent by mail, if requisite. T. E. CHAPMAN, No. 5 South Fifth Street.

12t. 325.610. V S N.

TRUMAN & SHAW, Hardware Dealers, No. 835 Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application.

3. 25, 50t. omv.nz Pa, Fre.

THE "OSWEGO INSTITUTE" FOR SALE OR TO LET. The subscriber offers to sell or let the property known as the Oswego Institute, situated at Oswego Village, Duchess county, N. Y., 12 miles east of Po'keepsie. It is within a few rods of Friends' Meeting-house, in a pleasant and healthy portion of the country and has previously received a full share of public patronage. The buildings are in good repair, and fitted up throughout to accommodate about forty boarders.

It will be disposed of with furniture and school fixtures, if desired, offering a rare opportunity now for any one wishing to engage in the business. For further particulars address the subscriber at Oswego village P. O., or enquire at his residence, three miles west of the Institute.

3. 11, 4t, 4. 1. D V. F N.) ANDREW A. SKIDMORE.

LAND AGENCY.—Jonathan Tylor offers himself, in connection with his other business, as a Land Agent for the Society of Friends and others, who may want to purchase lands within the limits of the Southern quarter. He is well acquainted with most of the Friends belonging to this quarter, and much of the lands near its particular meetings. Northern Friends and others who may wish to purchase lands amongst us are particularly invited to this advertisement, and if they wish to come and see said lands by the way of Philadelphia, should take the morning train from Broad and Prime streets to Harrington, Delaware, then the stage, which runs daily to Denton, where they may enquire for J. Tylor, who will give every facility in his power to enable them to go about and see the lands for sale, and make selections that they may wish to purchase. Address

J. TYLOR, Denton, Md.

References.—J. C. Turnpenny, corner 10th and Spruce, Phila.
Dillwyn Parrish, 1017 Cherry street, Philadelphia.
J. Jamison, 66 and 68 N. Water street, Phila.
J. Pearson, 119 Light st. Wharf, Baltimore.

3. 11, 12t, 5. 27, P. W V. N Z.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.

Workmen sent to any part of the country, at city rates.

SAMUEL F. BALDERSTON & SON,
No. 902 Spring Garden Street, Philada.

3. 11. 12t. 5. 6. X N Z D.

SPRING TERM OF CONCORDVILLE SEMINARY, on the Philadelphia and Baltimore Central Railroad, 20 miles west of Philadelphia, will commence 3d month 21, 1865, and continue Twelve Weeks, to 6th month 9th. For Particulars, address

JOSEPH SHORTLIDGE, or AUGUSTUS C. NORRIS,
2.4. 8t. 325. e.m.n. Concordville, Delaware Co., Penn'a.

CHESTER VALLEY ACADEMY, at Coatesville, Chester County Pa. The Spring Term of this Institution will commence on the 27th of Third month, and continue 12 weeks.

Price for this Term, $60. J. K. TAYLOR, *Principal.*
2 mo. 18, 12t. 415 f. x. n.

THE UNDERSIGNED informs his Friends, that he has taken the STORE, No. 107 North 4th Street, above Arch, where he will keep a good assortment of CLOTHS, CASSIMERES & VESTINGS, which he will make to order, and in good style, at reasonable prices; particular attention given to Friends' clothing.

2d mo. 18, 1865. 13t. 513. F. I. V. P. WM. HAWKINS.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.

7th mo. 30.—1y. p.wx.nz.

PRINTED BY MERRIHEW & SON,
BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, FOURTH MONTH 8, 1865. No. 5.

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EMMOR COMLY, AGENT,
At Publication Office, No. 131 North Seventh Street,
SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.
Agents for Clubs will be expected to pay for the entire Club.
The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.
AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 51.)

As the Quakers have thought it right to prohibit music, and stage entertainments, to the society, so they have thought it proper to prohibit dancing, none of their children being allowed any instruction in the latter art.

It is remarkable that two of the most civilized nations, as well as two of the wisest men of antiquity, should have differed in their opinions with respect to dancing. The Greeks considered it as a wise and an honorable employment; and most of the nations therefore under that appellation inserted it into their system of education. The name of dancer was so honorable, as to be given to some of their gods. Statues are recorded to have been erected to good dancers. Socrates is said to have admired dancing so much, as to have learnt it in his old age. Dancing, on the other hand, was but little regarded at Rome. It was not admitted even within the pale of accomplishments. It was considered at best as a sorry and trivial employment. Cicero says:

"Nemo fere saltat sobrius, nisi forte insanit, neque in solitudine, neque in convivio honesto." That is,

"No man dances, in private, or at any respectable entertainment, except he be drunk or mad."

We collect at least from the above statement, that people of old, who were celebrated for their wisdom, came to very different conclusions with respect to the propriety of the encouragement of this art.

Those nations among the ancients, which encouraged dancing, did it upon the principle, that it led to an agility of body, and a quickness of motion, that would be useful in military evolutions and exploits. Hence swiftness of foot was considered to be an epithet, as honorable as any that could be given to a warrior.

The moderns, on the other hand, encourage dancing, or at least defend it upon different principles. They consider it as producing a handsome carriage of the body; as leading to a graceful and harmonious use of the limbs; and as begetting an erectness of position, not more favorable to the look of a person than to his health.

That dancing produces dispositions of this sort cannot be denied, though certainly not to the extent which many have imagined. Painters, who study nature the most, and are the best judges of the appearance of the human frame, are of opinion, that modern dancing does not produce natural figures, or at least such as they would choose for their respective compositions. The military exercise has quite as great a share as dancing in the production of these dispositions. And there are certainly men, who were never taught either the military exercise or dancing, whose deportment is harmonious and graceful.

The Quakers think it unnecessary to teach

their children dancing, as an accomplishment, because they can walk, and carry their persons with sufficient ease and propriety without it.

They think it unnecessary also, because, however the practice of it may be consistent with the sprightliness of youth, they could never sanction it in maturer age. They expect of the members of their society, that they should abandon amusements, and substitute useful and dignified pursuits, when they become men. But they cannot consider dancing but as an employment that is useless, and below the dignity of the Christian character in persons who have come to years of discretion. To initiate, therefore, a youth of twelve or thirteen years of age into dancing, when he must relinquish it at twenty, would, in their opinion, be a culpable waste of his time.

The Quakers, again, cannot view dancing abstractedly, for no person teaches or practises it abstractedly; but they are obliged to view it in connection with other things. If they view it with its usual accompaniment of music, it would be inconsistent, they think, to encourage it, when they have banished music from their republic. If they view it as connected with an assemblage of persons, they must, they conceive, equally condemn it. And here it is, in fact, that they principally level their arguments against it. They prohibit all members of their society from being present at balls, and assemblies; and they think, if their youth are brought up in ignorance of the art of dancing, that this ignorance will operate as one prevent tive at least against attendance at amusements of this nature.

The Quakers are as strict in their inquiry with respect to the attendances of any of their members at balls as at theatrical amusements. They consider balls and assemblies among the vain amusements of the world. They use arguments against these nearly similar to those which have been enumerated on the preceding subjects.

They consider them, in the first place, as productive of a kind of frivolous levity, and of thoughtlessness with respect to the important duties of life. They consider them, in the second place, as giving birth to vanity and pride. They consider them, again, as powerful in the execitement of some of the malevolent passions. Hence they believe them to be injurious to the religious interests of man; for, by depriving him of complacency of mind, and by increasing the growth of his bad feelings, they become impediments in the way of his improvement as a moral being.

I purpose to look into these arguments of the Quakers, and to see how far they can be supported. I will suppose therefore a few cases to be made out, and to be handed, one by one, to some moral philosopher for his decision. I will suppose this philosopher (that all prejudice of education may be excluded) to have been ignorant of the nature of dancing, but that he had been made acquainted with it, in order that he might be enabled to decide the point in question.

Suppose then it was reported to this philosopher that, on a certain day, a number of young persons of both sexes, who had casually met at a friend's house, instead of confining themselves to the room on a summer's afternoon, had walked out upon the green; that a person present had invited them suddenly to dance; that they had danced to the sound of musical vibrations for an hour, and that after this they had returned to the room, or that they had returned home. Would the philosopher be able to say in this case, that there was anything in it, that incurred any of the culpable imputations, fixed upon dancing by the Quakers?

He could hardly, I think, make it out, that there could have been, in any part of the business, any opening for the charges in question. There appears to have been no previous preparations of extravagent dressing; no premeditated design of setting off the person; no previous methods of procuring admiration; no circumstance, in short, by which he could reasonably suppose, that either pride or vanity could have been called into existence. The time also would appear to him to have been too short, and the circumstances too limited, to have given birth to improper feelings. He would certainly see that a sort of levity would have unavoidably arisen on the occasion, but his impartiality and justice would oblige him to make a distinction between the levity, that only exhilarates, and the levity that corrupts the heart. Nor could he conceive that the dancing for an hour only, and this totally unlooked for, could stand much in the way of serious reflection for the future. If he were desired to class this sudden dancing for an hour upon the green, with any of the known pleasures of life, he would probably class it with an hour's exercise in the fields, or with an hour's game at play, or with an hour's employment in some innocent recreation.

But suppose, now, that a new case were opened to the philosopher. Suppose it were told him, that the same party had been so delighted with their dance upon the green, that they had resolved to meet once a month for the purpose of dancing, and that they might not be prevented by bad weather to meet in a public room; that they had met according to their resolution; that they had danced at their first meeting but for a short time; but at their meetings afterwards, they had got into the habit of dancing from eight or nine at night till twelve or one in the morning; that many of them now began to be unduly heated in the

course of this long exercise; that some of them in consequence of the heat in this crowded room, were now occasionally ready to faint; that it was now usual for some of them to complain the next morning of colds, others of headaches, others of relaxed nerves, and almost all of them of a general lassitude or weariness—what could the philosopher say in the present case?

The philosopher would now probably think, that they acted unreasonably as human beings; that they turned night into day; and that, as if the evils of life were not sufficient in number, they converted hours, which might have been spent calmly and comfortably at home, into hours of indisposition and of unpleasant feelings to themselves. But this is not to the point. Would he or would he not say, that the arguments of the Quakers applied in the present case? It certainly does not appear, from any thing that has yet transpired on this subject, that he could, with any shadow of reason, accuse the persons, meeting on this occasion, of vanity or pride, or that he could see from any of the occurrences, that have been mentioned, how these evils could be produced. Neither has any thing yet come out, from which he could even imagine the sources of any improper passions. He might think, perhaps, that they might be vexed for having brought fatigue and lassitude upon themselves, but he could see no opening for serious anger to others, or for any of the feelings of malevolence. Neither could he tell what occurrence to fix upon for the production of a frivolous levity. He would almost question, judging only from what has appeared in the last case, whether there might not be upon the whole more pain than pleasure from these meetings; and whether those, who on the day subsequent to these meetings felt themselves indisposed, and their whole nervous system unbraced, were not so near the door of repentance, that serious thoughts would be more natural to them than those of a lighter kind.

But let us suppose one other case to be opened to the philosopher. Let us now suppose it to be stated to him, that those who frequented these monthly meetings, but particularly the females, had become habituated to talk, for a day or two beforehand, of nothing but of how they should dress themselves, or of what they should wear on the occasion: that some time had been spent in examining and canvassing the fashions; that the milliner had been called in for this purpose; that the imagination had been racked in the study of the decoration of the person; that both on the morning and the afternoon of the evening, on which they had publicly met to dance, they had been solely employed in preparations for decking themselves out; that they had been nearly two hours under one dresser only, namely the hair-dresser; that frequently at intervals they had looked at their own persons in the glass; that they had walked up and down parading before it in admiration of their own appearance, and the critical detection of any little fold in their dress, which might appear to be out of place, and in the adjustment of the same—what would the philosopher say in this new case?

He certainly could not view the case with the same complacent countenance as before. He would feel some symptoms of alarm. He would begin to think that the truth of the Quaker arguments was unfolding itself, and that what appeared to him to have been an innocent amusement, at the first, might possibly be capable of being carried out of the bounds of innocence by such and similar accompaniments. He could not conceive, if he had any accurate knowledge of the human heart, that such an extraordinary attention to dress and the decoration of the person, or such a critical examination of these with a view of procuring admiration, could produce any other fruits than conceit and affectation, or vanity and pride. Nor could he conceive that all these preparations, all this previous talk, all this previous consultation, about the fashions, added to the employment itself of the decoration of the person, could tend to any thing else than to degrade the mind, and to render it light and frivolous. He would be obliged to acknowledge also, that minds, accustomed to take so deep an interest in the fashions and vanities of the world, would not only loath, but be disqualified for serious reflection. But if he were to acknowledge, that these preparations and accompaniments had on any one occasion a natural tendency to produce these effects, he could not but consider these preparations, if made once a month, as likely to become in time systematic nurseries for frivolous and affected characters.

Having traced the subject up to a point, where it appears, that some of the Quaker arguments begin to bear, let us take leave of our philosopher, and as we have advanced nearly to the ball-room door, let us enter into the room itself, and see if any circumstances occur there, which shall enable us to form a better judgment upon it.

(To be continued.)

DAVID says, "Morning and evening, and at noon, will I pray and cry aloud; and at midnight I will rise and give thanks unto Thee, because of thy righteous judgments." Never wait for a more convenient or favorable period; go to Him immediately, in the midnight gloom of thy experience or condition. He can turn the shadow of death into the morning.—*Jay.*

For Friends' Intelligencer.

THE LEGITIMATE USE OF WEALTH.

"In the degree by which a man's wealth is increased, is his family enlarged, and over against every pile of superfluous gold God places a pile of needs."

If this subject is looked at with an unselfish eye, we shall see the truth of the foregoing quotation, and its full recognition would cause the acknowledgment that we are *but stewards* of the abundance or of the little, of which we may have considered ourselves the possessors or rightful owners, and which, if the stewardship be faithfully occupied, must be distributed according to our own and the general need.

We have Scripture sanction for the appropriation of part of our means as provision for our own households, but how loudly does the voice of public need protest against the absorption of our *all* by imaginary wants, or its disbursement in the procurance of superfluous or luxurious adornment for our persons or houses.

The right use of the power for good, committed to our trust, places us as almoners of the divine bounty to those who are not equal possessors of this world's wealth, and in the distribution, beside the claims which the sick, the helpless, and the various other phases of suffering poor have upon us, let us look at the benefit which may be conferred by the establishment, in many localities, of small, well-selected libraries, to which easy access may be had by the hundreds of young people who are hungry for intellectual food, and who, if the right kind be not supplied, will partake of such as they can get, even though its tendency be to weaken the intellectual powers, or debase those affections which are given us for the high purpose of promoting the general good

I have heard with pleasure of an effort in this direction by one of our friends in New York State, and a similar one by a young Friend in Lancaster County, Pa. Let not the smallness of the beginning discourage any whose feelings may go out in this line. A few well-chosen volumes may be a nucleus round which others may be gathered, so that in time to come the small beginning may assume a ponderous or important form. We can scarcely find a channel for our charities more replete with beneficial effects than this.

J. G. Holland says:—"I believe that a genuine spirit of benevolence can be exercised by no mind that does not recognize all the wealth it enjoys as the gift of God, to be shared with the children of penury or devoted to institutions that contemplate the general good. God is the giver, life a partnership, humanity a brotherhood. The selfish accumulation and sequestration from society of superfluous gold is at war with the economy of the universe. Everything in nature tends to equilibrium and the universal compensation of expenditure. The rill takes the gift from the mountain spring and passes it on to the brook, and the brook pours the waters it receives into the river, and the river bears the burden of its gifts to the sea, and Heaven itself descends to lift from the sea and return in cloud-winged argosies to the spring from whence they came, the waters which it gave, and glorifies the spot by hanging over it the beauty of its rainbow. What earth sends up, Heaven sends down, and what Heaven sends down, earth returns. Circulation, diffusion, tendency by multiplied methods to equilibrium—these are the universal laws of nature. It is only man that hoards. It is only man that accumulates, and for selfish ends holds imprisoned superfluous good, and refuses to let it go out on its beneficent mission."

The same writer says:—

"I account the office of benefactor, or almoner, to which God appoints all those whom He has favored with wealth, one of the most honorable and delightful in the world. He never institutes a channel for the passage of his bounties, that those bounties do not enrich and beautify. The barren moor that parts before the steel of the mountain brook betrays the furrow by a fresher green and rarer flowers. Noble cities and all forms of beautiful life mirror themselves in rivers that become highways for the passage of commerce. God gives leaves to every stalk that bears juices up to the growing fruit, and presents a flower in advance to every twig that elaborates a seed. The sky weaves radiant garlands for itself from the clouds to which it gives transportation. So every man who becomes heartily and understandingly a channel of the divine beneficence, is enriched through every league of his life. Perennial satisfaction springs around and within him with perennial verdure. Flowers of gratitude and gladness bloom all along his pathway, and the melodious gurgle of the blessings he bears is echoed back by the melodious waves of the recipient stream."

These sentiments, true in themselves and beautifully expressed, place the subject before us so convincingly, that it needs but little further to be said to ensure the acknowledgment that the legitimate use to which wealth should be applied is the promotion of the general good.

J. J.

Philadelphia.

"CALL UPON ME IN THE DAY OF TROUBLE."—Beware, in your distress, of crooked policy, of unlawful means of relief, of impatience, of dejection. By nothing can you so much please God, as by your confidence in Him; and by nothing can you so recommend your religion, as by showing the peace of God, which passeth all understanding.

"HOLINESS OF LIFE, RATHER THAN RITUALS OR MODES OF WORSHIP."

BY J. G. WHITTIER.

There are men, who, irrespective of the names by which they are called in the Babel confusion of sects, are endeared to the common heart of Christendom. Our doors open of their own accord to receive them. For in them we feel that in some faint degree, and with many limitations, the Divine is again manifested; something of the Infinite Love shines out of them; their very garments have healing and fragrance borrowed from the bloom of Paradise. So of books. There are volumes which, perhaps contain many things, in the matter of doctrine and illustration, to which our reason does not assent, but which, nevertheless, seem permeated with a certain sweetness and savor of life. They have the Divine seal and imprimature, they are fragrant with heart's-ease and asphodel; tonic with the leaves, which are for the healing of the nations. The meditations of the devout monk of Kempen, are the common heritage of Catholic and Protestant; our hearts burn within us as we walk with Augustine under Numidian fig-trees in the garden of Verecundies; Fenelon from his bishop's palace, and John Woolman from his tailor's shop, speak to us in the same language. The unknown author of that book, which Luther loved next to his Bible, the "Theologia Germanica," is just as truly at home in this present age, and in the ultra Protestanism of New England, as in the heart of Catholic Europe, and in the fourteenth century. For such books know no limitations of time or place; they have the perpetual freshness and fitness of truth; they speak out of profound experience; heart answers to heart as we read them; the spirit that is in man, and the inspiration that giveth understanding, bear witness to them. The bent and stress of their testimony are the same, whether written in this or a past century, by Catholic or Quaker; self renunciation,—reconcilement to the Divine will through simple faith in the Divine goodness, and the love of it which must needs follow its recognition,—the life of Christ made our own by self-denial and sacrifice, and the fellowship of his suffering for the good of others,—the indwelling spirit, leading into all truth,—the Divine Word nigh us, even in our hearts. They have little to do with creeds, or schemes of doctrine, or the partial and inadequate plans of salvation invented by human speculation and ascribed to Him, who, it is sufficient to know, is able to save unto the uttermost all who trust in Him. They insist upon simple faith and holiness of life rather than rituals or modes of worship; they leave the merely formal, ceremonial and temporal part of religion to take care of itself, and earnestly seek for the substantial, the necessary and the permanent.

* * * * *

Tauler in mediæval times, and Woolman, in the last century, are among the most earnest teachers of the inward life, and spiritual nature of Christianity, yet both were distinguished for practical benevolence. They did not separate the two great commandments. Tauler strove with equal intensity of zeal to promote the temporal and the spiritual welfare of men. In the dark and evil time in which he lived, amidst the untold horrors of the "Black Plague," he illustrated by deeds of charity and mercy, his doctrine of disinterested benevolenc. Woolman's whole life was a nobler "Imitation of Christ," than that fervid rhapsody of monastic piety which bears the name.

How faithful, yet withal how full of kindness were his rebukes of those who refused labor its just reward, and ground the faces of the poor. How deep and entire was his sympathy with over-tasked and ill-paid laborers; with wet and ill-provided sailors; with poor wretches blaspheming in the mines, because oppression had made them mad; with the dyers plying their unhealthy trades to minister to luxury and pride; with the tenant wearing out his life in the service of a hard landlord; and with the slave sighing over his unrequited toil! What a significance there was in his vision of the "dull and gloomy mass" which appeared before him, darkening half the heavens, and which he was told was "human beings in as great misery as they could be and live; and he was mixed with them, and henceforth he might not consider himself a distinct and separate being!" His saintliness was wholly unconscious; he seems never to have thought himself any nearer to the tender heart of God than the most miserable sinner to whom his compassion extended. As he did not live, so neither did he die, to himself. His prayer upon his death-bed was for others, rather than himself; its beautiful humility and simple trust were marred by no sensual imagery of crowns and harps and golden streets, and personal beatific exaltations; but tender and touching concern for suffering humanity, relieved only by the thought of the paternity of God, and of his love and omnipotence, alone found utterance in ever-memorable words.

"Oh Lord, my God! the amazing horrors of darkness were gathered about me, covered me all over, and I saw no way to go forth; *I felt the depth and extent of the misery of my fellow-creatures separated from the Divine harmony, and it was greater than I could bear, and I was crushed down under it; I lifted up my hand, I stretched out my arm, but there was none to help me;* I looked round about, and was amazed. In the depths of misery, Oh Lord, *I remember that Thou art omnipotent; that I had called Thee Father;* and I felt that I loved Thee; and

I was made quiet in my will, and waited for deliverance from Thee. Thou hadst pity upon me, when no man could help me; I saw that meekness under suffering was showed to us in the most affecting example of thy Son; and Thou taught me to follow Him, and I said, "Thy will, oh, Father, be done."

For Friends' Intelligencer.

INFLUENCE.

"As no man liveth to himself, so no man sinneth to himself."

Our every act and word has some influence to bear on some one, though we may not be conscious of it; or, having that consciousness, are not faithful to its teachings. Well would it be for us, for mankind generally, if we would but keep this fact in view always, and thereby weigh our every word and action; not saying, or even thinking, as is too often done, "we have no influence with any, our example is of no account." A thoughtless word spoken in jest may wound some heart already borne down with sorrow; a word or opinion given forth with no intention of influencing any one, may turn the scale in some tried mind; may *decide* some wavering one, and that decision be not for their good; on that decision may rest something of moment. We should be careful not to jest on serious subjects. A word *fitly* spoken may confirm some one good principle in a weak and wavering one; then why should we ever withhold a word of encouragement—a pleasant word when we feel it? With all the harm we do *unconsciously*, unintentionally, by word or action, it requires *all* the good promptings to be acted upon to counterbalance, for ourselves, as well as for others. Even a kind, affectionate word, which, to our limited view, may have no other power than to bring a smile of pleasure to a sad face, may confirm some good intention or principle so far as to bring forth good works as the fruit of that which cost us nothing; then why should we not try to speak such pleasant words often, discarding the harsh or unkind ones that displace smiles with tears.

As has been said by one of experience, "Every vagrant habit uprooted from the young and ignorant—every principle of duty strengthened—every encouragement to reform offered, and rightly persevered in—is casting a shield of safety over the property, life, peace and every true interest of the community," so that it may be said of this most emphatically, as of every duty, "Knowing these things, *happy* are ye if ye do them."

Though we may often feel that our powers of doing good are very limited, if we will but be *faithful* in the *little things* of every day life, we may accomplish much for ourselves and for those around us.

"Think nought a trifle though it small appears,
Sands make the mountains — moments make the years;
And trifles—Life. Your care to trifles give,
Else you may die ere you have learned to live."

E.

3d mo., 20th, 1865.

TAKE MY HAND, PAPA!—In the dead of night, I am frequently wakened by a little hand stealing out from the crib by my side, with the pleading cry, "Please take my hand, Papa!"

Instantly the little boy's hand is grasped, his fears vanish, and soothed by the consciousness of his father's presence, he falls into sweet sleep again.

We commend this lesson of simple, filial faith and trust to the anxious, sorrowing ones, that are found in almost every household. Stretch forth your hand, stricken mourner, although you may be in the deepest darkness and gloom, and fear and anxious suspense may cloud your weary pathway, and that very act will reveal the presence of a loving, compassionate Father, and give you the peace that passeth all understanding.

The darkness may not pass away at once, night may still enfold you in its embrace, but its terrors will be dissipated, its gloom and sadness flee away, and in the simple grasp of the Father's hand, sweet peace will be given, and you will rest securely, knowing that the "*morning cometh.*"—*Congregationalist.*

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAPTER II., 1697.

MINISTERING FRIENDS IN CIVIL OFFICES.

John Archdale was a member of the Society of Friends, and one of the Proprietaries of North Carolina. His residence was in England, but the affairs of the province having fallen into disorder through the incapacity of the governor and the unfitness of its political institutions, he was induced, at the request of the board of proprietors, to embark for the colony and administer its government. By his great abilities, justice and moderation, he was enabled to reconcile contending factions, to restore harmony among the colonists, and to secure the confidence of the Indians with whom he established an amicable intercourse. After governing a few years, he returned to England; but before he embarked the council presented to him an address to be transmitted to the proprietors, expressing the deep sense they had of their paternal care for the colony in the appointment of a man of such abilities and integrity to government, who had been so happily instrumental in establishing its peace and security. He was subsequently elected a member of Parliament for High Wycomb, but being

unwilling to take the oath required, he was not allowed his seat in the House.

In four of the British colonies, viz.: Rhode Island, New Jersey, Pennsylvania, and North Carolina, Friends constituted at one time so large a proportion of the population, that they believed it incumbent on them to accept offices in the civil government, and they found nothing in such employments incompatible with their religious tenets, so long as oaths were not required, nor warlike measures contemplated. In Pennsylvania this was more especially the case, and in the early history of the colony, the executive, legislative and judicial powers were generally in their hands; some of those occupying the highest offices being ministers of the gospel.

In the biography of William Penn, this subject having been fully examined, a detailed statement of it is not deemed needful; but a brief review of some points affecting the religious testimonies of the Society may not be inappropriate.

Although the charter of Pennsylvania, granted by Charles II. invested William Penn with the powers of a "captain general, to muster and train all sorts of men, to make war by sea, and land, against barbarous nations, pirates and robbers;" we have no reason to suppose this power was conferred upon him at his own request; nor does it appear that it was ever exercised in a warlike manner. The judicial power and the constable's staff were found to be sufficient to preserve order and administer justice; while the Christian course pursued towards the Indians, rendered them the firm friends and kind neighbors of the Colonists. There was, indeed, a charge made by George Keith or his adherents against the Friends concerned in the government, that they violated their peaceable principles in the use of arms to capture a pirate. The case referred to was that of Babit and his crew, who, in the year 1691, stole a small sloop from the wharf at Philadelphia, and going down the river, committed several robberies. Information being given to the magistrates, they granted a warrant for the apprehension of the robbers, by virtue of which they were captured and brought to justice. It appears, however, that the capture was effected by Peter Boss and one or two others, without taking with them any warlike weapon.

The constitution of Pennsylvania, framed by the Proprietary with the aid or concurrence of the first colonists, was a noble charter of freedom.

In the preamble, Pennsylvania defines "the great end of all governments to be,—to support power in reverence with the people, and to secure the people from the abuse of power, that they may be free by their just obedience, and the magistrates honorable for their just administration; for liberty without obedience is confusion, and obedience without liberty is slavery."

The code of laws drafted in England, and passed with amendments, by the first colonial assembly, was remarkable for its liberality.

Penn looked upon reformation as the great end of justice, and in pursuance of this idea, he exempted from the infliction of death about two hundred offences which were capitally punished by English laws. The colonial laws were subject to repeal when not consistent with the laws of England, and probably, for this reason, the death penalty was permitted to remain for wilful murder; but there appears to have been no instance of its enforcement while the colony was governed by Friends. The sentiment expressed in the laws, that every prison should be a work-house, and the humane regulations established for jails, gave rise to the penitentiary system in which Pennsylvania has taken the lead.

The early settlers being mostly Friends, the legislative and judicial powers were for some time almost entirely in their hands. In the first colonial council, composed of eighteen members, six were ministers of the Society, and a still larger number of Friends in that station were members of the Assembly. While Penn was in the province, he presided in the council, and so largely were the practices of Friends recognized by the representatives of the people, that the sittings of the Assembly were opened by an interval of solemn silence, in order that the members might turn their thoughts and offer up their secret prayers to Him who alone can direct in the path of true wisdom.

RELIGION THE SUPPORT OF THE AGED.

When the pulse beats high, and we are flushed with youth, and health, and vigour, when all goes on prosperously, and success seems almost to anticipate our wishes; then we feel not the want of the consolations of religion; but when fortune frowns, or friends forsake us; when sorrow, or sickness, or old age, comes upon us, then it is that the superiority of the pleasures of religion is established over those of dissipation and vanity, which are ever apt to fly from us when we are most in want of their aid.

There is scarcely a more melancholy sight to a considerate mind, than that of an old man, who is a stranger to those only true sources of satisfaction. How affecting is it to see such a one awkwardly catching at the pleasures of his younger years, which are now beyond his reach: or feebly attempting to retain them while they mock his endeavors, and elude his grasp. To such an one, gloomily enough does the evening of life set in! All is sour and cheerless. He can neither look backward with complacency, nor forward with hope; while the aged Christian,

relying on the assured mercy of his Redeemer, can calmly reflect that his dismission is at hand, and that his redemption draweth nigh; while his strength declines and his faculties decay, he can quietly repose himself on the fidelity of God; and at the very entrance of the valley of the shadow of death, he can lift up an eye, dim perhaps and feeble, yet occasionally sparkling with hope, and confidently looking forward to the near possession of his heavenly inheritance, "even to those joys which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive."

Never were there times which inculcated more forcibly than those in which we live, the wisdom of seeking a happiness beyond the reach of human vicissitudes. What striking lessons have we had of the precarious tenure of all sublunary possessions! Wealth, and power, and prosperity, how peculiarly transitory and uncertain! But religion dispenses her choicest cordials in the seasons of exigence, in poverty, in exile, in sickness, and in death. The essential superiority of that support which is derived from religion is less felt, at least it is less apparent, when the Christian is in full possession of riches, and splendor, and ranks, and all the gifts of nature and fortune.

But when all these are swept away by the rude hand of time or the rough blast of adversity, the true Christian stands like the glory of the forest, erect and vigorous, stripped indeed of his summer foliage, but more than ever discovering to the observant eye the solid strength of his substantial texture."—*Wilberforce's View.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 8, 1865.

The Peace Principle.—The war in which we are involved, has brought sorrow to many a household, and anxiously are we looking for its termination, and asking that the blessing of peace may speedily descend upon our agitated country.

That wars will continue to exist so long as governments are established on a partially military basis, it is reasonable to infer. It is a high state of spiritual attainment, in which "the sword is beaten into the plough-share and the spear into the pruning-hook," and in which we learn war no more; and until nations come under this influence, we need not expect that conflicts will cease. Although there is little evidence that the political world is approaching this state of advancement, yet this does not exonerate those who believe the exemplification of the peace principle to be a divine requirement, from living up to the testimony which they have seen is essential to Christian practice. That this righteous principle is not generally acknowledged, renders its observance the more obligatory upon those who feel its importance.

We cannot review the history of the past four years, without a feeling of thankfulness, that the testimony to peace, as practised by the Society of Friends, has been so far appreciated by our rulers and lawgivers, that none have been oppressed for conscience' sake.

While we have been outwardly exempted from bearing the warlike weapon, it rests upon us individually to inquire, whether we have refrained from entering into the *spirit of war*, and to examine how far our conduct and conversation have coincided with the profession of peace we are making to the world. Well will it be for us, if, in the investigation, "our hearts condemn us not," but should we have deviated from this Testimony of Truth which has been entrusted to us to bear, let us endeavor in future to set a double watch over our lips and actions, "that by the inoffensiveness of our conduct, we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof towards its designed completion; when, according to ancient prophecy, the earth shall be full of the knowledge of the Lord, as the waters cover the sea; and its inhabitants learn war no more."

The subject-matter contained in the "Talk about the Sick," has been more ably treated by Florence Nightingale, and has appeared in a former volume of our paper.

Several pieces of Obituary Poetry have been received. Unless these possess independent poetic merit, we decline their publication.

Freedmen's Intelligence Office.—The Circular, published in another column, will inform those who need domestic assistants, that they may now be obtained at the office in this city. This agency has been established by the "Pennsylvania Abolition Society," with the aid and co-operation of the "Pennsylvania Freedman's Relief Association," "Friends'

Association for the Aid and Elevation of the Freedmen," and "Friends' Association of Philadelphia and its vicinity, for the Relief of Colored Freedmen."

An arrangement has been made, by which it is expected that a company of Freed women and children will be forwarded regularly on the third day of each week, and it is desirable that they should obtain suitable homes in the country and elsewhere. Friends in want of help, and especially those having tenant-houses on their farms for the accommodation of families, can apply for further information to Jane Boustead, Agent, at the office No. 1605 North St., (below Coates and above 16th Street.)

MARRIED, according to the order of the religious Society of Friends, on 5th day, the 16th of 3d mo., 1865, HOWARD M. JENKINS, of Norristown, to ANNA, younger daughter of Thomas Atkinson, of Upper Dublin, Montgomery Co., Pa.

———, on the 2d of 3d month, 1865, at the residence of Sarah Ann Warner, with the approbation of Falls Monthly Meeting, PHINEAS BRIGGS to HANNAH T. WARNER, all of Penn's Manor, Bucks county, Penn'a.

DIED, at her home in Kennett Square, on Fourth-day evening, the 15th of 2d month, 1865, SUSANNA WAY, in the 85th year of her age. Never has it been our privilege to witness a more quiet and peaceful departure to the land of spirits. Though her illness was of short duration, she has left to her surviving relatives and friends the fullest assurance that "all was well." Her judgment remained sound, and all her faculties unimpaired to this advanced age, and her sympathies were increasingly alive for the poor or suffering of all classes, frequently giving bountifully for their aid and comfort. May the remembrance of her consistent life and serene close, stimulate us to press forward with renewed vigilance, that we likewise may obtain the prize of the high calling of God in Christ Jesus." She was a member of Kennett Monthly Meeting.

———, at Purchase, Westchester county, N. Y., on the 12th of 1st month, 1865, EDNA, widow of James Coles, aged 66 years.

———, in Purchase, on the 15th of 3d month, 1865, at the residence of her brother, Thomas Sutton, ANNA SUTTON, in the 73d year of her age.

———, on the 18th of 3d month, 1865, at Harrison, Westchester Co., N. Y., PHEBE C. SUTTON, daughter of William Sutton, in the 74th year of her age. All three members of Purchase Mo. Meeting of Friends.

———, on the 20th of 2d month, 1865, at her residence, near New Market, Frederick county, Md., MARTHA, daughter of the late Abel and Elizabeth Russell, aged about 43 years; a member of Pipe Creek Monthly and Bush Creek Particular Meeting. She had been in declining health for some years, and bore her sufferings with fortitude and Christian patience. When near her close, she closely interrogated her physician in regard to her condition; receiving no encouragement, she remarked, that if there was nothing to relieve her sufferings, she would prefer passing away. Although she appeared to hold on to life with great tenacity, yet we feel assured that she has exchanged a world of care and sorrow for a mansion of rest.

DIED, on the 7th of 3d mo., at his residence, near Moorestown, N. J., ASHER W. STOKES, in his 59th year.

———, on the 28th of 3d mo., 1865, at Chester Valley, JOHN R. WEBSTER, in his 42d year, a member of the Monthly Meeting of Friends held at Green street, Phila.

———, on the 28th of 3d mo., 1865, at her late residence, 916 King St., Wilmington, Del., MARGARET, daughter of the late George and Elizabeth Robinson, of Philadelphia.

———, at his residence, in Valley Township, Montour Co., Pa., on the morning of the 27th of 3d mo., 1865, JOHN WILSON, in the 61st year of his age, an Elder of Fishing Creek Monthly Meeting.

ERRATA.—In No. 2, page 22, second column, 11th line from top, read in a *like* degree, instead of a degree. In No. 3, page 37, second column, fourth line from bottom, read com*plex* forms, instead of com*plete* forms. Page 38, 1st column, 28th line from top, read however much it may, instead of however much *as* it may. Page 38, second column, 10th line from top, read moral department instead of moral deportment.

The Executive Committee of Friends for promoting subscriptions to Swarthmore College, will meet on 6th day morning, 4th month 14th, at 11 o'clock.

JOS. M. TRUMAN, JR., *Clerk.*

WANTED—one or two teachers to go to Government Farms, on Pautuxant River, Md., among Freedmen. Address JACOB CAPRON,
1172 Broadway, N. Y.

CIRCULAR.—Arrangements having been perfected for bringing some of the freed people to this city, persons in want of help are notified to make application to our Agent, JANE BOUSTEAD, 1605 North St.

This agency is established by the Pennsylvania Abolition Society, with the aid and co-operation of the Pennsylvania and both Friends' Freedman's Associations of this city.

To prevent disappointment we would state that many of these people have little or no acquaintance with housework, and are apt to be slow, though mostly of good dispositions and willing to learn. A number of them are women with children, whom it is desirable to locate near each other. Farmers or others able to accommodate such, are desired to forward their applications. Few, if any, men can be had. If the servants prove unsatisfactory, the Committee decline having them returned to the agency, but when notified thereof, will co-operate in finding other suitable places for them. Any change of residence should also be notified to our agent, who will keep a record of the names, residences, &c., of those hired out. To aid in the payment of expenses a charge of one dollar each will be made to parties taking them.

JANE BOUSTEAD, *Agent.*

1605 North St. (below Coates above Sixteenth,) to whom all communications should be addressed.

Office hours—9 A. M. to 4 P. M.

For Friends' Intelligencer.

FREEDMEN IN TENNESSEE.

Nashville, 3d mo. 21, 1865.

WM. DORSEY.—Respected Friend: Thine of 3d mo. 3, came duly to hand. The two boxes have since arrived. We have not opened the larger, but the small one which we have opened, contained a very excellent selection of partly worn clothing.

The good work among the Freed people is progressing. One very encouraging feature lately, is the fact that some of the Tennessee planters are beginning to employ their old hands for wages, re working the old plantations. To their credit the Freedmen (those whose masters are decent men,) show no disinclination to return to their old homes. The colored people are generally at work now, and were it not for the prevalence of small-pox, they might, so far as their industrial bearings are concerned, be safely left to themselves.

This disease prevails to an alarming extent, and such of the colored people as leave the hospitals convalescent, must either have new clothing or take the infection with them, and spread the disease still more.

We can but hope, however, that their extreme suffering is quite over. For my own part, it seems to me that I could not witness again the depth and extreme of human misery that I have seen within the last few months.

Doubtless we shall, one of these days, see the design of all this misery which this people have endured, but I am very unwilling to attribute to Divine Providence, that which is traceable to the prejudice and cupidity of white men.

We are just about to occupy a new building for the orphanage. Already the old barrack where they are, they call home. Two of the boys stopped here this morning, one with a large copper boiler of milk on his head. Happy looking boys, but two months since, miserable, cold, hungry, and almost naked. What a glorious privilege to minister to these little ones. We feel much obliged for these goods.

Truly thine, WM. F. MITCHELL.

HOSPITALITY.

The home education is incomplete unless it include the idea of hospitality and charity. Hospitality is a biblical and apostolic virtue, and not so often recommended in Holy Writ without reason. Hospitality is much neglected in America, for the very reasons touched upon above. We have received our ideas of propriety and elegance of living from old countries, where labor is cheap where domestic service is well understood, permanent occupation adopted cheerfully for life, and where of course there is such a subdivision of labor as insures great thoroughness in all its branches. We are ashamed or afraid to conform honestly and hardly to a state of things purely American. We have not yet accomplished what our friend the doctor calls "our weaning," and learning that dinners with circuitous courses, and divers other continental and English refinements, well enough in their way, cannot be accomplished in families with two or three untrained servants, without an expense of care and anxiety which makes them heart-withering to the delicate wife, and too severe a trial to occur often. America is a land of subdivided fortunes, of a general average of wealth and comfort, and there ought to be, therefore, an understanding in the social basis far more simple than in the Old World.

Many families of small fortunes know this—they are living so—but they have not the steadiness to share their daily average living with a friend, traveller, or a guest, just as the Arab shares his tent, and the Indian his bowl of succotash. They cannot have company, they say. Why? Because it is such a fuss to get out the best things? Why not give your friend what he would like a thousand times better, a bit of your average home life, a seat at any time at your board, a seat at your fire? If he sees that there is a handle off your tea-cup, and that there is a crack across one of your plates, he only thinks, with a sigh of relief, "Well, mine aint the only things that meet with accidents," and he feels nearer to you ever after; he will let you come to his table and sea the cracks in his tea-cups, and you will condole with each other on the transient nature of earthly possessions. If it becomes apparent in these entirely undressed rehearsals that your children are sometimes disorderly, and that your cook sometimes overdoes the meat, and that your second girl is sometimes awkward in waiting, or has forgotten a table propriety, your friend only feels, "Ah, well, other people have trials as well as I," and he thinks, if you come to see him, he will feel easy with you.—*Atlantic Monthly.*

THEORY OF COLOR IN LEAVES.—The varied and gorgeous tints which leaves assume on the approach of autumn, are due to the absorption of oxygen gas: those leaves which remain longest green absorbing least oxygen. Some species of the Maple, the Poplar, and the Beech, are remarkable for the rapidity with which their leaves change color; these, it has been demonstrated, will absorb eight or nine times their bulk of oxygen in the same time that the Portugal Laurel or the common Holly will absorb the smallest fractional amount. If several green leaves of the Poplar, the Beech, the Holly, and the Portugal Laurel are placed under the receiver of an air-pump and dried thoroughly, keeping them from action of the light; when dried let them be taken out and moistened with water, and immediately placed under a glass globe filled with oxygen gas; it

will be found that the several leaves change color in exact proportion to their powers of absorbing oxygen, the best absorbers changing color most rapidly. The result of this absorption is the formation of an acid, and this acid changes the chlorophyllite, or green principle, from yellow, and then to a reddish hue. A similar change is effected in the color of the leaves of plants by merely treating them with an acid; and, if a red leaf is macerated in an alkali (potash for example) it becomes green. We thus have another proof that chlorophyllite owes its formation to the absorption and decomposition of carbonic acid by the plant, under the influence of light; for, if this agent be withdrawn, no absorption takes place; on the contrary, a continual disengagement of carbonic acid gas from the tissues of the plant is the result.—*London Cottage Gardener.*

GRADATIM.

BY J. G. HOLLAND.

Heaven is not reached at a single bound
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true:
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by things that are under feet;
By what we have mastered of good and gain;
By the pride deposed and passion slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light,
But our hearts grow weary, and ere the night
Our lives are trailing in the sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for the men!
We may borrow the wings to find the way—
We may hope, and resolve, and aspire, and pray;
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound:
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

DOUBT NOT.

When the day of life is dreary
And thy course with gloom enshrouds,
When thy steps are faint and weary
And thy spirit dark with clouds,
Steadfast still in thy well-doing
Let thy soul forget the past;
Steadfast still the right pursuing,
Doubt not, joy shall come at last!

Striving still and onward pressing,
Seek not future years to know;
But *deserve* the wished-for blessing—
It shall come, though it be slow.
Never tiring, upward gazing,
Let thy fears aside be cast;
And thy trials tempting, braving,
Doubt not, joy shall come at last.

Keep not thou thy soul regretting;
Seek the good,—spurn evil's thrall,
Though thy foes thy path besetting
Thou shall triumph o'er them all.
Though each year but bring thee sadness
And thy youth be fleeting fast,
There'll be time enough for gladness,
Doubt not, joy shall come at last!

His fond eye is watching o'er thee,
His strong arm shall be thy guard,
Duty's path is straight before thee,
It shall lead to thy reward.
By thy ills thy faith made stronger,
Mould the future by the past;
Hope thou on a little longer,
Doubt not, joy shall come at last!

From "The Leisure Hour."

THE GARDEN.

One of the least mistakeable of the evidences of civilization among a people is the fondness for gardening, and the prevalence of the practice of gardening manifested by them. The savage who hunts his prey in the forest, who spears the fish in the waters, or snares the wild fowl of the marsh, though he may rudely cultivate a little maize or grain for store against famine, has no notion of cultivating anything for the mere pleasure the sight of it will afford him, and consequently has no notion of a garden. Before the garden can exist, there must be the sacred institution of home, with which the garden, if it be not locally connected, as it most frequently is, is yet intimately allied, and of which it may even be said to form a part. When the home is established, the garden naturally follows, spreading around it a halo of brightness and beauty, and clasping it in an embrace of tenderness and joy. That this is the natural instinct of civilized man with regard to his home, we see everywhere: the site of the house is the site of the garden; and though in our crowded cities Mammon has fixed his grasp on the soil that should blossom around our dwellings, and filled the adytum of the sacred temple with the tables of the money-changers, yet even here the garden is a household word, though it is too often but little more than the unsightly prison of a few starving roots and shrubs.

* * * * * *

Among the most ancient gardens of which there is any description now extant, we shall refer to a few only. The garden of Alcinous, so poetically described in Homer's Odyssey, is perhaps the most renowned; but this famous

paradise fell far short of Bacon's idea: it was but four acres in extent, and even that contained a vineyard and an orchard as well as a garden with flowing fountains. But the gardens of King Solomon existed previous to that of Alcinous; and though there is no precise account of them in the sacred writings, it is clear that they must have been much more extensive; for we all know that they were planted with flowers, fruit-trees, and spices in abundance, and that they must have been a favorite resort of the royal philosopher, who studied botany with the fervor of a man of science, and wrote of plants, "from the cedar of Lebanon to the hyssop on the wall."

One of the great wonders of ancient times were the hanging gardens of Babylon. They are supposed to have been a series of terraces rising one above another, to a great height, and covered with fit soil for the growth even of the largest trees; the terraces were raised on vaulted apartments which formed a portion of the palace, and were kept cool by the overhanging foliage. From their elevation they commanded an extensive view, and they were so firmly constructed as to survive for some centuries the destruction of the monarchy.

Little is known concerning the gardens of the ancient Greeks. They had their Academus, which was a wood of olive-trees, with pleasant walks, the resort of the philosophers of the time; and the most celebrated teachers had gardens of their own, in which they received and entertained those who sought them for instruction or counsel. It is probable, however, that the Grecian Academe bore but small resemblance to the modern garden.

The Romans, it would appear, paid little attention to gardening, except for purposes of utility, until a very late period of their history. The gardens of Lucullus are the first which are described as of any magnificence; and he indeed, carried extravagance so far as to surpass all who came after him. The Tusculan villa of Cicero, though so often mentioned, is nowhere particularly described in his works. Virgil has a few lines on the subject of gardens, but no more. One of the few descriptions of a Roman garden which enters into detail, is that given by Pliny, in speaking of his Tuscan villa; and that, notwithstanding the praise it has met with from the commentators and lovers of classic learning, is not very creditable to Roman taste in gardening. In fact, we find it identical almost with the absurd and ridiculous conceits which, said to have originated among the Dutch, prevailed in this country and in France about the beginning of the last century and later. It is undeniable that the elegant Pliny delighted in what would now raise the laughter of a London mob: he speaks with boastful enthusiasm of his box-trees shorn into unnatural shapes, of slopes and terraces, of shrubs clipped to pattern, of pipes spouting water, and cascades falling into a basin; of bay-trees and planes planted alternately, with obelisks stationed between them, and of names and inscriptions in box, precisely in the manner of the worthy Dutchmen of the time of William III. Can it be that the worthy Hollanders, who inoculated the north of Europe with their cruelly vile conceits, did not invent them, but stole them bodily from the polished Roman consul? It looks very much as though that were the case.

We may here quit the subject of ancient gardens, and leap a long interval of time; for it would be but an unsatisfactory task to attempt to follow the history through the middle ages. The monks, we know, did not neglect the orchard and kitchen-garden. That the pleasure-garden made its advent in Europe in a sort of Dutch dress, we think there cannot be a doubt, though it is not clear at what period these odd principles of gardening first came into operation. We are of opinion that this country was long free from them after they had obtained upon the continent. Be that as it may, we know that the most hideous absurdities prevailed here, even so lately as a hundred years ago; for we find the best writers and the men of taste of that day assailing them with the ridicule they deserved, and finally succeeding in ousting them from the public favor. It was the fashion with our great-grandfathers to ornament their gardens with monsters carved in the thick foliage of yews and cypresses; to twist the rough elms into the shapes of living creatures, or to lop the oak into the form of some apocryphal Colossus. A retired cook actually beautified his country garden with the fac-simile of a coronation dinner in greens, where he had the champion flourishing on horesback at one end, and the queen in perpetual youth at the other. Pope launched the shafts of his wit against such enormous stupidities; in a paper in the "Guardian," he announces a pretended sale, at which the virtuosi are called to compete for a whole catalogue of such *lusus naturæ*. Among them were "St. George, in box, his arm scarce long enough, but will be in a condition to stick the dragon next April; a green dragon of the same, with a tail of ground-ivy for the present; a pair of giants stunted, to be sold cheap; divers eminent poets in bays, to be had a pennyworth; a quick-set hog, shot up into a porcupine by being forgot a week in rainy weather; a lavender pig, with sage growing in his belly," etc. etc.

Pope lived to witness the spread of that reform in gardening which he did so much to promote, not only by his pen, but by the example he set in his own garden at Twickenham. At

his time, Kent, an artist by profession, turned is attention to the subject, and, being backed y the poet, soon acquired patronage sufficient o enable him to test his new principles. He bolished the high stone walls inclosing the gar- len ground, and substituted a sunk fence; and, eeing and feeling that all Nature was a gar- len, introduced the fair irregularities of Na- ure in lieu of the insipid formalities of the old chool. He changed the tame level for the deli- ious contrast of hill and valley gliding imper- eptibly into each other; he planted groves on light eminences, extended the perspective by reaking up the distance with groups of trees, and hut out the sight of deformities by screens of lantation. Instead of spouting water through ipes into basins, he allowed it to meander at leasure, now concealed by thickets, now expand- ng into a lake, now bubbling over a bed of peb- les in a brook, or rushing down the gorge of a avine. He planted trees as in accidental posi- ions, on the banks, and left them their beautiful atural forms unmutilated; and thus, concealing is art by his knowledge of art, exhibited what eemed a new creation to the eyes of his wonder- ng patrons. In a few years, Kent completely ut to the rout all the old and ridiculous notions hich had so long prevailed, and had given irth to a new science, which, under him, was or the first time worthy of the name. At the resent day the old style of gardening must be ought for in old engravings, there being hardly single surviving specimen of it remaining in is country. In Holland, remnants of it are by o means wanting, and the same may be said of rance, where, in the gardens of the provincial âtaux, the old style is, under some modifica- ons, partially preserved, and, strange to say, not without its charms when mingled with e new.

Kent was succeeded by "Capability" Brown -a man who, if less imbued with the princi- les of the art, had as fine a feeling for nature, nd who saw at a glance how best to turn to lvantage any peculiarities of soil or site. * * e left the impress of his peculiar talent ere he ed, in almost every county in England.

The reform which Kent and Brown inaugu- ted, has been carried out to the full, and far ore completely than either of them imagined, y the land-scape gardeners of the present day. he principles of their art are now as well de- ned and as well understood as those of any her that can be named. The gardens now tached to the ancestral homes of England e as fine as any to be found on the globe, and me of them transcend in magnificence all that we ad of among the wonders of the ancient world. he most lavish expense has not been spared their preparation and adornment. Almost very flower that blows on the face of the earth, hich possesses the charm either of color for the eye or fragrance for the smell, is to be found in the vast conservatories of Chatsworth or of Blenheim. Every species of delicious fruit is also grown in the forcing-houses of the wealthy; and the rarest exotics from every clime, tender- ly fostered in palaces of glass, supplement the luxury of their abodes. It is a rule that the tastes and habits of the great are always reflect- ed in those of the humbler classes, and in nothing is the operation of this rule more prom- inently visible than in the love of gardens and gardening. Throughout the length and breadth of the entire land, except in the heart of the city or town, and sometimes even there, the home of the Englishman is surrounded or flank- ed by his cultivated garden; the rearing of choice flowers, the growing of choice fruit, is a passion as well as a pleasing occupation; every county, every township, every parish has its flower shows and horticultural festivals, whose honors are competed for and prizes won. The cottager, the weaver, the shoemaker, the hum- blest artisan of to-day, is learned in dahlias- fuchsias, calceolarias, and a host of other plants, the very names of which were unknown to men who squandered fortunes on Dutch tulips and carved hideous gorgons out of vegetable masses. Within the last half century, the list of new flowers, added to the gardens even of the poor- est, far outnumbers all those which, not coming under the denomination of weeds or wild-flowers, were indigenous to the soil. From the poor man's garden they overflow into the streets of our towns and cities; they adorn our mantel- pieces, and diffuse their sweet breath in our close and sultry chambers; their beautiful presence cheers us at our labor, soothes us in our sickness, and sheds a gleam of sunshine on the gloomiest contingencies of our lot. Flow- ers are the graceful compensations which Na- ture scatters at random for those who love her; the garden is the laboratory in which she loves to produce the master pieces of her skill.

(To be continued.)

FOUNDERED AT SEA.—Of the ships lost at sea and never more heard of by survivor or frag- ment, some are supposed to be fixed in mid- water. Like those fossil remains which we dig out of a rock or a quarry—at once preser- ved and buried in a stratum so many measured feet from the earth's surface, and so many im- measurable miles from its core—these sub- merged but not foundered vessels are imagined to rest forever between an unfathomed depth of water above, and a fathomless depth be- low. Broken, perhaps, by some mighty wave, or slowly but surely filled through some incura- ble rent, they have gone down and down; but not to the bottom. Through layer after layer of the yielding mass they sank, till the super- incumbent weight of waters equipoised the sub-

jacent floods. There they are held as in the grasp of an accomplished destiny; lost forever to human sight and knowledge, the subject of conjecture, hypothesis and mourning. Could we descry and descend to their strange abodes, below the sweep of currents and the rage of tempests, we might find everything as in the fatal hour when the topmast sank below the path of friendly keels, and yet the bottom grated on no reef or strand. All the semblances of life might be found there, stereotyped and embalmed by the very power that had in an hour or two of horror quenched every spark of vitality, and converted so many human beings into mummies and their floating home into a rocky sepulchre.—*London Star.*

From the London Quarterly.

LIFE IN JAVA.

(Continued from page 62.)

The Javanese have no regular police force, and yet they contrive to maintain throughout the whole country the most perfect quiet and order. Instead of the complicated police systems of Europe, a plan of village government is adopted, which has the charm not only of simplicity and cheapness, but of the summary administration of justice. The townspeople of Java constitute its police. Each town is divided into so many districts, the division being generally regulated by the localities of the various races. Each of these districts is "under the supervision, and to some extent the jurisdiction, of the most influential man of the neighborhood, who is generally of royal blood, or very high standing." Under this official is the Capalla, whose duty it is to appoint the watches day and night, "the male members of every family taking in turn the duty of watchman." He occasionally visits the stations, reports to his superior, and supplies the night passes, "without which none can stir out of their campong after eight in the evening." All delinquents are brought first of all to him. If their offence is trivial, he disposes of the case. But when the offender has been guilty of a more serious criminality, the affair is placed "in the hands of the Tumungong, or Pangeran, who, in turn, if the matter proves too intricate for him, sends it up to the European magistrate, who settles it according to Dutch law." The grand advantage of this system is, that every villager has a kind of responsibility for the good behavior of his neighbor, as well as the motive of a personal ambition; for every sub-official may entertain the hope of promotion to more honorable office. The weapons employed in the constabulary service are unique. They are the *bunday*, the *kumkum*, and the *toyah*. The first of these is "a short pole, about four feet in length, upon the top which are tied two pieces of wood, so placed as to meet in an acute angle, and open towards the ends, like the distended jaws of an alligator; the resemblance being made greater by the addition of dried stems of sharp thorns, tied on the two pieces of wood, and looking somewhat like rows of teeth." This formidable weapon is used for the capture of an escaped prisoner. The man into whose keeping it is confided runs at full speed after the hapless victim, and endeavors "to fix the instrument round the neck, waist, arm or leg of the pursued, who, as soon as he feels the sharp thorns encircling his body, generally comes to a full stop. If the *bunday* should fail, recourse is had to the *kumkum*, which consists of a bar of iron in the shape of a small sword, attached to the top of a stave some five feet long. The *toyah* is more humane in its construction. Its shape is that of a pitchfork, with blunted points, and it is used for the purpose of stopping the runaway by bringing him down on his knees." No native is allowed to walk in any town or village of Java after seven in the evening without a light. Some carry torches made of small thin split bamboo, lighted at one end, or of bundles of wood, rubbed over with ignitable compounds." Others have a tumbler of water, with oil on the top of it, on which a wick of pith floats, supported by corks. This they carry about in white pocket-handkerchiefs, through which the light shines, without igniting them. The handkerchief has probably been dipped in some solution to render it fire-proof.

With the exception of the fishing on the north coast, the industrial energies of the Javanese are mainly given to agriculture. The climate and the natural fertility of the soil offer peculiar facilities. There is a somewhat extensive tobacco culture, which has been prompted mainly by European enterprise.

"The tobacco plant is cultivated in rows, two or three feet apart, on flat ground. When it has attained the height of from four to five feet, it is cut down and defoliated. The leaves are then tied up in bundles of fifteen, twenty, or thirty, and suspended from bamboo poles running across the interior of the shed, where they are left to dry for twenty days or more, according to the state of the atmosphere. . . . When the leaves assume a yellow tinge, they are taken down, piled one over the other in bamboo frames, and left for a fortnight or three weeks to ferment. They are then examined, and, if found quite brown, are tightly pressed and packed up either in boxes or matting for exportation, or in the bark of the tree plaintain for immediate sale."

The natives are great consumers of tobacco; but their favorite mode of using it is not the pipe. The national taste is for chewing. They disfigure their under lip by a nasty habit of holding a large piece of tobacco on it for hours

together, after having chewed it. This is even worse than the habit of the Malays, who keep the precious morsel under the upper lip, "giving the ignorant stranger the impression that some hard body, which only a surgical operation could extract, is imbedded in it."

The common cotton-tree, the native name for which is cuppoo, is found in great abundance. It grows to the height of fifty or sixty feet, with but few leaves on its branches, from which the pods, in length four inches, and one inch and a half in thickness, hang. The pods, when ripe, split from top to bottom, showing the cotton, "which runs in parallel lines like rows of pearls." The natives have a superstitious regard for this tree. It is thought to be the abode of the Poontiana, or the spirit which destroys children, and which is supposed to possess a marvellous power of self-transmutation. Most frequently it appears in the guise of a female, but sometimes as a black dog, or as a human corpse, or as a cat. Many wonderful tales are told of the Poontiana, and almost every cotton-tree has a tuft of hair nailed to its bark, as a charm against the machinations of the evil spirit.

Sugar, indigo, maize, and coffee are cultivated to a considerable extent. For the preparation of coffee and sugar the natives make use of the most recent mechanical contrivances. At Boedoeran, Mr. D'Almeida saw a sugar factory worked by steam, in which all the most useful inventions were to be found. He also saw the process of preparing coffee.

"The fresh berries," he says, "when gathered, are thrown into a dentated cylinder, which is turned round by means of steam, and, as it revolves, grates the pulpy covering off the husk or shell in which the berry is contained. These fall into running rills or conduits, which convey them to reservoirs outside the factory, where, by means of rakes and brooms, they are washed clean. The reservoirs are then partially opened to allow the exuvia to escape into some neighboring ditch. The coffee is afterwards taken out and carted to some two- and three-storied sheds, where it is strewn upon the floors, and left until all moisture is gone. In a day or two it is taken out and spread upon receivers of wood or brick in the open air; and when the husk is found to be thoroughly dry and brittle, it is carried away into another building to be shelled."

But the principal produce of Java is rice. In an average year the country will yield ten millions of quarters; and if there be an abundant supply of water, two rice crops may be secured in one year. The growth of rice requires a very copious and efficient irrigation; hence "sawahs, or rice reservoirs, are always to be seen in the valleys, or at the foot of hills; these situations being preferred on account of the greater facility they afford for keeping the fields under water. They are always so arranged as to follow one another consecutively, with embankments of mud around each. Situated on a slope, they look from a distance—before the paddy has attained to any height—like steps of shining mirrors; but a level view presents more the appearanee of a marsh or swamp. The highest reservoir is fed from a spring by means of bamboo pipes, and at one corner of each embankment there is a small opening to conduct the water from thence to the next reservoir, and so on to the lowest ones. . . . When the reservoirs are filled with water, the husbandman ploughs his several fields, and then selecting an *ari slamat*, or lucky day, he throws the paddy broad-cast over one or two fields, which we may call nurseries. After the lapse of a month, when the paddy has grown to the height of half a foot, he cuts it out in sods, and separating the roots, he plants them in sawahs, whose waters he has by this time lowered considerably, leaving only such quantities as will prevent the ground from becoming hard and dry. . . . For the two ensuing months, he has no other occupation, until he is summoned to gather the rich yellow harvest by which his labor is rewarded."

(To be continued.)

THE POETRY OF THE STEAM-ENGINE.—There is somethlng awfully grand in the contemplation of a vast steam-engine. Stand amid its ponderous beams and bars, wheels and cylinders, and watch their unceasing play; how regular and how powerful? The machinery of a lady's Geneva watch is not more nicely adjusted—the rush of the avalanche is not more awful in its strength. Old Gothic cathedrals are solemn places, preaching solemn things; but, to the deep thinker, an engine-room may preach a more solemn lesson still. It will tell him of mind—mind wielding matter at its will—mind triumphing over physical difficulties—man asserting his great supremacy—"intellect battling with the elements." And how exquisitely complete is every detail!—how subordinate every part toward the one great end!—how every little bar and screw fit and work together?—Vast as is the machine, let but one be but the tenth part too long or too short, and the whole fabric is disorganized. It is one complete bit of harmony—an essay upon unity of design or execution. There is deep poetry in the steam-engine, more of the poetry of motion than in the bound of an antelope—more of the poetry of power than in the dash of a cataract. And ought it not to be a lesson to those who laugh at novelties, and put no faith in inventions, to consider that the complex fabric, this triumph of art and science, was once the laughingstock of jeering thousands, and once only the waking

phantasy of a boy's mind as he sat, and, in seeming idleness, gazed at a little column of vapor rising from the spout of a tea-kettle.

"Forgive and forget! Why the world would be lonely,
The garden a wilderness left to deform,
If the flowers but remembered the chilling winds only,
And the fields gave no verdure for fear of the storm."

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $10a10 50. In Rye Flour and Corn Meal no transactions are reported.

GRAIN.—The Wheat market is feverish, and there being no demand either for milling or exportation, prices are entirely nominal. A small sale of Rye at $1 60. 3000 bush. Yellow Corn sold at $1 25a1 30, but buyers now refuse to pay these figures.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada, 3d mo. 11, 1865.

BOOKS FOR SALE:—

Journal of John Comly, (600 pages) price	$2.00
Friends' Miscellany, (originally 12 vols.,) the 4th volume out of print	8.00
Journal of John Woolman,	1.00
Conversations, Discussions, and Anecdotes, by Thomas Story	1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp,	5.00
Journal of Hugh Judge	70
History of Delaware County, Penna., containing interesting accounts of early Friends, and the settlement of Friends' Meetings; with engravings: 580 pages	3.00
Familiar Letters of Ann Willson	75
Central School Reader	75
Sister Ruth's Stories, or Evenings with John Woolman	75
Comly's Reader, (for schools or private families.)	50
Memoir of Priscilla Cadwallader	50
Memoirs of Ann Byrd, Rufus Hall, and Isaac Martin, each	25

And various books belonging to "The Book Association of Friends, of Philadelphia." EMMOR COMLY,
4th mo. 8, 1865 w.y.grts. No. 131 North 7th St., Phila.

MUTUAL FIRE INSURANCE COMPANY, OF PHILADELPHIA. Office No. 5, S. Fifth Street. CHARTER PERPETUAL. MUTUAL SYSTEM EXCLUSIVELY. 1st mo., 1865, Assets $76,881 88.

Directors,—CALEB CLOTHIER, WILLIAM P. REEDER, SENECA E. MALONE, JOSEPH CHAPMAN, THOMAS MATHER, JOSEPH W. MOORE, T. E. CHAPMAN, EDWARD M. NEEDLES, SIMEON MATLACK, WILSON M. JENKINS, AARON W. GASKILL, LUKENS WEBSTER.

CALEB CLOTHIER, *President*. SENECA E. MALONE, *Vice President*. THOMAS MATHER, *Treasurer*. T. ELWOOD CHAPMAN, *Secretary*. 6t.

BELLEVUE FEMALE INSTITUEE. A BOARDING SCHOOL FOR GIRLS.

THE SPRING AND SUMMER TERM of this healthfully and beautifully located Institution, will open, 5th month 22d, 1865, and continue in session twelve weeks. For terms of admission and other particulars, see circular, which may be had on application to the Principals, Attleboro P. O., Bucks County, Pennsylvania.

ISRAEL J. GRAHAME. } *Principals*.
4. 1. 13t. 624. JANE P. GRAHAME. }

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.
3. 25. 49t. 3. 7. 66. W S X F.

REMOVAL.—BENJAMIN STRATTON would inform his friends and the public generally, that he has removed his LADIES' SHOE store from 910 Arch Street, to 237 South Eighth Street, where he hopes by strict attention to business, to receive the patronage that he has heretofore been favored with.
4. 1. 4t. 422. W. X. n.

LAND AGENCY.—Jonathan Tylor offers himself, in connection with his other business, as a Land Agent for the Society of Friends and others, who may want to purchase lands within the limits of the Southern quarter. He is well acquainted with most of the Friends belonging to this quarter, and much of the lands near its particular meetings. Northern Friends and others who may wish to purchase lands amongst us are particularly invited to this advertisement, and if they wish to come and see said lands by the way of Philadelphia, should take the morning train from Broad and Prime streets to Harrington, Delaware, then the stage, which runs daily to Denton, where they may enquire for J. Tylor, who will give every facility in his power to enable them to go about and see the lands for sale, and make selections that they may wish to purchase. Address

J. TYLOR, Denton, Md.

References.—J. C. Turnpenny, corner 10th and Spruce, Phila.
Dillwyn Parrish, 1017 Cherry street, Philadelphia.
J. Jamison, 66 and 68 N. Water street, Phila.
J. Pearson, 119 Light st. Wharf, Baltimore.
3. 11, 12t, 5. 27, P. W V. N Z.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.

Workmen sent to any part of the country, at city rates.

SAMUEL F. BALDERSTON & SON,
No. 902 Spring Garden Street, Philada.
3. 11. 12t. 5. 6. X N Z D.

SPRING TERM OF CONCORDVILLE SEMINARY, on the Philadelphia and Baltimore Central Railroad, 20 miles west of Philadelphia, will commence 3d month 21, 1865, and continue Twelve Weeks, to 6th month 9th. For Particulars, address

JOSEPH SHORTLIDGE, or AUGUSTUS C. NORRIS,
2.4. 8t. 325. e.m.n. Concordville, Delaware Co., Penn'a.

MARRIAGE CERTIFICATES, by FRIENDS' CEREMONY; (will answer where one party is not a member,) and filled up in a beautiful manner, specimens of which may be seen. Also Wedding Cards and Invitations, either engraved, printed, or written, in superior styles, with box for the Certificate. and envelopes of the finest quality. for the Cards, all of them sent by mail, if requisite. T. E. CHAPMAN, No. 5 South Fifth Street.
12t. 325.610. V S N.

TRUMAN & SHAW, Hardware Dealers, No. 835 Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application.
3. 25, 50t. omv.nz Pa, Fre.

THE "OSWEGO INSTITUTE" FOR SALE OR TO LET. The subscriber offers to sell or let the property known as the Oswego Institute, situated at Oswego Village, Duchess county, N. Y., 12 miles east of Po'keepsie. It is within a few rods of Friends' Meeting-house, in a pleasant and healthy portion of the country and has previously received a full share of public patronage. The buildings are in good repair, and fitted up throughout to accommodate about forty boarders.

It will be disposed of with furniture and school fixtures, if desired, offering a rare opportunity now for any one wishing to engage in the business. For further particulars address the subscriber at Oswego village P. O., or enquire at his residence, three miles west of the Institute.
3. 11, 4t, 4. 1. D V. F N.) ANDREW A. SKIDMORE.

CHESTER VALLEY ACADEMY, at Coatesville, Chester County Pa. The Spring Term of this Institution will commence on the 27th of Third month, and continue 12 weeks.

Price for this Term, $60. J. K. TAYLOR, *Principal*.
2 mo. 18, 12t. 415 f. x. n.

THE UNDERSIGNED informs his Friends, that he has taken the STORE, No. 107 North 4th Street, above Arch, where he will keep a good assortment of CLOTHS, CASSIMERES & VESTINGS, which he will make to order, and in good style,, at reasonable prices; particular attention given to Friends' clothing.
2d mo. 18, 1865. 13t. 513. F. I. V. P. WM. HAWKINS.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

PRINTED BY MERRIHEW & SON,
BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, FOURTH MONTH 15, 1865. No. 6.

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EMMOR COMLY, AGENT,

At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.

Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 67.)

I am afraid I shall be thought more cynical than just, more prejudiced than impartial, more given to censure than to praise, if in temples, apparently dedicated to good humor, cheerfulness and mirth, I should say that sources were to be found, from whence we could trace the rise of immoral passions. But human nature is alike in all places, and if circumstances should arise in the ball-room, which touch as it were the strings of the passions, they will as naturally throw out their tone there as in other places Why should envy, jealousy, pride, malice, anger, or revenge, shut themselves out exclusively from these resorts, as if these were more than ordinarily sacred, or more than ordinary repositories of human worth.

In examining the interior of a ball-room it must be confessed, that we shall certainly find circumstances occasionally arising, that give birth to feelings neither of a pleasant nor of a moral nature. It is not unusual, for instance, to discover among the females one that excels in the beauty of her person, and another that excels in the elegance of her dress. The eyes of all are more than proportionally turned upon these for the whole night. This little circumstance soon generates a variety of improper passions. It calls up vanity and conceit in the breasts of these objects of admiration. It raises up envy and jealousy, and even anger in some of the rest. These become envious of the beauty of the former, envious of their taste, envious of their clothing, and, above all, jealous of the admiration bestowed upon them. In this evil state of mind one passion begets another; and instances have occurred, where some of these have felt displeased at the apparent coldness and indifference of their own partners, because they have appeared to turn their eyes more upon the favorites of the night, than upon themselves.

In the same room, when the parties begin to take their places to dance, other little circumstances not unfrequently occur, which give rise to other passions. Many aiming to be as near the top of the dance as possible, are disappointed of their places by others, who have just stept into them, dissatisfaction, and sometimes murmurs, follow. Each, in his own mind, supposes his claims and pretensions to the higher place to be stronger on account of his money, his connections, his profession, or his rank. Thus his own dispositions to pride are only the more nursed and fostered. Malice, too, is often engendered on the occasion; and though the parties would not be allowed by the master of the ceremonies to disturb the tranquillity of the room, animosities have sometimes sprung up between them, which have not been healed in a little time. I am aware that in some large towns of the kingdom regulations are made with a view to the prevention of these evils, but it is in some only; and even where they

are made, though they prevent outward rude behaviour, they do not prevent inward dissatisfaction. Monied influence still feels itself often debased by a lower place.

If we were to examine the ball-room, we should find new circumstances arising to call out new and degrading passions. We should find disappointment and discontent often throwing irritable matter upon the mind. Men, fond of dancing, frequently find an over proportion of men, and but few females in the room, and women, wishing to dance, sometimes find an over proportion of women, and but few men; so that partners are not to be had for all, and a number of each class must make up their minds to sit quietly, and to lose their diversion for the night. Partners too are frequently dissatisfied with each other. One thinks his partner too old, another too ugly, another below him. Matched often in this unequal manner, they go down the dance in a sort of dudgeon, having no cordial disposition towards each other, and having persons before their eyes in the same room with whom they could have cordially danced. Nor are instances wanting where the pride of some has fixed upon the mediocrity of others, as a reason, why they should reluctantly lend them their hands, when falling in with them in the dance. The slight is soon perceived, and disgust arises in both parties.

Various other instances might be mentioned, where very improper passions are excited. I shall only observe, however, that these passions are generally stronger and give more uneasiness, and are called up to a greater height, than might generally be imagined from such apparently slight causes. In many instances, indeed, they have led to such serious misunderstandings, that they were only terminated by the duel.

From this statement I may remark here, though my observation be not immediately to the point, that there is not probably that portion of entertainment, or that substantial pleasure, which people expected to find at these monthly meetings. The little jealousies arising about precedency, or about the admiration of one more than of another; the falling in occasionally with disagreeable partners; the slights and omissions that are often thought to be purposely made; the head-achs, colds, sicknesses, and lassitude afterwards, must all of them operate as so many drawbacks from this pleasure: and it is not unusual to hear persons, fond of such amusements, complaining afterwards that they had not answered. There is, therefore, probably more pleasure in the preparations for such amusements, and in the previous talk about them, than in the amusements themselves.

It is also probable that the greatest pleasure felt in the ball room, is felt by those, who get into it as spectators only. These receive pleasure from the music, from the beat of the steps in unison with it, but particularly from the idea that all, who join in the dance, are happy. These considerations produce in the spectator cheerfulness and mirth; and these are continued to him more pure and unalloyed than in the former case, because he can have no drawbacks from the admission into his own breast of any of those uneasy, immoral passions, above described.

But to return to the point in question. The reader has now had the different cases laid before him as determined by the moral philosopher. He has been conducted also through the interior of the ball-room. He will have perceived, therefore, that the arguments of the Quakers have gradually unfolded themselves, and that they are more or less conspicuous, or more or less true, as dancing is viewed abstractedly, or in connection with the preparations and accompaniments, that may be interwoven with it. If it be viewed in connection with these preparations and accompaniments, and if these should be found to be so inseparably connected with it, that they must invariably go together, which is supposed to be the case where it is introduced into the ball-room, he will have no difficulty in pronouncing that, in this case, it is objectionable as a Christian recreation. For it cannot be doubted that it has an immediate tendency, in this case, to produce a frivolous levity, to generate vanity and pride, and to call up passions of the malevolent kind. Now in this point of view it is that the Quakers generally consider dancing. They never view it, as I observed before, abstractedly, or solely by itself, they have, therefore, forbidden it to their society, believing it to be the duty of a Christian to be serious in his conversation and deportment; to afford an example of humility; and to be watchful and diligent in the subjugation of his evil passions.

Among the prohibitions, which the Quakers have adopted in their moral education, as barriers against vice, or as preservatives of virtue, I shall consider that next which relates to the perusal of improper books. George Fox seems to have forgotten nothing that was connected with the morals of the society. He was anxious for the purity of its character, he seemed afraid of every wind that blew, lest it should bring some noxious vapor to defile it. And as those things which were spoken or represented, might corrupt the mind, so those which were written and printed, might equally corrupt it also. He recommended, therefore, that the youth of his newly formed society should abstain from the reading of romances. William Penn and others expressed the same sentiments on this subject. And the same opinion has been held by the Quakers, as a body of Christians, down to the present day. Hence novels, as a parti-

cular species of romance, and as that which is considered as of the worst tendency, have been particularly marked for prohibition.

Some Quakers have been inclined to think, that novels ought to be rejected on account of the fictitious nature of their contents. But this consideration is, by no means, generally adopted by the society, as an argument against them. Nor would it be a sound argument, if it were. If novels contain no evil within themselves, or have no evil tendency, the mere circumstance of the subject, names or characters being feigned, will not stamp them as censurable. Such fiction will not be like the fiction of the drama, where men act and personate characters that are not their own. Different men, in different ages of the world, have had recourse to different modes of writing, for the promotion of virtue. Some have had recourse to allegories, others to fables. The fables of Æsop, though a fiction from the beginning to the end, have been useful to many. But we have a peculiar instance of the use and innocence of fictitious descriptions in the sacred writings. For the author of the Christian religion made use of parables on many and weighty occasions. We cannot, therefore, condemn fictitious biography, unless it condemn itself by becoming a destroyer of morals.

The arguments against novels, in which the Quakers agree as a body, are taken from the pernicious influence they have upon the minds of those, who read them.

The Quakers do not say that all novels have this influence, but that they have it generally. The great demand for novels, in consequence of the taste, which the world has shown for this species of writing, has induced persons of all descriptions, and of course many who have been but ill qualified, to write them. Hence, though some novels have appeared of considerable merit, the worthless have been greatly preponderant. The demand also has occasioned foreign novels, of a complexion by no means suited to the good sense and character of our country, to be translated into our language. Hence a fresh weight has only been thrown into the preponderating scale. From these two causes it has happened, that the contents of a great majority of our novels have been unfavorable to the improvement of the moral character. Now when we consider this circumstance, and when we consider likewise, that professed novel-readers generally read all the compositions of this sort that come into their way, that they wait for no selection, but that they devour the good, the bad, and the indifferent alike, we shall see the reasons, which have induced the Quakers to believe, that the effect of this species of writing upon the mind has been generally pernicious.

One of the effects, which the Quakers consider to be produced by novels upon those who read them, is an affectation of knowledge, which leads them to become forward and presumptuous. This effect is highly injurious, for while it raises them unduly in their own estimation, it lowers them in that of the world. Nothing can be more disgusting, in the opinion of the Quakers, than to see persons assuming the authoritative appearance of men and women before their age or their talents can have given them any pretensions to do it.

Another effect is the following. The Quakers conceive that there is among professed novel readers a peculiar cast of mind. They observe in them a romantic spirit, a sort of wonder-loving imagination, and a disposition towards enthuthiastic flights of the fancy, which to sober persons has the appearance of a temporary derangement.

As the former effect must become injurious by producing forwardness, so this must become so by producing unsteadiness, of character.

A third effect, which the Quakers find to be produced among this description of readers, is conspicuous in a perverted morality. They place almost every virtue in feeling, and in the affectation of benevolence. They consider these as the true and only sources of good. They make these equivalent to moral principle. And actions flowing from feeling, though feeling itself is not always well founded, and sometimes runs into compassion even against justice, they class as moral duties arising from moral principles. They consider also too frequently the laws of religion as barbarous restraints, and which their new notions of civilized refinement may relax at will. And they do not hesitate, in consequence, to give a color to some fashionable vices, which no Christian painter would admit into any composition, which was his own.

To this it may be added, that, believing their own knowledge to be supreme, and their own system of morality to be the only enlightend one, they fall often into scepticism, and pass easily from thence to infidelity. Foreign novels, however, more than our own, have probably contributed to the production of this latter effect.

These then are frequently the evils, and those which the Quakers insist upon, where persons devote their spare-time to the reading of novels, but more particularly among females, who, on account of the greater delicacy of their constitutions, are the more susceptible of such impressions. These effects the Quakers consider as particularly frightful, when they fall upon this sex. For an affectation of knowledge, or a forwardness of character, seems to be much more disgusting among women than among men. It may be observed, also, that an unsteady or romantic spirit or a wonder-loving or flighty imagination, can never qualify a

woman for domestic duties, or make her a sedate and prudent wife. Nor can a relaxed morality qualify her for the discharge of her duty as a parent in the religious education of her children.

(To be continued.)

It is a great truth that happiness depends on what we are, and not on what we have; that when the spirit is kept in tune, the harmonies of nature and of life will always be listened to with delight; that to be at peace with ourselves, with others, and with God, brings out those full organ-tones of glory and love on which the soul floats as on the ocean, upborne from all things unworthy, and brought continually nearer the skies.

For Friends' Intelligencer.

JOHN WOOLMAN.

The simple, touching narrative, or autobiography of this excellent Friend, portrays a character seldom equalled for purity, humility, and obedience to the Divine will. His delineation of his internal feelings, and of the struggles he frequently passed through in relation to the holding of slaves, when that practice was pursued by many, even in our Society, give evidence that above all other considerations, he desired to be faithful to manifested duty. And it is very interesting to observe, how often, in laboring with those implicated therein, "in the spirit of meekness," he was instrumental in loosening the bands of the oppressed.

His conscientious feelings were so strong, that when he was about to receive a certificate of unity with his visit to England, he felt that he could not have the signatures upon it of any who held slaves. It being then the practice to have many signers. And without giving offence, the matter was arranged to his satisfaction. This the writer heard many years ago from an aged Friend, who knew him well, personally.

Another circumstance related by the same Friend, is remarkable, delineating a spirit of prophecy,—he forseeing the present portentous times.

He drew a map of the United States as they then were, and painted the Southern ones *red*, saying that "if slavery was not abolished *by other means*, it would be by bloodshed." We know that these are the States upon which the calamities of this terrific war have fallen most heavily.

Doubtless it was under such impressions that he penned the language, "Should we neglect to do our duty in firmness and constancy, still waiting for some extraordinary means to bring about their deliverance, it may be, that by terrible things in righteousness, God may answer us in this matter."

And again, "I have seen in the light of the Lord, that the day is approaching, when the man that is the most wise in human policy, shall be the greatest fool; and the arm that is mighty to support injustice, shall be broken to pieces. The enemies of righteousness shall make a terrible rattle, and shall mightily torment one another: for the Almighty is rising up to judgment, and will plead the cause of the oppressed; and he commanded me to open the vision!" How wonderfully is all this being fulfilled now! W.

EXTRACT.

Never was the "Patience of Hope" more needed; never was the inner sanctuary of prayer more desirable; never was a steadfast faith in Divine Goodness more indispensable, nor lessons of self-sacrifice and renunciation, and that cheerful acceptance of known duty which shifts not its proper responsibility upon others, nor asks for "peace in its day" at the expense of purity and justice, more timely than now, when the solemn words of ancient prophecy are as applicable to our own country, as to that of the degenerate Jews. "Thine own wickedness shall correct thee, and thy backsliding reprove thee; know, therefore, it is an evil thing, and bitter, that thou hast forsaken the Lord, and that my fear is not in thee;"—when "His way is in the deep, in clouds and in thick darkness;" and the hand heavy upon us which shall "turn and overturn until He whose right it is shall reign,"—until not without rending agony, the evil plant which our heavenly Father hath not planted, whose roots have wound themselves about altar and hearth-stone, and whose branches, like the tree Al-Accoub, in Moslem fable, bear the accursed fruit of oppression, rebellion, and all imaginary crime, shall be torn up and destroyed forever.

J. G. WHITTIER.

Amesbury, 6 mo. 1, 1862.

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAPTER V., 1701.

INTERCOURSE OF FRIENDS WITH THE INDIANS AND AFRICANS.

William Penn, soon after his arrival, turned his attention to the means of "promoting the welfare of both the Indians and Africans inhabiting the province." At the first Monthly Meeting, which took place in Philadelphia in 1700, he proposed that some measures should be adopted for this purpose, and expressed an earnest desire that Friends might fully discharge their duty to this class of their fellow beings, and especially in regard to their spiritual advancement.

A meeting was accordingly appointed to be held once a month, more particularly for the colored people; and measures were taken for

more frequent communication with the Indians, by means of interpreters, which the Governor agreed to provide. As soon as his pressing engagements in Philadelphia would permit, Wm. Penn, with his family, settled at Pennsbury Manor, on the Delaware, and while residing there he made frequent excursions into the country, to visit the meetings of Friends, and to become more familiarly acquainted with the Indians. On one of these visits, he was present at an Indian feast, which took place near a beautiful spring, overhung by branches of lofty trees. Several bucks were killed, and hot cakes made of wheat and beans were served up. He invited the Indians to visit them, and some of their kings and queens, attended by many of their followers, partook of his hospitality at the Manor. It was his practice to receive them in his hall of audience, which was a large room, furnished with a long table, two forms of corresponding length, and some oaken chairs.

After renewing his treaties with several tribes, he laid before his council the great impositions that were practised upon the unsuspecting Indians in the way of trade, and advised that measures should be taken for their protection. It was accordingly resolved that the Indian trade should be conducted by a company of individuals selected for their integrity, with a joint stock, under certain restrictions in relation to the sale of spirituous liquors to the natives. The company was also to use means to bring them to a just sense of the Christian religion, but more particularly by setting before them examples of integrity and candor in their dealings and intercourse with them, and also to avail themselves of opportunities for instructing them in the vital principles of Christianity. These resolutions, it is said, "were carried into execution so far as was judged requisite or found practicable."

John Richardson being then engaged in a gospel mission in the colonies, witnessed a part of the kindly intercourse between the Indians and the Friends, of which he has left the following account: "I was at William Penn's country house, called Pennsbury, in Pennsylvania, where I staid two or three days, one of which I was at a meeting and a marriage, and much of the other part of the time I spent in seeing, to my satisfaction, Wm. Penn and many of the Indians (not the least of them), in council and consultation concerning their former covenants, now again revived upon Wm. Penn's going away for England; all which was done in much calmnest of temper, and in an amicable way. To pass by several particulars, I may mention the following: one was, 'they never first broke covenant with any people;' for, as one of them said, and smote his hand upon his head three times, that 'they did not make them in their heads,' but, smiting his hand three times on his breast, 'they made them in their hearts.' * * * And withal, I observed that they did not, nor I suppose never do, speak two at a time, nor interfere in the least one with another in all their councils. Their eating and drinking was in much stillness and quietness. * * Wm. Penn said he understood they owned a superior power, and asked the interpreter what their notion was of God in their own way? The interpreter showed by making several circles in the ground with his staff, till he reduced the last into a small circumference and placed, as he said, by way of representation, the Great Man (as they termed him,) in the middle circle, so that he could see over all the other circles, which included all the earth. * * After Wm. Penn and they had expressed their satisfaction, both for themselves and their people, in keeping all their former articles inviolated, and had agreed if any particular differences did happen among their people, they should not be an occasion of fomenting or creating any war between Wm. Penn's people and the Indians, but justice should be done in all such cases, that all animosities might be prevented on both sides forever; they went out of the house into an open place not far from it to perform their cantico or worship." This worship consisted chiefly in singing "a very melodious hymn, which affected and tendered the hearts of many who were spectators. Both men and women sat on the ground in a circle around the fire, and when the singing was over, they rose up, danced a little around the fire, and parted with some shouting like triumph or rejoicing."

At another time John Richardson visited the Indians in their wigwams, and preached to them through an interpreter, showing them that the Great Spirit required them to abstain from drunkenness, theft, and all kinds of wickedness, in order that they might receive His blessings, and be rewarded with His love. They were much affected, smote their hands upon their breasts, and the tears ran down their naked bodies. They answered that all he delivered unto them was good, and unless the Great Man had sent him, he could not have told them those things. On being asked how they knew it was good, they again smote on their breasts, and replied, "The Good Man here, (meaning in their hearts,) told them what had been said to them was all good."

In the year 1706, Thomas Chalkley, while travelling in Maryland, believed it his religious duty to visit the Indians living near the Susquehannah, at Conestoga. On mentioning his prospect to the elders of Nottingham Meeting, they expressed their unity with it, and thirteen or fourteen Friends agreed to accompany him. Having secured the services of an interpreter,

they travelled through the woods about fifty miles, carrying their provisions with them. They were kindly received by the Indians, who, on being informed that the Friends desired to hold a religious meeting with them, called a council to consider the subject, which they discussed with much gravity and deliberation. Some of their women spoke in the council, and Thomas Chalkley having asked the interpreter why they were permitted to do so, he replied that "some women were wiser than some men." He was further informed that "they had not done anything for many years without the advice of an ancient grave woman," who spoke much in the council. They said she was an empress, and they paid much deference to her. She said, "she looked upon the coming of Friends as more than natural, because they did not come to buy or sell, or get gain, but came in love and respect to the Indians, and desired their well-being, both here and hereafter;" and she further remarked that "these meetings among them might be beneficial to their young people." The Indians assembled were the Senecas and the Shawnese. The gospel of Jesus Christ was preached freely to them, showing that he came to save people from their sins, and by his grace and light in the soul convinces man of his transgressions, reproves him for evil-doing, and, when obeyed, delivers him from sin. To all the views then preached they expressed their assent, "and to that of the light in the soul they gave a double assent, and seemed much affected by the doctrine of truth."

For Friends' Intelligencer.

CORRESPONDENCE ON PEACE.

Many of the readers of "The Intelligencer" are probably familiar with the name of Thomas S. Grimke, who was an eminent lawyer and politician of Charleston, South Carolina, and the author of several publications of a liberal and benevolent character, among which was a pamphlet (Address on Peace) in defence of the peaceable principles of the Gospel. In the following correspondence, which was published in "The Charleston (S. C.) Observer," it appears that he fully meets the arguments usually brought by Christian professors who plead for the necessity of defensive war, with a force of reason conclusive and irresistible. It greatly heightens the interest of these sentiments, coming as they do from one who was not a member of our religious Society, when we consider the extreme rarity of such opinions in the Christian world. S. B. F.

Greenwich, Conn., 3d month, 1865.

EXTRACT OF A LETTER TO THOMAS S. GRIMKE.

Dear Sir,—All that you say (i. e. in your Address on Peace,) about war and its horrors, is perfectly just; and the principles of peace which you urge with so much power, are deducible from the Gospel; and are, in truth, the echoes of the Divine teachings of the Saviour in the sermon on the Mount. Yet I must acknowledge that it does not appear to me practicable to give them a literal application in the present state of human affairs. If non-resistance and passive obedience were acted out by all good men, to the extent which you recommend as wise and practicable, then the whole of the civilized and humanised world would be subjected to the brutal passions of a few armed banditti.

The gentle virtues of the Peruvians made no impression on the fierce Spaniards, who butchered them without mercy. Undoubtedly the Almighty could, by miracle, so transform the hearts of the whole human race, that the tiger would be converted into the lamb, and that all wars and crimes should cease. But nothing short of a miracle could do this; and we poor worms of the dust must wait in patience, and humble adoration, and hope that, in his good time, God will work out, in his own unsearchable way, all that in his wisdom and mercy he intends for the good of our race. If human institutions can restrict the causes of war to mere defence, and soften its horrors by the principles of humanity, it is all, I fear, that can be done. Commerce you say civilises man and restrains his passions. It does in a small degree, and in the mode of carrying on war, yet commercial Carthage of ancient times, and commercial Venice and Genoa, in modern, carried on wars with as much ambition, passion and cruelty, as the vile feudal monarchs. I fear, my good and excellent friend, that wars cannot and will not cease, till the will of God on this point shall be manifested by miracles, which shall constrain the obedience of men.

EXTRACT FROM THOMAS S. GRIMKE'S ANSWER.

My dear Sir,—It seems to me most strange, how a Christian can reason as you do on the subject of peace. You admit that peace principles, as expounded by me, are the pure and obvious teachings of the Gospel; and yet you lay them aside in favor of calculations of human expediency. Do Christian principles justify such a course? Is obedience or disobedience to be determined by such a test? What are we but the children of God? Is not the Father wiser than the child? What are we but the subjects of God? Is not the Ruler wiser than the governed?

And yet you justify the child and subject in breaking the plain, express command of an all-wise and all-benevolent Parent and Sovereign, on the supposition that man is wiser than God, that man is better able to decide what is best for himself, than God; again you acknowledge the power of God; you ac-

knowledge his faithfulness. He is able and willing to protect you against a million of men in arms. You cannot deny that, if he pleased, he could have protected Holland or Switzerland against the combined naval and military force of Napoleon and Alexander, of Austria, Prussia, and England.

Now, if he commands obedience, what right have you to doubt, if you obey, that he will protect you, *Provided* it be consistent with his view of his own government, in relation to yourself? Does not your error lie in assuming, that he will not protect you, if you do obey; which is based on a still more fatal error, that you have a right to calculate on, and even to stipulate for protection, as the condition of obedience? Now this cannot be maintained for a moment. How do you know but that your suffering, as the consequence of your fidelity to him, may be an important point in his moral government? Do you not prejudge the whole matter, without either sufficient knowledge or any right to judge?

Again, is it not manifest that you, and so all who argue on your side, assume as a fact, what nobody but a prophet could know, that *if all Christians were faithful* to the sermon on the mount, the result would be, that "the whole of the civilized and humanized world would be subjected to the brutal passions of a few armed banditti." Now whether a Christian believes that this could be the reward of his fidelity or not, is perfectly immaterial to the obligation of obedience. The world is God's, and he alone has a right to dispose of all its events, both great and small, both public and private. Now, we will grant your conclusion to be true, that such would be the result of obedience; and what follows? That we should be disobedient? Not so; but just the reverse, that we should be more sternly and zealously faithful, because we cannot doubt if bonds and imprisonment, if persecution or torture, if ignominy and death are to be our lot, God has so willed it, in his wisdom and goodness, for the purification and perfection, and for the welfare of his church. Can a Christian doubt, much less deny this?

What is your argument but this: God has clearly required obedience, in this particular; but if I obey, I shall subject myself to the loss of life, liberty or property, or of all of them? Are not life, liberty, property his, and not yours? Are they not granted to you, subject to his revealed will?

Has he not a right to resume them at any time, and in any manner he pleases, even under circumstances of the greatest pain and terror, and even degradation to yourself? You cannot deny this. Did the primitive Christians or protestants reason as you do, when they submitted to confiscation and the jail, persecution and death, in thousands and tens of thousands, rather than be disobedient? They followed the letter of the commandment against all human arguments and calculations. They trusted to a faithful God, because, come what might, they knew he had a right to obedience without any conditions or calculations on their part.

But let us change the view of the matter. You assume that, if all good men were to conform to the peace principles of the Gospel, the civilized world would be the victim of an armed banditti. Now, I assert precisely the reverse. Let us examine your proofs and mine. You instance the case of the Peruvians? But did the warlike Mexicans fare any better? Did all the *martial* tribes of North America fare any better? * * * *

Peace, with the Peruvian, was a matter of custom or national character, so far as it really prevailed. With the Christian it must be a matter of principle, and of submission to the will of God. But I am not content with this reply only. Allow me to ask for an instance of a Christian people who ever reposed their trust in God on peace principles, and had cause to repent it? You cannot name an instance; at least I remember none. On the contrary, let me ask your attention,—1st, To the case of the Jews, who were commanded (the males) to appear three times a year at Jerusalem.

Yet though surrounded by enemies, we know that advantage was never taken of this defenceless state of the land. God had promised protection, and the people trusted, obeyed, and never had reason to repent that obedience. 2d, To the case of the Quaker colony of Pennsylvania, which was unmolested by the Indians for seventy years, whilst all the *armed* colonies were continually at war with them. 3d, To the Quakers of New England, who remained in their cottages, cultivated their fields, and went about the country unarmed and unmolested, amidst all the terrors and massacres of Indian wars.

4th, To the Quakers of Ireland in 1798, who were literally in the lion's den of Darius, and the fiery furnace of Nebuchadnezzar; yet, like Daniel, were saved by faith. O what a lesson, what a rebuke to the Christian of human calculations and human expediency! If you have never read this noble and affecting account of Christian faithfulness under the most afflicting and trying circumstances, let me recommend it most earnestly to you. I caused copies to be placed in the Sunday school libraries at Columbia, as well as in the Theological Seminary Library; and I am not sure but that you yourself carried a copy to Columbia for the South Carolina College Library.

I have given mine, and what are they but Christian experience? You have given yours,

and what are they but heathen experience? and that, too, the experience of a military, though comparatively effeminate people, who stood in the same relation to Pizarro and his Spanish chivalry, as Darius and the Persians to Alexander and the Macedonians. The Peruvians were not Quakers, without arms, or fortifications or military instruments, but the reverse. Had they even been a Christian people, they would not have been entitled to protection on the ground of faithfulness to the peace principles of the Saviour, because they were unfaithful, having always relied on arms and fortifications and the art of war for their defence. Is not the truth this? that there never has been a nation which has acted on peace principles.

You cannot show a single one in the whole history of the ancient and modern world, of Pagan, Jewish, Mahometan, and Christian communities, which has been, through the course of its existence, the persecutor, oppressor, and tormentor of others, in all the forms of war, which has not been itself in like manner persecuted, oppressed, and tormented from the cradle to the grave, and which has not continually perished by the sword of the more fortunate, skilful, or powerful in arms. There is, then, no experience *against peace*, for not a single nation has ever been peaceful. All the experience of history is against war, for all nations have been warlike.

History teaches them, not that the peaceful are the prey of the warlike, but that the warlike have always been the victims of the warlike. And while nations continue to act the part which they have always acted, since the opening of the grand historical tragedy of war, must not things remain the same? You will answer yes, because you say, "I fear that wars cannot and will not cease, till the will of God on this point shall be manifested by miracles, which shall constrain the obedience of man." And has not the will of God been manifested on this point? You admit it, because you acknowledge that peace principles are "the divine teachings of the Saviour, in the Sermon on the Mount."

And has not that will been manifested by miracles? What was the life of the Saviour and his apostles, after entering on his public ministry, but a series of miraculous proofs of the truths of his religion, of the faithfulness of God, and of the beauty, value and authority of peace principles? And are miracles still called for, "to constrain the obedience of man?" Is not the answer to that call, like the answer of Abraham to the rich man? They have the Sermon on the Mount and the examples of Christ and his apostles and disciples, for two hundred years. If they will not hear them, neither would they be persuaded, though they beheld miracles.

Besides, you will observe that God has never employed miracles, but as proofs of the divine authority of the Teacher, and of the truth of his revelation. He never has employed them to accomplish a revolution in society or government. On the contrary, he has uniformly acted on man, as the subject of government, and susceptible to the influence of moral considerations. What but the faithfulness of his servants, unaided by miracles, has accomplished the vast amount of good which they have done in Protestant countries in the last three hundred years, through the medium of religion and education, government, science and literature?

Let Christians be faithful to the cause of peace, and they may expect even a greater blessing on their labors. At all events it is their duty to give the example. Paul or Apollos may sow the precious seed of gospel love, but God only can give the increase. Let the thirteen hundred and twenty-four thousand communicants of these United States be faithful subjects of the Prince of Peace, and will you need miracles? Do you ask miracles to constrain their obedience? Have they not dedicated themselves as servants of the Prince of PEACE, to do his will and not their own?

Have they not vowed fidelity to the Sermon on the Mount? Let them be faithful, and they need no miracles. Let them be unfaithful, and they deserve none.

Yours truly,

THOMAS S. GRIMKE.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 15, 1865.

The Report of the Board of Education for Freedmen, Department of the Gulf, for 1864, has been forwarded to us, from which we take some extracts of interest. When New Orleans was transferred to National rule, no public school existed in the State of Louisiana for colored children, and it was a heinous offence to teach a slave to read or write, having, in the language of the statute, "a tendency to excite insubordination among the servile class, and punishable by imprisonment at hard labor for not more than twenty years, or by death, at the discretion of the Court." In 3d month, 1862, by order of General Banks, a Board of Education for Freedmen, with power to establish Common Schools, &c., was established, the object being for the "rudimental instruction of the Freedmen of the Department, placing within their reach those elements of knowledge,

which give greater intelligence and value to labor." The Board soon organized, and in the report of their labors, inform that—

"In spite of a state of war, of the fierce opposition of prejudice or passion, of all obstacles and disabilities, so really vital is this system of instruction, that at the close of the year 1864, after but nine months' existence, the Board of Education was sustaining, in successful operation, 95 schools, with 162 teachers and 9571 pupils, being an average monthly increase of 10 schools, 15 teachers and 850 pupils.

In addition, the number of colored adults of both sexes, receiving instruction in night and Sunday schools, under the auspices of the Board, is over 2000.

Of the scholars in attendance in December, there were 3883 writing on slates, 1108 writing in copy-books, 283 studying grammar, 1338 studying geography, 1223 studying practical arithmetic, 4628 studying mental arithmetic, 7623 reading, 8301 spelling, 2103 learning the alphabet.

Early in the spring of 1864, a census was taken by the parish provost marshals, of the colored children between the ages of five and twelve years, within our lines. The returns of this census indicated a school population of 15,840. Later in the season, this number was swelled by the influx of hundreds of families from the Red River country, and by colored people entering our lines at all available points. It is estimated that the number of colored children, of school-attending age, now within our lines of military occupation, in Louisiana, exceeds twenty thousand. Of that number we have, at this writing, over eleven thousand in school."

The Board have felt justified in employing "not exclusively, but mainly, Southern women as teachers." They understand the negro. They have a competent knowledge of the people. Their Southern origin and education fit them to combat the prejudices of their former friends and associates against negro education.

The characteristics of the pupils, are thus described in the Report:—

"These pupils, as a class, are orderly, industrious, and easily governed. They are exceedingly grateful for any interest and kindness shown to them. It is the testimony of our teachers, who have taught in both white and colored schools, that these children do not suffer in comparison with the white in the activity of most of their faculties, and in the acquisition of knowledge. They are quick-witted, excelling in those branches that exercise the perceptive and imitative powers, and the memory, while they are slower in arithmetic, and in studies that tax the reasoning powers—probably from a hereditary dormancy of those faculties under the long night and cruel weight of slavery.

A marked characteristic of these children is their genuine delight in learning, and the heartiness with which they repeat their exercises. Music is the natural expression for their spirits; the song never flags for want of voices. Some of their own irregular and plaintive melodies fall from their lips with a strange, deep pathos. They are also natural actors and natural orators. They read and declaim with ease, and just expression. They are quick in responding to the pathetic, as they are keen in discerning the ludicrous.

Another habitude of these colored children, is their care of books and school furniture. There is an absence of that Young America lawlessness so common on Caucasian playgrounds. The walls and fences about the colored schools are not defaced, either by violence or vulgar scratching. They do not whittle or ply the jack-knife at the expense of desks and benches. It may also be said that the imagination of these juveniles is generally incorrupt and pure, and from the two most prevailing and disgusting vices of school children, profanity and obscenity, they are singularly free.

The beneficial influence of these schools is not limited to the pupils. The children go from the school room to their homes as instructors. One of the immediate and visible results, is upon the colored adult and his household, in the increase of family respect, the promotion of cleanliness and thrift, and generally and in equal degree in those good effects that like influences have produced upon the populations of other races.

Another almost immediate and marked influence of these schools is seen upon the white people in the lessening prejudice, in the admission of the African's ability to learn, and his consequent fitness for places in the world, from which we have hitherto excluded him.

The following extract from the report of a teacher in one of the parishes where we have heretofore had much resistance to the schools, may serve to illustrate this statement. It is the more conclusive, as the teacher is himself an educated colored man from the State of Maine:

'Everything works harmoniously now. Even the small planters (Spanish,) are giving in their adhesion to the present disposition of affairs, going so far, in some cases, as to send their own children to ask admittance into this school. I have now some half-dozen of the small planters who come to my night school, where they recite on the same benches with the freedmen. This I consider progress.'

The children are taught exclusively in Eng-

lish. Bound by the strong ligament of a common tongue, they will never foster the subtle enmity to national unity that lurks in diversity of speech."

HUMILITY.—As it is with respect to all graces, so particularly as to this clothing of humility; though it makes least show, yet come near, and you will see it both rich and comely; and though it hides other graces, yet when they do appear under it, as sometimes they will, a little glance of them so makes them much more esteemed. Rebecca's beauty and her jewels were covered with a veil; but when they did appear, the veil set off and commended them, though at a distance it hid them.—*Leighton.*

MARRIED, on the 4th of 4th month, 1865, in accordance with the order of the religious Society of Friends, CALEB S. MIDDLETON, M. D., and EMILY, daughter of George E. Lippincott; members of the Monthly Meeting of Friends held at Green St. Phila.

DIED, on the 2d of 4th month, 1865, ELIZABETH ALLEN, in the 76th year of her age; a valued member of the Monthly Meeting of Friends of Phila.

——, on the 30th of 3d month, 1865, at Plymouth, CHARLES ZORNS, in his 53d year.

——, on the 11th of 3d month, 1865, MARY ANN ALLEN, widow of the late Samuel C. Allen, deceased, of Mullica Hill, N. J.; a member of Pilesgrove Mo. Meeting.

——, on the 25th of 3d month, 1865, KESIAH ATKINSON, wife of Lewis V. Atkinson, of Gloucester county, N. J., aged 45 years.

——, at Springboro', Warren county, Ohio, on the 30th of 3d month, 1865, after a long and painful illness, which was borne with Christian fortitude, RUTH, wife of M. T. Cleaver, and daughter of Aaron and Bathsheba Mullin, in the 27th year of her age.

——, on the 7th day of 8th month, 1863, SALLY, wife of Thomas W. King, aged 68 years, 3 months and 14 days; a member of Rush Creek Particular and Maple Grove Monthly Meeting.

——, at his residence in Wabash county, Indiana, on the 1st of 3d month, 1865, WILLIAM MCKIMMEY, aged 71 years. This esteemed Friend was a member of Maple Grove Monthly Meeting, and for many years a worthy and valued minister. He was stricken with paralysis, in the State of Pennsylvania, on the 12th day of 8th month, 1854, while on a religious visit to Friends.

——, of consumption, at the residence of his father, in Huntington county, Indiana, on the 2d day of 3d month, 1863, JOSEPH H., son of William and Hannah L. Spencer, in the 25th year of his age.

The concluding meeting this season of the Association of Friends, for the Relief of the Suffering Poor, will be held this evening, at eight o'clock.

JOSEPH M. TRUMAN, Jr., *Clerk.*

WANTED—one or two teachers to go to Government Farms, on Pautuxant River, Md., among Freedmen. Address JACOB CAPRON,
1172 Broadway, N. Y.

For Friends' Intelligencer.

POLITENESS.—COURTESY.

Politeness is defined to be, "kind attention united to polish of manners." "Courtesy is that modification of politeness which displays itself in manners;" it also "denotes a desire to please others by *anticipating* their wishes, and studiously *avoiding* whatever might give them pain." True politeness, then, is really the Golden Rule brought into practice in every-day life, for if we do unto others as we would wish them, under similar circumstances, to do unto us, will we not study their convenience, their comfort, and their wishes in small as in great matters? There are but few of us, I opine, that would not be willing to inconvenience ourselves in no slight degree, to make sacrifices of no inconsiderable amount, if by so doing, we could accommodate our friends: but would we as willingly restrain the sarcastic word, the keen retort, the cutting reply, or the witty remark, which is so often productive of pain to those on whom it is inflicted. Would we but look at this subject from a proper standpoint, in all its bearings, and then govern our conduct by our convictions, a reformation in this particular would be, at least, commenced, which time, and a continuance in our reformed practice, would perfect.

There is one form of politeness that manifests itself in words; this, when joined to that of deeds, is doubly pleasant to the recipient. How sweet from the lips of those we love is the "I thank thee," or "If thou please," in recognition of any little service, and how easy, nay, how more than easy, to perform for such, any little act of accommodation.

Oh! how kindness endears us one to another; not all the richest gifts in the world can supply the place of kindly attention. Costly presents, unaccompanied by kindliness of manner, are valueless to the loving heart. Young says, "Love, and love *only*, is the loan for love." Give me the pleasant look, the loving smile, the endearing word, and home, if ever so humble is lovely and inviting, and the center of attraction: without these, the finest house, the grandest furniture, and all the adornments that wealth can supply, are utterly futile to fill the aching void, caused in the affectionate bosom by the want of these little endearments. The relations of husband and wife, brother and sister, parent and child, are peculiarly adapted, for the expression by word and deed of politeness, not a sickly, sentimental fondling, nor a too frequent use of loving words, but a quiet, unobtrusive, yet active and tender attention. I have been a pleased witness of the devoted conduct of a brother to an invalid sister, during long and weary months of indisposition, and I have often wished that such was more generally practised. And why might it not be more

requently practised ? why can it not be ? why hould it not be ? How unpleasant to hear per ons contradicting and finding fault one with an- ther, putting the worst construction on their notives and actions, instead of viewing them ith leniency, as we would wish our *own* to be udged. Especially painful is it to witness uch breaches of true politeness among persons hose near relationship should forbid any thing ut unity of purpose and sympathy of feeling. hose who are comparatively strangers, should eceive at our hands their meed of at- ention, but does the exercise of courtesy owards them, excuse us from manifesting an qual share to those with whom we are in very-day intercourse, and whose welfare is ecessarily dearer to us than that of others. How the little amenities of social intercourse nliven and cheer; how a kind word, even a ind look, will revive the drooping spirit, and make a garden of what would otherwise have seemed but a desert.

"A little word of kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.

A word, a look, has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's latest hour.

Then deem it not an idle thing
A pleasant word to speak
The face we wear, the thought we bring,
A heart may heal or break." H. M. L.

THE LONELY TREE.

BY MRS. ABDY.

Thou lonely tree, that on the mountain standing,
Frownest in grandeur on the vale below,
In stern magnificence our awe commanding—
No soothing fellowship is thine to know;
Each wild-flower that this tranquil vail embosoms,
Seems in its social ties more blest than thee,
We walk among them, and we cull their blossoms,
But shun thy dizzy height—thou lonely tree.

In life I often thus sad homage render
To some fine mind, removed from grovelling ken,
Standing aloft in solitary splendor,
Beyond the reach or touch of common men;
The world inclines to those who crave protection,
Loving the suppliant voice and bended knee,
But O! if Genius ever seeks affection
It shares a fate like thine—thou lonely tree.

Stay, from a cloud a sunbeam brightly darting
Even when I speak, invests thy boughs with light,
No radiance to the lowly vale imparting,
But resting long on thy majestic height;
O! to thy dwelling place a charm is given,
Though unaccompanied by thy kindred be,
Thou hast a brilliant messenger from heaven
To cheer thy solitude—thou lonely tree.

When I lament the gloomy elevation,
That talent holds, this scene may I recall,
And think that beams of holy inspiration
Perchance oft visit one unwooed by all;
Cold feeble minds may lesser boons inherit,
But Heaven's peculiar communings may be
Reserved to gladden the ethereal spirit,
That upward towers, like thee, O lonely tree.

LIGHT IN DARKNESS.

BY HORACE GREELEY.

O, God, our way through darkness leads,
But Thine is living light;
Teach us to feel that Day succeeds
To each slow-wearing night;
Make us to know, though Pain and Woe
Beset our mortal lives,
That ill at last in death lies low,
And only good survives.

Too long the Oppressor's iron heel
The saintly brow has pressed,
Too oft the Tyrant's murd'rous steel
Has pierced the guiltless breast;
Yet in our souls the seed shall lie,
Till Thou shalt bid it thrive,
Of steadfast faith though Wrong shall die,
And only Right survive.

We walk in shadow; thickest walls
Do man from man divide;
Our brothers spurn our tenderest calls,
Our holiest aims deride,
Yet though fell Craft, with fiendish thought,
Its subtle web contrives,
Still falsehood's textures shrink to nought,
And only Truth survives.

Wrath clouds our sky, War lifts on high
His flag of crimson stain;
Each monstrous birth o'erspreads the earth
In battle's gory train;
Yet still we trust; in God the just,
Still keep our faith alive,
That 'neath Thine eye all Hate shall die,
And only Love survive.

For Friends' Intelligencer.

THE SHRIKE AND SAND-HILL CRANE.

There are some curious birds in the West. Among these, the Shrike and Sand-hill Crane attract the boy's especial attention. The first of these, not quite as large as the Jay, is noted for its keeping a kind of open market; not for sales, but for giving his stores away; at least, there is, apparently, nothing to hinder other birds from taking shares of his prey. His stall is a honey-locust, or some other tree having thorns. It may be, however, that there is some *law* not printed, but known to birds, and not to men, which protects the Shrike's open stall.

Our children were much surprised at seeing, in their first Spring in the West, eighteen or twenty striped snakes, killed and pinioned, each to a thorn on the boughs of a honey-locust, and near, on another tree, mice were found in the same posture. The Shrikes had their nests in a hedge of box-elders twenty rods off, and it may be these stores were collected for the future use of their young; though they were untouched for some time after we first saw them. These

birds are quite companionable; though they seem to take offence without reason. Two of them were building a pretty nest in a maze of bittersweet, near which we had to pass with the plough, and, though we tried to avoid scaring them, they forsook the nest, and went to a more remote part of the farm. Their removal had our regrets; for we are friendly to birds, and not to snakes.

The Sand-hill Crane is a large bird, of a dun color. Standing erect, it is probably five feet from the point of his beak to the ground. They attract our notice when on the wing by their shrill cry, which we may articulate as "terote!" "terote!" Though so large, they sustain themselves easily on the wing, one day flying low; thus indicating, it is said, a coming storm, and the next, perhaps, almost lost to sight, (a promise of fair weather), disporting themselves in a series of beautiful gyrations. We see them in a field half a mile off, and mistake them for a flock of sheep with heads down in search of something to eat; which is not difficult to find in a land teeming with abundance. They sometimes attack fields of corn; but, too cautious to venture far in, they only strip the margins of the field.

This species of crane appears to be a graminivorous bird. His home is on the dry land; unlike the large crane of the East which seeks the water. They have a pastime in apparent imitation of a dance early in the morning, or perhaps at any leisure, though not *late hour*, they may be seen hopping, and half unfolding their wings, as if to use them instead of arms, they move around in their gathered assemblies as in mockery of human diversion. S. A.

Prophetstown, Ill.

From "The Leisure Hour."

THE GARDEN.

(Continued from page 77.)

The existence among all civilized peoples of public gardens, accessible to all ranks and classes, is the best, as it is the most prominent, evidence of the universal liking which prevails for such artificial assemblages of all that is beautiful and delightful in nature. If such a liking were not very general, there would assuredly be no public gardens; and we may regard their increase among us of late years as an indication of a decided improvement in the popular taste and feeling, and as an augury of still further ameliorations in that direction. The public garden, like the public park, is the poor man's landed estate, in which he can disport himself on his own ground, and derive at once recreation and instruction, pleasure and health. As yet, we English have fewer gardens of this kind gratuitously open to all, than are to be found among our neighbors. There is Hampton Court, and there is Kew for the Londoner, both exquisite of their kind, but both at an expensive distance; and there are the metropolitan garden-parks, which are more accessible, and which he knows how to appreciate. Of public gardens of another kind—gardens in which amusements and recreations innocent and instructive, or dissipating and objectionable because demoralizing, are to be had on the payment of an admission fee—there is no lack, either in the suburbs of London, or in those of other large towns of the kingdom: in fact, throughout the country, almost every man who caters for the holiday-making populace, now finds it to his interest to add the delights of a garden to such other recreative elements as he has it in his power to provide.

* * * * *

But it is not in public gardens, whatever may be their design, whether they be arranged for purposes of science, as the Botanical Gardens of Paris, of London, or of Kew—or for those of mere pleasure, as Vauxhall, Rosherville, or Cremorne—or for pleasure and instruction combined, as in the Zoological Gardens of Regent's Park—that the visitor need expect to see the art of gardening carried out to perfection. Let us endeavor to recall the idea of a modern garden on a grand scale, as it impressed us some few years ago, when, following in the wake of her Majesty, we paid a flying visit to the ducal mansion of Stowe.

It was a glorious morning in June, with a light balmy breeze in the air, and only a few feathery cirri floating aloft in the upper cloud region, when we entered one of the gates of the outer demesne. A level road, straight as a plumb line, and flanked on either side by a grassy sward, shut in by rows of trees, and three miles in length, led up to the enclosed park, the gate of which formed a classic Roman arch of triumph. Passing through this gate, we changed the straight chalky road for a circular gravelled drive, completely embosomed in trees, and chequered with the leafy shadows tempering the warmth of the unclouded sun. On for two miles more, through leafy avenues, over shaven grass, skirting now the margin of a lake and now the bold swell of a woody hill, and so to the rear of the mansion and stabling for our weary steed. And now, after some welcome refreshment, for a walk in the gardens we had come to see.

Crossing a wide lawn, bordered with beds of exquisite flowers in finest bloom; rising in tiers by the slope of the soil, and backed by choicest shrubs, we entered a shady walk redolent of fragrant odors from unseen plants. The gloom of the walk, as it swept in a wide curve, deepened as we advanced, and through the foliage to the left the forms of black and jagged rocks were dimly seen. The path led down-hill, and still denser grew the gloom, when our guide

ook us by the hand, and led us through an pening in the solid rock, by a passage as dark s midnight. Twenty paces in the dark—and o! we were standing in an arched grotto, and ronting the most magical spectacle the mind an conceive, and which we feel at a loss to de-cribe. Imagine a space about the size of the rea of Westminster Hall, but narrower. In-tead of walls and roof, conceive the space sur-ounded and covered in by a plantation of mes, birches and other lofty trees rising at the hree sides and meeting in an arch at the top, o completely as to shut out all but a few atches of the dense blue sky; and, instead of olid floor, conceive a surface of transparent rystal, in which the whole was so perfectly re-ected, that it was literally impossible to tell where the reality ceased and the reflection be-an. The sunlight streamed in a thousand hafts of gold through the glimmering foliage; thousand birds darted from spray to spray; ou saw them in the golden vault above, and ou saw them as plainly in the golden depth elow. So pure was the colorless flood, that ne or two aquatic plants, whose white cups eposed on its surface, seemed as though mi-aculously poised in mid-air, and you half ex-ected to see them fall into the beautiful abyss. The delusion was all the more perfect, that the ye failed to detect any appearance of soil on which the double vault of sun-lighted foliage ould grow; where the trunks of the trees did ot actually rise out of the water, their roots ere screened by flags and reeds which grew n it, and whose motionless, upright spears hot down as deep into the viewless flood. Here nd there flowering creepers had wound round he trunks and branches, and, drooping pendant owards the surface, courted their own shadows n the glassy depth. The only sounds were the inkling of a little rill that dripped from the orner of the grotto into a pebbly basin at our eet, and the songs of birds in the branches bove, who had evidently chosen that spot as a heatre of special enjoyment.

Retracing our steps from this matchless grotto, and pursuing the dark walk, we soon merged upon a wild-looking glen guarded by ome colossal tritons in bronze; they were clas-ical figures, and they stood guardians to a clas-ical shrine; for, before proceeding far, we were at the entrance of an alcove which led to a gallery of the Muses, where we were intro-duced to the statues in marble of nearly all the world-renowned thinkers and teachers whom mankind have delighted to honor, from the days of Homer to those of Sir Walter Scott. This noble shrine, thus nobly occupied, stood at the head of a grassy glade which sloped down to the margin of a piece of winding water, now narrowing to the width of a brook, now expanding to the dimensions of a lake, but neither of the termini of which was descried, though the eye might follow it for nearly a mile. Boats were moving on its surface in the distance, and a handsome barge was moored near the bank not far below.

From this point we were led through a terraced flower-garden, continually ascending, to the margin of a wood traversed by mossy walks, and furnished with seats at various points of view; from some of these points the course of the river was visible for a long distance, from others the grand facade of the mansion; and from one a pastoral scene was disclosed, where flocks and herds were feeding, and husbandmen were busy at their labors. Having traversed the wood, an abrupt turn in the path brought us to the brow of a hill commanding the perspective of a deep grassy vale of richest verdure, which ran round the bases of a number of gentle slopes, rising variously from fifty to a hundred feet, and nearly all of them backed by noble forest trees broken into vistas here and there, revealing panoramas of pastoral English landscape, twenty, thirty, forty miles in extent. Nearly fronting where we stood, and on one of the loftiest of the group of swelling grassy hills, rose a Grecian temple, almost a fac-simile in size and architectural details of an ancient Athenian structure. On the sloping sward, in front of the facade, groups of idlers were lolling in the shade, or, seated in circles on the grass, gave themselves up to the delicious luxury of the hour and the scene, while the voices of prattling children mingled with the gurgle of some invisible stream and the wild wood-notes of the birds.

Crossing the green valley, and ascending the opposite slope, the way led again through a wilderness of immemorial trees, and up a continually rising ground. Suddenly, on reaching an open spot, we stood in front of an old round tower, solid as the masonry of a feudal castle. We entered and climbed the stone staircase, round and round the central pillar, and but dimly lighted by a few arrow-slits pierced at intervals in the granite wall. Breathless with the ascent, we emerged at length upon a narrow gallery. Was it a delusion? Had we really climbed a hundred feet into the air? or had we taken all that trouble and wasted all that breath in ascending fifteen or twenty? So it seemed at the first glance; for we had come out on the gallery not twenty feet above the summits of the tall trees that grew around the tower, and there they lay, those tree-tops, just beneath us, their close, compact mass of densest foliage showing like one vast bed of green damask cushions stretching away into the far distance, and large enough for the repose of all the Titans of ancient fable, and temptingly inviting them to slumber. Or, you might imagine the exquisite undulating surface, solid as the ground

you had lately quitted, save at intervals when a fitful gust would stir a portion of the mass, when you instinctively recoiled from the sight as though the earth were heaving beneath you. The view from the tower, beyond this foreground of tree-tops, embraced the area of some half-score counties, and on a clear day enclosed landmarks known to be sixty miles asunder. There, looking down, we recognized, showing like a white thread, the three-mile road along which we had driven, and at three other points of the compass three other roads of like extent, traversing the same demesne, and all converging towarda the ducal park and mansion.

(To be continued.)

From the London Quarterly.

LIFE IN JAVA.

(Concluded from page 79.)

The cultivation of opium is strictly prohibited throughout the island; but as the demand for it is great, and the revenue from its sale considerable, large quantities are imported from India and Turkey. It is due to the Dutch government to say that though the traffic in opium pours vast sums into their exchequer, they discountenance its use by almost all possible means. Venders of it are bound "not to sell above a given measure when it has to be taken beyond the precincts of their shops," and licenses for its sale are granted to localities which are chosen yearly—a fresh selection of places being made each year. The idea of this arrangement is that as the places selected one year may be twenty or thirty miles from those chosen the next, the poorer natives, who cannot afford to travel that distance frequently, for the purchase of the fascinating but deleterious drug, are compelled to do without it. Still further to check the trade, the licenses for the sale of it are rated at such prices, that none but the wealthiest merchants can afford to buy them. The day of the opium auction is one of the most exciting in the year. The auction takes place in the house of the regent, and the proceedings are opened by the secretary, who reads out the names of the towns and villages in the residency at which opium may be sold that year. A certain value is then put upon the license of each particular farm, and the bidding commences. At an auction at which Mr. D'Almeida was present the sum of one hundred and eighty thousand rupees was bid for the privilege of selling opium for one year in the town of Ngwaie. The purchaser was a Chinese merchant. The Javanese are rarely rich enough to engage in large speculations. The Chinese generally assist their calculations, at these sales, by the use of a sort of ready reckoner, which "consists of an oblong frame of wood, divided lengthwise into two unequal compartments, with parallel wires fixed across, leaving equal spaces between each. On these wires are arranged balls, which can be shifted up and down, two being in each small division, and five in the larger one." On the day of sale referred to, the government made no less than a million of rupees.

The native manufacturers are not on a level with the progress of the people in agriculture. Their mechanical skill is very inferior. All their agricultural implements are rude. Their weaving of cotton and silk fabrics is indifferent. They make a coarse, unglazed, and unartistic pottery. But they are excellent boat-builders, and are clever in particular departments of metal working. The celebrated *kriss*, or native dagger, which everybody wears, ladies and little boys as well as men, is often of very exquisite design and workmanship, and commands a high price in the market. The paper made in Java from a sort of papyrus is very poor. Their architecture, too, is mean in the extreme. Nothing has been attempted in the way of buildings since the conversion of the Javanese to the Mohammedan faith. In many places are found the ruins of once beautiful structures, and yet beautiful even in their decay; but they all betray their relation to Hinduism, a religion far more poetical, and therefore more inspiring, than that of Mohammed. The temples of Java are unimposing and rude, partly because the people are not naturally inclined to their creed, and partly because there is nothing in it to call forth artistic taste.

The Javanese are very musical. Their music is always extemporary, but singularly sweet. The principal instrument used in their orchestras is the *gamalan*, which consists of several gongs of various sizes, fixed on a wooden frame with four legs. Sometimes these gongs are of enormous size, and might be used comfortably for a bath. When heard close at hand, their tone is noisy and deafening, but at a distance it is sweet and lulling. They are struck "according to the fancy of the player, each producing a different tone." Another instrument is something like a rude violoncello, "about four feet long, with an oval back—the finger-board, tail-piece, and pegs being of ivory." Two wires compose the strings, which on being tightly drawn produce sounds far from pleasing. The drum is essential to a native orchestra; it is oblong in shape, and played with the hands instead of drum-sticks, the player sitting cross-legged on the ground, with the instrument on his lap. There is also a sort of hybrid fiddle, which the natives call *rabup*, the sounds of which are so faint, that when Mr. D'Almeida stood near and watched the fiddler attentively, as he bent his head "to the motions of the fiddlestick, apparently rapt in enchantment," he could not catch a single note, harmonious or otherwise. However much

he Javanese fail in fiddles, they are the first ation in the world for gongs, the tone of which has been pronounced by one of the most minent English musicians peculiarly sweet and eep.

They are exceedingly fond of dancing spec-acles. Whenever a company of dancers ap-ears, a crowd is sure to be attracted. A *dan-euse*, whom Mr. D'Almeida saw, exhibited ome natural grace in her movements. "In ne hand she held a Chinese fan, which in the ance she coquetted with as well as a Spanish onna might have done; whilst in some stages f the performance she concealed her face eneath a frightful mask, removing it occasion-lly with the unemployed hand." The perfor-nance does not seem to have captivated Mr. D'Almeida, though it was evidently appreciated y the natives, who clapped their hands, and ave utterance to hearty cheers. In more thletic sports the Javanese are very far behind he natives of India. The game of football, owever, is a national sport, which the natives nter into with great enthuthiasm. "The ball s made of basket-work, with many apertures, o that it may be easily caught when falling or olling." They are also very fond of a more ruel sport, that of "deadly combats between wild animals." The *sensational* scene on such occasions is the fight between the tiger and the buffalo. Their hunting is of a very cowardly rder. "The sportsmen are perched up in little huts, secured to the upper part of the trunk of some large tree, where they wait in readiness to pull the trigger on the appearance of any bird or beast, frightened to the spot by a large number of the regent's men, who sur-round the forest, and by their loud shouts, yells, and cries, startle the animals from their lairs, compelling them to run, in a state of ex-citement and distraction, into the very teeth of danger."

The Javanese are very polite. Their eti quette is strict and elaborate. Whenever a stranger approaches a native who happens to be riding on horseback, the latter immediately dismounts, and waits until the traveller has passed by, bowing continually. Peasants lead-ing horses, on catching sight of strangers, "suddenly check their animals, lead them off the main road, and, with hat in hand, stand un covered" until the travellers have passed. Their respect for office is unbounded; it amounts to positive devotion. A young chief, son of the regent, was following close upon a deer, when a huntsman, in the act of plunging his kriss into the animal, accidentally inflicted a slight wound in the leg of the young man. As the only alternative left, in order to expiate what in the eyes of the natives is regarded as a dreadful crime, the huntsman immediately withdrew and committed suicide; thus avert-ing, as they believe, the vengeance of Allah from the heads of his family and relatives." They have a system of social visiting which more than atones for many of their national eccen-tricities. Visits are always paid in the even-ing; and if the inmates of any house wish to avoid seeing callers, "the front verandah or reception-room is not lighted, in which case the visit of any but the most intimate friends would be considered an intrusion." This custom, however, applies mainly to the Dutch colonists; and it might be imitated with great advantage in the homes of Europe.

EMPLOYMENT OF WOMEN IN PARIS.

I am induced to say a word upon the very nu-merous employments to females in France, which are not open to them at home. The books of nine-tenths of the retail shops in Paris are kept by women. I do not remember a coffee-house in the city, the counter of which is not presided over by a woman. And not only do women act as sellers in such establishments as are natu-rally fitted for them, but even in groceries, hard-ware-shops, wood-yards, fruit-shops, butcheries, etc. In these places the book-keeper is a woman, fenced in and separated from the rest by a frame-work of glass. The ticket-sellers at the railway stations are principally women. I have had the pleasure of purchasing a seat daily of a good-looking young person of about twenty-four years. Women even guard the stations, and some of the less-frequented crossings. Women cry the rate of exchange every afternoon after the Bourse hours; and more numbers of the newspapers are disposed of by women than by men. I never saw yet a newsboy in France. In the porters' lodges in the city there are as many portresses as porters, and a landlord would prefer to take for this service a woman without a husband than a man without a wife. In small houses, where only one person is re-quired, that one person is a woman. Omnibus conductors submit their waybills at the transfer offices to women for inspection and ratification. Women let donkeys for rides at Montmorency, and saddle them too. Women undertake the moving of furniture, agree with you as to the price, and you will find them quite as respon-sible as men. Without multiplying instances, you will see that a number of avenues are open to females here, which in England are closed. There are other capacities in which women are employed in France, which I trust and believe would never be accepted by women at home: a brigade of street sweepers contains an equal number of males and females. There are fe-male chiffonniers and old clo' women. A com-plete establishment of a fruit and vegetable pedlar consists of a cart, a man to shout and sell, and a woman and a horse harnessed into

straps to drag. In the country, women labor in the field, and thresh and winnow in the barns. I might say that, from a motive of pity, I employed an old grandmother to weed an alley and tend a strawberry-bed and hawthorne grove, in which I take an unnatural interest, considering that they grow on land not my own.—*Paris Letter.*

THE CROAKERS.

FROM GOETHE, BY DR. HEDGE.

The pond in the meadow was frozen tight,
The frogs beneath, in a doleful plight,
Could no more leap as they had done—
Their gambols stopped, and all their fun.
Half numb, they murmured dreamily
What they would do when they were free.
Once clear of winter's icy yoke,
They promised never more to croak;
No more in concert would they rail,
But each should sing like a nightingale.
The south wind blew, the ice gave way,
The frogs once more could frisk and play;
They stretched their limbs, they leaped ashore,
And they—croaked as drearily as before.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $10*a*10 50. In Rye Flour and Corn Meal no transactions are reported.

GRAIN.—The Wheat market is feverish, and there being no demand either for milling or exportation, prices are entirely nominal. A small sale of Rye at $1 60. 3000 bush. Yellow Corn sold at $1 25*a*1 30, but buyers now refuse to pay these figures.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada, 3d mo. 11, 1 865.

BOOKS FOR SALE:—

Journal of John Comly, (600 pages) price	$2.00
Friends' Miscellany, (originally 12 vols.,) the 4th volume out of print	8.00
Journal of John Woolman,	1.00
Conversations, Discussions, and Anecdotes, by Thomas Story	1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp,	5.00
Journal of Hugh Judge	70
History of Delaware County, Penna., containing interesting accounts of early Friends, and the settlement of Friends' Meetings; with engravings: 580 pages	3.00
Familiar Letters of Ann Willson	75
Central School Reader	75
Sister Ruth's Stories, or Evenings with John Woolman	75
Comly's Reader, (for schools or private families.)	50
Memoir of Priscilla Cadwallader	50
Memoirs of Ann Byrd, Rufus Hall, and Isaac Martin, each	25

And various books belonging to "The Book Association of Friends, of Philadelphia."

EMMOR COMLY,
4th mo. 8, 1865 w.y.grts. No. 131 North 7th St., Phila.

MUTUAL FIRE INSURANCE COMPANY, OF PHILADELPHIA. Office No. 5, S. Fifth Street. CHARTER PERPETUAL. MUTUAL SYSTEM EXCLUSIVELY. 1st mo., 1865, Assets $76,881 88.

Directors,—CALEB CLOTHIER, WILLIAM P. REEDER, SENECA E. MALONE, JOSEPH CHAPMAN, THOMAS MATHER, JOSEPH W. MOORE, T. E. CHAPMAN, EDWARD M. NEEDLES, SIMEON MATLACK, WILSON M. JENKINS, AARON W. GASKILL, LUKENS WEBSTER.

CALEB CLOTHIER, *President.* SENECA E. MALONE, *Vice President.*
THOMAS MATHER, *Treasurer.* T. ELWOOD CHAPMAN, *Secretary.*
6t. 4.1.422 FMN.

BELLEVUE FEMALE INSTITUTE. A BOARDING SCHOOL FOR GIRLS.

THE SPRING AND SUMMER TERM of this healthfully and beautifully located Institution, will open, 5th month 22d, 1865, and continue in session twelve weeks. For terms of admission and other particulars, see circular, which may be had on application to the Principals, Attleboro P. O., Bucks County, Pennsylvania.

ISRAEL J. GRAHAME. } *Principals.*
4. 1. 13t. 624. JANE P. GRAHAME. }

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.
3. 25. 49t. 3. 7. 66. W S X F.

REMOVAL.—BENJAMIN STRATTON would inform his friends and the public generally, that he has removed his LADIES' SHOE store from 910 Arch Street, to 237 South Eighth Street, where he hopes by strict attention to business, to receive the patronage that he has heretofore been favored with.
4. 1. 4t. 422. w. x. n.

LAND AGENCY.—Jonathan Tylor offers himself, in connection with his other business, as a Land Agent for the Society of Friends and others, who may want to purchase lands within the limits of the Southern quarter. He is well acquainted with most of the Friends belonging to this quarter, and much of the lands near its particular meetings. Northern Friends and others who may wish to purchase lands amongst us are particularly invited to this advertisement, and if they wish to come and see said lands by the way of Philadelphia, should take the morning train from Broad and Prime streets to Harrington, Delaware, then the stage, which runs daily to Denton, where they may enquire for J. Tylor, who will give every facility in his power to enable them to go about and see the lands for sale, and make selections that they may wish to purchase. Address

J. TYLOR, Denton, Md.

References.—J. C. Turnpenny, corner 10th and Spruce, Phila.
Dillwyn Parrish, 1017 Cherry street, Philadelphia.
J. Jamison, 66 and 68 N. Water street, Phila.
J. Pearson, 119 Light st. Wharf, Baltimore.
3. 11, 12t, 5. 27, P. W V. N Z.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.

Workmen sent to any part of the country, at city rates.

SAMUEL F. BALDERSTON & SON,
No. 902 Spring Garden Street, Philada.
3. 11. 12t. 5. 6. X N Z D.

MARRIAGE CERTIFICATES, by FRIENDS' CEREMONY; (will answer where one party is not a member,) and filled up in a beautiful manner, specimens of which may be seen. Also Wedding Cards and Invitations, either engraved, printed, or written, in superior styles, with box for the Certificate. and envelopes of the finest quality. for the Cards, all of them sent by mail, if requisite. T. E. CHAPMAN, No. 5 South Fifth Street.
12t. 325.610. V S N.

TRUMAN & SHAW, Hardware Dealers, No. 835 Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application.
3. 25, 50t. omv.nz Pa, Fre.

CHESTER VALLEY ACADEMY, at Coatesville, Chester County Pa. The Spring Term of this Institution will commence on the 27th of Third month, and continue 12 weeks.

Price for this Term, $60. J. K. TAYLOR, *Principal.*
2 mo. 18, 12t. 415 f. x. n.

THE UNDERSIGNED informs his Friends, that he has taken the STORE, No. 107 North 4th Street, above Arch, where he will keep a good assortment of CLOTHS, CASSIMERES & VESTINGS, which he will make to order, and in good style,, at reasonable prices; particular attention given to Friends' clothing.

2d mo. 18, 1865. 13t. 513. F. I. V. P. WM. HAWKINS.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

PRINTED BY MERRIHEW & SON,
BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, FOURTH MONTH 22, 1865. No. 7.

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EMMOR COMLY, AGENT,

At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.

Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 84.)

But independently of these, there is another evil, which the Quakers attach to novel-reading, of a nature too serious to be omitted in this account. It is that those who are attached to this species of reading, become indisposed towards any other.

This indisposition arises from the peculiar construction of novels. Their structure is similar to that of dramatic compositions. They exhibit characters to view. They have their heroes and heroines in the same manner. They lay open the checkered incidents in the lives of these. They interweave into their histories the powerful passion of love. By animated language, and descriptions which glow with sympathy, they rouse the sensibility of the reader, and fill his soul with interest in the tale. They fascinate, therefore, in the same manner as plays. They produce also the same kind of mental stimulus, or the same powerful excitement of the mind. Hence it is that this indisposition is generated. For if other books contain neither characters, nor incidents, nor any of the high seasoning, or gross stimulants, which belong to novels, they become insipid.

It is difficult to estimate the injury which is done to persons, by this last mentioned effect of novel-reading upon the mind. For the contents of our best books consist usually of plain and sober narrative. Works of this description give no extravagant representations of things, because their object is truth. They are found often without characters or catastrophes, because these would be often unsuitable to the nature of the subject of which they treat. They contain repellants rather than stimulants, because their design is the promotion of virtue. The novel-reader, therefore, by becoming indisposed towards these, excludes himself from moral improvement, and deprives himself of the most substantial pleasure which reading can produce. In vain do books on the study of nature unfold to him the treasures of the mineral or the vegetable world. He foregoes this addition to his knowledge, and this innocent food for his mind. In vain do books on science lay open to him the constitution and the laws of the motion of bodies. This constitution and these laws are still mysteries to him. In vain do books on religion discover to him the true path to happiness. He has still this path to seek. Neither, if he were to dip into works like these, but particularly into those of the latter description, could he enjoy them. This latter consideration makes the reading of novels a more pernicious employment than many others. For though there may be amusements, which may sometimes produce injurious effects to those, who partake of them, yet these may be counteracted by the perusal of works of a moral tendency. The effects, on the other hand, which are produced by the reading of novels, seem to admit of no corrective or cure;

for how, for instance, shall a perverted morality, which is considered to be one of them, be rectified, if the book which is to contain the advice for this purpose, be so uninteresting, or insipid, that the persons in question have no disposition to peruse it?

George Fox specifically reprobated hunting and hawking, which were the field diversions of his own time. He had always shewn, as I stated in the introduction, a tender disposition to brute animals, by reproving those who had treated them improperly in his prescence. He considered these diversions, as unworthy of the time and attention of men, who ought to have much higher objects of pursuit. He believed also, that real Christians could never follow them; for a Christian was a renovated man, and a renovated man could not but know the works of creation better, than to subject them to his abuse.

Edward Burroughs, who lived at the same time, and was an able minister of the society, joined George Fox in his sentiments with respect to the treatment of animals.

The Quakers usually try the lawfulness of field diversions, which include hunting and shooting, by two standards, and first by the morality of the old Testament.

They believe in common with other Christians, that men have a right to take away the lives of animals for their food. The great Creator of the universe, to whom every thing that is in it belongs, gave to Noah and his descendants a grant or charter for this purpose. In this charter no exception is made. Hence wild animals are included in it equally with the tame. And hence a hare may as well be killed, if people have occasion for food, as a chicken or a lamb.

They believe also that, when the Creator of the universe gave men dominion over the whole brute-creation, or delivered this creation into their hands, he intended them the right of destroying such animals, as circumstances warranted them in supposing would become injurious to themselves. The preservation of themselves, which is the first law of nature, and the preservation of other animals under their care, created this new privilege.

But though men have the power given them over the lives of animals, there is a condition in the same charter, that they shall take them with as little pains as possible to the creatures. If the death of animals is to be made serviceable to men, the least they can do in return is to mitigate their sufferings, while they expire. This obligation the Supreme Being imposed upon those, to whom he originally gave the charter, by the command of not eating their flesh, while the life's blood was in it. The Jews obliged all their converts to religion, even the proselytes of the gate, who were not considered to be so religious as the proselytes of the covenant, to observe what they called the seventh commandment of Noah, or that "they should not eat the member of any beast that was taken from it, while it was alive." This law therefore of blood, whatever other objects it might have in view, enjoined that, while men were engaged in the distressing task of taking away the life of an animal, they should respect its feelings, by abstaining from torture, or all unnecessary pain.

From this charter, and from the great condition annexed to it, the Quakers are of opinion that rights and duties have sprung; rights on behalf of animals, and duties on the part of men; and that a breach of these duties, however often, or however thoughtlessly it may take place, is a breach of a moral law. For this charter did not relate to those animals only, which lived in the particular country of the Jews, but to those in all countries whereever Jews might exist. Nor was the observance of it confined to the Jews only, but it was to extend to the Proselytes of the covenant and the gate. Nor was the observance of it confined to these Proselytes, but it was to extend to all nations; because all animals of the same species are in all countries organized alike, and have all similar feelings; and because all animals of every kind are susceptible of pain.

In trying the lawfulness of the diversions of the field, as the Quakers do by this charter, and the great condition that is annexed to it, I purpose, in order to save time, to confine myself to hunting, for this will appear to be the most objectionable, if examined in this manner.

It must be obvious then, that hunting, even in the case of hares, is seldom followed for the purposes of food. It is uncertain in the first place, whether in the course of the chase they can be preserved whole when they are taken, so as to be fit to be eaten. And, in the second, it may be observed, that we may see fifty horsemen after a pack of hounds, no one of whom has any property in the pack, nor of course any right to tho prey. These cannot even pretend that their object is food, either for themselves or others.

Neither is hunting, where foxes are the objects in view, pursued on the principle of the destruction of noxious animals. For it may be observed, that rewards are frequently offered to those who will procure them for the chase; that large woods or covers are frequently allotted them that they may breed and perpetuate their species for the same purposes, and that a poor man in the neighborhood of a fox-hunter would be sure to experience his displeasure if he were caught in the destruction of any of these animals.

With respect to the mode of destroying them

in either of these cases, it is not as expeditious as it might be made by other means. It is, on the other hand, peculiarly cruel. A poor animal is followed, not for minutes, but frequently for an hour, and sometimes for hours, in pain and agony. Its sufferings begin with its first fear. Under this fear, perpetually accompanying it, it flies from the noise of horses, and horsemen, and the cries of dogs. It pants for breath till the panting becomes difficult and painful. It becomes wearied even to misery, yet dares not rest. And under a complication of these sufferings it is at length overtaken, and often literally torn to pieces by its pursuers.

Hunting, therefore, does not appear, in the opinion of the Quakers, to be followed for any of those purposes, which alone, according to the original charter, give mankind a right over the lives of brutes. It is neither followed for food nor for prevention of injury to man or to the creatures belonging to him. Neither is life taken away by means of it as mercifully as it ought to be, according to the meaning of the great condition. But if hunting be not justifiable when examined upon these principles, it can never be justifiable in the opinion of the Quakers when it is followed on the principle of pleasure, all destruction of animal life upon this last principle must come within the charge of wanton cruelty, and be considered as a viola tion of a moral law.

The Quakers try the lawfulness of these diversions again by the morality of the New Testament. They adopt, in the first place, upon this occasion, the idea of George Fox and of Edward Burroughs, which has been already stated; and they follow it up in the manner which I shall now explain.

They believe that a man, under the new covenant, or one who is really a Christian, is a renovated man. As long as Adam preserved his primeval innocence, or continued in the image of his Maker, his spiritual vision was clear. When he lost this image it became dim, short, and confused. This is the case, the Quakers believe, with every apostate or wicked man. He sees through a vitiated medium. He sees of course nothing of the harmony of the creation. He has but a confused knowledge of the natures and ends of things. These natures and these ends he never examines as he ought, but in the confusion of his moral vision he abuses and perverts them. Hence it generally happens that an apostate man is cruel to his brute. But in proportion as he is restored to the divine image, or becomes as Adam was before he fell, or in proportion as he exchanges earthly for spiritual views, he sees all things through a clearer medium. It is then, the Quakers believe, that the creation is open to him, and that he finds his Creator has made nothing in vain. It is then that he knows the natures of things; that he estimates their uses and their ends, and that he will never stretch these beyond their proper bounds. Beholding animals in this sublime light, he will appreciate their strength, their capacities, and their feelings; and he will never use them but for the purposes intended by Providence. It is then that the creation will delight him. It is then that he will find a growing love to the animated objects of it. And this knowlege of their natures, and this love of them, will oblige him to treat them with tenderness and respect. Hence all animals will have a security in the breast of every Christian or renovated man against oppression or abuse. He will never destroy them wantonly, nor put them to unnecessary pain. Now the Quakers are of opinion, that every person, who professes Christianity, ought to view things as the man, who is renovated, who view them, and that it becomes them therefore in particular, as a body of highly professing Christians, to view them in the same manner. Hence they uniformly look upon animals, not as brute-machines, to be used at discretion, but as the creatures of God, of whose existence the use and intention ought always to be considered, and to whom duties arise out of this spiritual feeling, independently of any written law in the Old-Testament, or any grant or charter, by which their happiness might be secured.

The Quakers therefore, viewing animals in this light, believe that they are bound to treat them accordingly. Hence the instigation of two horses by whips and spurs for a trial of speed, in consequence of a monied stake, is considered by the Quakers to be criminal. The horse was made for the use of man, to carry his body and to transport his burdens; but he was never made to engage in painful conflicts with other horses on account of the avarice of his owner. Hence the pitting together of two cocks for a trial of victory is considered as equally criminal. For the cock, whatever may be his destined object among the winged creation, has been long useful to man in awakening him from unseasonable slumbers and in sounding to him the approach of day. But it was never intended, that he should be employed to the injury and destruction of himself, or to the injury and destruction of his own species. In the same manner the Quakers condemn the hunting of animals, except on the plea of necessity, or that they cannot be destroyed, if their death be required, in any other way. For whatever may be their several uses, or the several ends of their existence in creation, they were never created to be so used by man, that they should suffer, and this entirely for his sport. Whoever puts animals to cruel and unnatural uses, disturbs, in the opinion of the

Quakers, the harmony of the creation, and offends God.

The Quakers, in the second place, are of opinion that the renovated man must have, in his own benevolent spirit, such an exalted sense of the benevolent spirit of the Creator, as to believe, that he never constituted any part of animated nature, without assigning it its proper share of happiness during the natural part of its existence, or that it was to have its moment, its hour, its day, or its year of pleasure. And, if this be the case, he must believe also, that any interruption of its tranquillity, without the plea of necessity, must be an innovation of its rights as a living being.

The Quakers believe also, that the renovated man, who loves all the works of the Creator, will carry every divine law, which has been revealed to him, as far as it is possible to be carried on account of a similarity of natures through all animated creation, and particularly that law, which forbids him to do to another, what he would dislike to be done unto himself. Now this law is founded on the sense of bodily, and on the sense of the mental feelings. The mental feelings of men and brutes, or the reason of man and the instinct of animals, are different. But their bodily feelings are alike; and they are in their due proportions susceptible of pain. The nature therefore of man and of animals is alike in this particular. He can anticipate and know their feelings by his own. He cannot therefore subject them to any action unnecessarily, if on account of a similar construction of his own organs, such an action would produce pain to himself. His own power of feeling strongly commands sympathy to all that can feel; and that general sympathy, which arises to a man, when he sees pain inflicted on the person of any individual of his own species, will arise, in the opinion of the Quakers, to the renovated man, when he sees it inflicted on the body of a brute.

(To be continued.)

John Newton said, "When I get to heaven, I shall see three wonders there; the first wonder will be, to see many people there whom I did not expect to see; the second wonder will be, to miss many people whom I did expect to see; and the third, and greatest wonder of all, will be to find myself there."

No man should try to produce in himself another man's experience, unless he first *becomes* that other man. Love God and love men with *your* nature. And do not lose comfort and growth in grace by waiting to feel like some other Christian. Be a Christian. Consecrate *your* heart and *your* life to Christ's service, and then the greater the difference between you and other Christians the better; just as in a flower-garden, the summer is rich, not by having all flowers just like each other, but by having as many different varieties as is possible.—*The Methodist.*

AN EPISTLE OF TENDER CAUTION

AGAINST STUMBLING AT THE FAULTS OF OTHERS.

It has been the work of the restless adversary of human happiness, in all ages of the world to strive to keep man in darkness or to bring him into it. Those who are in it he strives to keep in it; and those who have been redeemed in some degree from it, he strives to captivate and beguile into it again: and his design in both is to prevent the enjoyment of the sweet flowings of the love of God and the powerful communications of the Holy Ghost. For he knows that these enjoyments are only witnessed in the light. He also knows the light would shine, and even prevail to the letting the soul into the full fruition of those divine enjoyments, if he did not with all his might strive to propagate the kingdom and power of darkness in and over people's minds.

Now, the stratagems he makes use of are many and diverse; one of which, and that not the least, it has been pressingly on my mind to write a few lines upon, by way of caution to such as are desirous to land safe at last in the mansions of undisturbed felicity. I have no desire to write one word on this occasion, but what may be of use and tend to strengthen those desires and strivings, which the Lord of Hosts delights in. Therefore, I desire that all prejudice may be laid aside, and my words weighed in that balance that ever is accompanied with a just weight; and tried by that ear that trieth words as the mouth tastes meat.

The particular snare of the adversary that my mind is engaged to guard, caution, and encourage against, is this, *stumbling at the failings of others.* A potent engine, a powerful instrument which prevails by Satan's influence to the weakening the faith of many. But, alas! alas! why will a spirit bound to eternity, stumble over the failings of flesh and blood? Why will a soul that must finally settle accounts between God and itself, spend time, waste time, to muse and despond at the infirmities of another? The frailties of a thousand cannot impair the unchangeable truth and righteousness of Jehovah. The hypocrisy of ten thousands cannot deprive the faithful, persevering soul of the all-sufficient assistance of the mighty God of Jacob. It is an everlasting truth that there is a right way to serve God; and though a multitude fall on the right hand, and an host of those who have been as in the firmament revolt on the left; yet the true wayfaring man, though a fool, cannot err in that way which the Lord hath cast up for the ransomed to walk in. We are told

that the dragon's tail drew a third part of the very very stars from heaven. Was this told to stumble us? surely nay; but still the cry is, "come up hither and I will show thee the bride, the Lamb's wife." Now the stumbler may say, "I have strove to see the bride, I have thought I had seen her, I have viewed her, and her beauty fades away; her brightness disappears." But mark well, the call is "*come up hither and I will show thee.*" It is not while we stand gazing at imperfections, and reasoning upon faults that we must expect this divine prospect. No, no. But come up hither, and I will show thee the bride, the Lamb's wife. This *come up hither*, imports something very different from that halting, lingering behind, and as it were, sticking in the mire, which my soul has truly mourned over and lamented.

I think I am a living witness, and can testify that there are some who have long ago been kindly visited, and tenderly invited by the Lord to come and see how good he is; and who have even tasted, in a degree, of the sweetness of his love, who are yet far behind-hand with their day's work, are halting, doubting, and (may it not offend them) are feeding on the serpent's food; which was denounced by the lip of truth to be dust, and that all the days of his life. And I also declare, under a feeling sense of Divine authority that nothing better shall be the food to all eternity of such as spend all the days of their lives in gazing at, or stumbling over the failings of others. But I mean not to censure. It is their immortal souls' welfare I have in view; therefore I would call them, yea, beseech and entreat them, as they tender their own salvation, to come away,—*come away.* This is not your rest. It is surely polluted. It is a land of darkness, as darkness itself. The shadows of the evening,—yea, the shadows of midnight are spread over the minds of the inhabitants thereof. Oh, sorrowful! sorrowful! that any one should love to dwell in utter darkness; that any should suffer their immortal souls to be made so easy a prey to the dragon. What will it avail thee, O soul, when thou comest before the great and final tribunal, to say such a man professed great sancity, but was an hypocrite: therefore I was tempted to quit the service of the living God and serve his enemy? Or such an one made profession of exalted piety but was a liar, a deceiver, an abominable wretch; therefore, though I was somewhat washed, I turned to my wallowing in the mire? This will never justify thee at the gates of heaven, nor procure thee admittance thereinto. Oh! my soul mourns on thy account. My spirit is indeed grieved. Come, let me query with thee. Dost thou feel a daily striving to overcome evil in thyself? Art thou constantly concerned to keep up the inward watch and holy warfare? Yea, let me come closer. Whilst thou art dwelling, musing, and feeding upon the faults of others, art thou at the same time engaged and panting after perfection in thy own soul? While thou art rehearsing to thy intimate friend, the wanderings and weaknesses of such and such, dost thou feel longing and unquenchable desires in thy mind to make war in righteousness against the power of corruption in thyself? If not, the enemy of truth, it is to be feared, may with justice, challenge the praise due from thy complainings. Oh! that that eye was open in thee that could see thyself. Oh! that thou hadst a heart to understand this mystery of iniquity. But, alas! the adversary blinds thee! For why dost thou give back because of another's weakness, but because of thine own? Why stumblest thou at another's frailties, but because thyself art frail? Make a pause then,—and turn thy attention inward. Set a watch upon the wicket of thy soul and keep sentinel in deep attention there: then wilt thou have enough to do to view thy own imperfections, and to guard against them so as not to stumble others. Work enough indeed may be found to to engage all thy care and diligence, in laboring to cease from evil, and do good thyself.

It is less substantial than many a dream, to give the victory over our own soul to our enemy, because others are entangled in his snares. Shall I quit the field and turn my back in the day of battle, because a fellow soldier is treacherous, cowardly, or unfaithful, when I know my all is at stake, and if I flee I must perish? Surely nay. I ought rather put forward with more zeal, vigilance and constancy; endeavoring to encourage the fearful and unbelieving, as knowing the salvation of their souls, as well as my own is at stake. Away then, thou reasoner, thou murmurer, with such pitiful musings and excuses. The day of solemn reckoning draws near. Thou must ere long appear before the Ancient of Days, to give an account of the deeds done in thy frail, mortal body, and to receive a reward according to thy works; not according to the stability or instability of another. Therefore, awake, thou that sleepest, and arise from the dead, that Christ may give thee light. For darkness, gross darkness, is the encircling, overshadowing canopy of thy soul. It is time for thee to hear and obey the command given to Israel of old;—to go forward; for thou, (with them,) hast compassed this mountain long enough;—a barren mountain in the wide, desolate wilderness; from the top of which it is much to be feared thou mayest one day, (or rather one night), by the arising of a strong and boisterous whirlwind, be swept off into the bottomless pit of despair; or into some quagmire or swampy hole, where serpents, reptiles, and venomous creatures breed and dwell. Oh!

that I could persuade thee, for thy own soul's sake, to turn thy back on Satan's suggestions. Oh! that thou could be prevailed upon to lift up thy head above the world, that so thy salvation might draw nigh indeed.

Now to conclude, let me once more beseech thee to hearken to that encouraging invitation which is sometimes sounded in the secret of thy soul, "come up hither, and I will show thee the bride, the Lamb's wife." *Come up*, is here the joyful sound: and even the spirit and the bride say *come:* and indeed, he that will come, may come: yea verily, *may come:* and if he improves the strength given, all the powers of earth and of the infernal hosts cannot hinder him. For "there is no enchantment against Jacob, nor divination against Israel," while sitting in their tents. Therefore to thy tents, O Israel. To thy tents, O Israel. Keep inward. There thy strength lies. There is thy place of preservation. There shalt thou walk in the light of the Lord; his candle shall shine upon thee, and his inspeaking word shall guide thee in the way everlasting. Walking in which with fulness of peace, I desire to leave thee, and rest thy friend. JOB SCOTT.

GOD lades the wings of private prayer with the sweetest, chiefest, and choicest blessings. Ah! how often hath God smiled upon the poor Christian at the beginning of private prayer, spoken peace to him in the midst of his prayer, and filled him with light, joy, and assurance, upon its close!

For Friends' Intelligencer.

How affecting to the exercised mind to contemplate the present state of the human family, to see the spread of moral degradation, instead of the benign influence of *vital religion.* The Society of Friends was designed, by obedience to the Divine law inwardly manifested, and exalting the testimonies of Truth as an ensign to the nations, to glorify God and edify the family of mankind.

Watchers were appointed on the walls of Zion, to give the alarm at the approach of the enemy in his various appearances, and to labor, as *qualifications* were received *from on high,* to turn the minds of the people from darkness to light, and from the power of Satan to the power of God. Where are those faithful watchmen and watchwomen? What has been done with the talents given by the great Head of the Church to bring about this happy state? Let us enter into a deep search of heart; and may we not discover that the gifts designed for the promulgation of the Gospel, which is the power of God unto salvation, have been perverted to serve other purposes. Some through unwatchfulness lost, some smothered by the indiscretion of others. And very many, by injudicious appointment, have been put into offices in the church that they have never received a qualification for, and therefore they cannot perform the weighty service that has been and is so much needed. Have not the minds of many Friends been more taken up with *undue* sympathy with "suffering *humanity,*" the subject of education, and the eager pursuit after wealth, than that which appertains to our true peace—Love to God. MARY PIKE.

For Friends' Intelligencer.

A WORD TO FARMERS, AND OTHERS, LIVING IN THE COUNTRY.

We read in your paper of 4th month 8th, the following announcement, on behalf of the Freed people:—

"Friends in want of help, and especially those having tenant houses on their farms, for the accommodation of families, can apply for further information to Jane Boustead, at the office No. 1605 North street."

As these colored people, who have so long been the objects of commiseration with the members of our Society, are now delivered from slavery, and in need of employment, and as those manifestations of interest in their cause, which led to discourses and lectures on emancipation, and abstinence from the products of slavery, are no longer called for—there seems to be a need for more practical demonstrations for the improvement of the condition in which they now appear.

On this account we have hailed the appearpearance of the above announcement, as an appeal to Friends in the country, which we hope may arouse within them the animating spirit of benevolence, which will induce the farmers and others who own the land on which they live, to build cottages or cabins for them to live in; the cost of such a habitation would be trifling, and the rent which could be readily paid from the proceeds of their labor, would be likely, aside from other considerations, to yield a good interest on the first expenditure. There would also be furnished to those who delight in doing good, opportunities of extending toward a portion of our fellow beings who have been left almost without hope of a change for the better, the "brotherly kindness and charity," which is always accompanied by a rich reward.

We have understood that with many Friends, a prejudice has been nurtured, which has led them to object to employing colored people as farm hands, and domestics, and which has gone so far as to exclude them from becoming their tenants in any case. We would say to those Friends, it is time such prejudice was rejected, if they desire to be found in a state of obedience to the Divine precept. "Therefore whatsoever ye would that men should do to you, do ye

also so unto them." A precept which if carried out in practice will lead them, instead of standing aloof from an enterprise, full of important consequences, to be willing to co-operate with those earnest dedicated members of emancipation, and Freedmen's Societies, who need the aid they could give them.

Suitable homes cannot be found in towns and cities, for all the applicants for work, and as many of the freed people have been accustomed to living and working in the country, an opportunity is now offered to farmers, and other residents in the interior, to supply themselves with neighbors who would be useful aids in their agricultural and household pursuits. Houses, only, are needed to secure such a population, and they would readily pay their house rent from the profits of their daily work. Such assistance is much needed in these districts, where female laborers are difficult to procure, and where from this cause, during busy seasons of the year, the wives and daughters of farmers are frequently taxed far beyond their strength. Unless naturally of vigorous constitution, women are unequal to the heavy drudgeries of a farmer's kitchen; yet where no help can be procured they have no resource; they must work, or the whole domestic economy is thrown into confusion; whilst their pale and worn countenances bear testimony to the condition under which circumstances have obliged them to live. If such estimable, industrious, and careful women, are ever found to attain to length of days, in communities of the kind, their escape from the suffering and fatal diseases, too frequent the attendants on laborious over-exertions, must be attributable to causes which cannot be explained, and not to any extraordinary care which has been taken, to avert the dangers to which they may have been liable.

Such a state of things need not be continued, as by application to the agent in Philadelphia, those who desire assistance can procure the services of a docile, generally obedient, and dependant people, not only able, but in nearly all cases, willing to labor; and they would also find in teaching them to read and write an employment which would bring the recompense which always accompanies those, who by example and precept seek to improve the human race.

We cannot leave the subject without speaking a few sentences, for the colored children who may be found in the neighborhood of Friends, and for the children of the Freedmen. We wish to invite Friends who are capable of undertaking the charge to receive such children into their families, and besides teaching them the useful domestic arts, give them an opportunity to acquire the needful portion of school learning; under prudent training there is every reason to believe they would rise above those who have remained in a state of neglect and ignorance for want of patronage. Much good may be done in this way; and we therefore recommend to housekeepers of all classes, to consider, if a duty is not incumbent upon them, toward this neglected portion of our fellow creatures. T.

Baltimore, 4th month 10th, 1865.

P. S. A short time since there appeared in a North Western newspaper, a suggestion which demands from its sentiments the careful perusal of the readers of Friends' Intelligencer in that quarter. We present it with the greater willingness, in consequence of reports which have come to hand of the scarcity of female servants, in Indiana, Illinois and Michigan.

"I would suggest that we build cabins on our farms for these people, give them employment, and act as their guardians and friends. We would thus confer a great benefit upon them, without impoverishing ourselves. It is a mistake to suppose they cannot endure a Northern climate. Clothed and housed as are the poorest people of Michigan and Wisconsin, they would pass the winter far more comfortably in those States than they have ever done at the South, with their scanty clothing and open huts. The South may be their ultimate home, but it is a poor home for them now."

THE LAY-PREACHER.

"Truly God is good to Israel, even to such as are of a clean heart."—PSALMS.

Is there aught more worthy of man's ambition, is there any treasure that will better repay the striving to attain, than the possession of a clean heart? With it, one sees in brighter light the blessings that wait on life, and bears with a loftier and more enduring courage the ills and trials that are intermixed with the lot of all.

Nature itself unfolds a richer and fairer page to him whose spiritual eye is undimmed by the film of sin. Her voices have a deeper meaning to the soul where no discords are, and the acknowledged presence of the Creator in all His works give to them added beauty and significance. Nothing seems without a meaning and a purpose. He who created that which we see, must Himself have delighted in beauty and this truth is whispered by every flower that opens its eye to the sunshine, by the sea-moss clinging to the rocks far down in crystal depths, by clouds that come and go in the blue fields of air, and by their soft shadows that veil without darkening the sunny landscape.

To the clean of heart the summer wind brings holy messages from brighter lands and fairer skies than ours, and links the still earth-bound spirit to those who tread the paths of Paradise; and night comes with its solemn

mysteries to awaken yearnings after the unseen and spiritual, lifting the soul for a season out of its cares and sorrows into the serener air of heaven.

Such emotions the sinner, loving his sin and clinging to it, never experiences in their intensity and beauty. An uneasy conscience, a discontented mind fails to recognize the subtle harmony that pervades all nature and has its echo only in the deep places of the soul purified and exalted by obedience to God's holy laws.

If the mountains be not altars for the worship of the Most High, if the sea sing not anthems to His praise, if the valley hold not his treasures, if all Nature be not filled with his presence, then its sweetest charm is wanting, its most precious significance is lost.

What a hallowed influence is felt in the family circle if but one of its members bears a clean heart into life's daily duties! How sweetly and with what a winning command it rebukes passion, falsehood, unkindness or jealousy!—How the path shines after such, and how surely the hearts even of the most thoughtless are impressed. How instinctively is confidence reposed in such, and what a staff they become to the weak!

Like little children, of such is the kingdom of heaven, and here naturally the little ones draw to them, repose and trust in them, reading in their loving eyes the language of truth and self-restraint, of love without guile, or constancy that knows no shadow of turning.

With all else at command, riches, honors, pleasures, how the troubled bosom longs for the peace that these alone can never give. "The slime of the serpent" is over all tangible treasures, good in themselves, desirable and precious, but wanting the clean heart to give them their highest zest, their only substantial value.

Even if the heart could rest in outward good for a season, it is unstable, slippery, liable to vanish and leave us stranded alone amid its wrecks; and then we reach forth hands to grasp at something that will not so fail us, and find that the friend so long slighted and betrayed is hidden from us by the thick veil of our own guilty weaving.

If we have not already begun, there is no time to be lost in commencing the work of inward purification. Silently, and with God alone to witness, let us lay a prohibition upon every wicked desire, every unhallowed thought, until even in God's sight, the heart shall be clean.—This is not the work of an hour, but the task of patience hallowed by prayer, and sustained by a consciousness of God's approval.

Who would wish to go hence stained and spotted by sin, clinging to his impurities, unfitted for aught holier and nobler than the earthly objects of his desires? Let us rather enter the gates of the eternal city with eyes undimmed by earth's mists, with ears already attuned to heavenly harmony, and lips already familiar with the songs of the redeemed.

N. E. Farmer. H. J. L.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 22, 1865.

THE DEATH OF ABRAHAM LINCOLN—SIXTEENTH PRESIDENT OF THE UNITED STATES.—The wise ruler, the good man has fallen, a victim to that malignant spirit which his forbearance would have pardoned.

We can scarcely conceive the vindictiveness that could plan and execute a deed of such atrocity.

It was conceived without provocation and perpetrated under the extension of a clemeney almost unparalleled. Such an event is truly a national calamity. Sorrow is on the faces of all, and the general expression of mourning attests the gratitude and affection with which Abraham Lincoln is regarded.

While the oath required of our Chief Magistrate in assuming the duties of his office and his exercise of military power, are both at variance with *our* testimonies, we admire the wise statesmanship and the constant reference to a sense of duty which marked the decisions of our late President. Honesty of purpose and integrity of heart were universally accorded to him, and while his gentleness and courtesy to all, recommended and endeared him to the people.

The clemency he so frequently exercised in the forgiveness of offenders was a reiterated attestation of the superiority of the Divine precept, "The greatest of all is charity."

Even in a time of war, the principle of "peace on earth and good will to men" was often thus revived in our memory.

Although the heart of the nation has been stirred, as it has seldom been before, let us not cherish a feeling of revenge, but take heed to our words and actions, that with our lips we sin not.

The future is heavily clouded, yet let us not lose our confidence in Divine power, but reverently renew our trust, remembering that,

"Behind the dim unknown
Standeth God within the shadow, keeping watch above his own."

THE FREEDMEN OF LOUISIANA.—We have been furnished with the Report of the Condition of the Freedmen of the Department of the Gulf, by T. W. Conway, Superintendent of the Bureau of Free Labor, dated Ninth month, 1864. In referring to the condition of the Freedmen of that Department, the superintendent says, "It is necessary, in order fairly to understand what has been accomplished, to revert to what was their condition last year.

"When I recall the state of affairs which existed, when thousands upon thousands of them were raised from slavery to freedom, along the line of march of the Army of the Gulf at that time; when suddenly, and in a state of fright and confusion, vast numbers of families left the places where they were subjected to the lash, the stocks, and to all the horrors of their condition as slaves, and set out upon a long, wearisome and dangerous march to places of security; when the old and the young, the able and the infirm, all came in one vast exodus, bearing with them loads of furniture and other property which they thought would be of use to them; when men and women of a hundred years of age, under the strength imparted by the sweet prospect of liberty, marched with almost the alacrity of persons of half their age, and endured hardships that would ordinarily be considered beyond the capacities of human nature; when the bayous and rivers were filled with boats and steamers of every description, loaded with the anxious creatures, who, from exposure, fright, and abuse, were, in alarming numbers, dying beneath the weight of their sorrows; when, on every road, crowds of them could be seen, at all hours, day and night, seeking a place of asylum and refuge; when I recall all these things, and then consider that, with a few months' exertion, and with the enforcement of regulations suited to a condition of things so serious and alarming, that these people have been greatly improved and kept from idleness and persecution, as well as from being an enormous tax upon the Government, I think there is just ground for gratitude to God and hope for this race. It is certain that those who are now within our lines can never, under any possible state of affairs, return to such misery, degradation, and utter hopelessness, as that from which we delivered them. To be sure it cost the Government largely to provide for their temporary wants, but the outlay will be returned through the benefits which the Government will derive from their labor and industry *this present year.*"

At first the Freed people "were doubtful, but ready to go to work, provided they had some guarantee that they would be protected and paid;" and as soon as this was furnished, and they learned "that they were to have schools for their children, and pay for their services, as well as redress for their grievances, they went to work willingly."

With regard to their treatment on the plantations, the Report states:

"There have been many outrages committed upon the Freedmen by their employers thus far during the year. The fact is traceable in part to the old iniquity derived from slavery, of which many of them are full, and, in part, to the recklessness of some of the provost marshals. That such would be the case, was a matter to be expected. But neither the planters nor the provost marshals have been allowed to go unpunished."

The superintendent further says: "There are of these Freedmen now upon my books and upon the records in this office, the names of about thirty-five thousand who are employed upon plantations. About one-fourth of these are first class hands, who receive eight dollars per month, with board, clothing, medicine and medical attendance, schooling for children, and one acre of ground, worth, if used to raise cotton, five hundred dollars, at present market prices. The wages paid to laborers, are, as a whole, more remunerative than those which have ordinarily been paid to Northern farm-hands who worked by the year.

There will be an average of about fifty dollars each due to these thirty-five thousand at the close of the year. There will be in addition to this, their little crop of cotton, corn, sugar, potatoes, &c. These will average in market value more to each one than the amount of money due on wages. There are doubtless fifteen thousand of whom no returns have been made to this office. These are scattered among small Creole planters, who are too ignorant to make out rolls, or who speak a foreign tongue and are thus not able to make them.

There are not far from fifty thousand, however, who are working for wages, whose children are being educated, and all of whom were liberated from slavery by the arms of the United States, under your command. There are about thirty thousand colored persons, including Freedmen, and such as are known as 'free born' persons, in this city, making in all within our lines, and benefitted by our Educational and Labor systems, about eighty thousand souls. Of those in this city, some are rich, and some highly educated. Some are graduates of colleges in Europe and America, and occupy eminent positions in some of the professions. As a matter of course, our School and Labor Regulations have no application to them.

The number of persons at present fed, under that provision of the Government made for those commonly called 'contrabands,' and who are cared for by this office, is as follows:—On Industrial Farm, near Donaldsonville, 353; Infirm Farm, Baton Rouge, 458; At Colored Orphan Asylum, 52; At Employment Depot, 25; Total 858.

Those on the Infirm Farm, will place a crop of cotton in the hands of Government worth more money than it will cost the Government for the support of those on the three places for one year; so that while we are helping others, we place them in a condition to help themselves."

The Report is generally satisfactory. That the colored people are able and willing to labor for their own support, is successfully demonstrated. But while we admit the necessity of regulations legally binding the employer as well as the employed, we heartily endorse the hope expressed by the superintendent in his closing remarks, "that ere long there shall be no need of 'labor orders,' or of 'superintendents of negro labor,' but when, in our republic, all its inhabitants will be free, prosperous, and happy,—when they shall all be treated before the law, with that common justice which God designs for every man."

By special request, we give place in our present issue to the Report of the Treasurer of the Women's Association for the Relief of the Freedmen, as it is the concluding one for the the year.

DIED, at Harrison, Westchester county, N. Y., on the 26th of 3d month, 1865, AVIS C., wife of James F. Birdsall, in the 59th year of her age; a member of Purchase Monthly Meeting. She was an example of patience in her protracted sufferings, having been an invalid many years; and left the consoling evidence that she was prepared to exchange time for a mansion of rest in her Heavenly Father's kingdom. A short time before her close she told her husband, upon taking a retrospective view of her life, she felt there was nothing in her way, but all was peace. To a friend she said, "I want to tell thee how comfortable I feel in my mind. The prospect of death does not alarm me; my love flows to every one, and I feel fully resigned to my Heavenly Father's will."

SECTARIANISM.—I hate dividing principles and practices, and, whatever others are, I am for peace and healing; and if my blood would be sufficient balsam, I would gladly part with the last drop of it for the closing up of the bleeding wounds of differences that are amongst true Christians.—*Matthew Henry.*

Reported for Friends' Intelligencer.

FRIENDS' SOCIAL LYCEUM.

FOURTH MONTH 4TH, 1865.

The closing lecture of the season was delivered by John J. White, on the Bible chronologically and historically considered. The subject of chronology, he said, would not occupy much time. In the version commonly used that made by order of King James 1st, the computation assigned is 4004 years from the creation of the world to the birth of Christ. A number of calculations have been made, some giving a shorter, but the most of them a longer period, the most extended of which is the Septuagint, which adds to this nearly 1500 years. This translation from the original Hebrew to the Greek language was made at Alexandria 280 years before the Christian era. The Jews of that city, from the constant use of the Greek had forgotten their native tongue, and, in the reign of Ptolemy Philadelphus, 70 or 72 learned Rabbins of the Sanhedrim accomplished it and from the number engaged in the work it was so called, from the Latin word *septuaginta* or seventy. Prior to the present century, the most implicit reliance was placed on the Biblical genealogies and the periods given in the text. The discovery of the Rosetta Stone, however, in 1802, furnished a key to the innumerable inscriptions in the valley of the Nile, and from it sprang the science of Egyptology. On this was an ancient decree, and from the Greek it was not difficult to ascertain the value of that hieroglyphic or sacred symbol writing which accompanied it. Thus furnished with the key, the mysterious cartouches everywhere covering the Egyptian monuments were deciphered, and we now are presented with reigns and dates, and successive dynasties, in so imposing a form that we cannot doubt their truthfulness, through a period beyond what the longest Biblical chronology will carry us. Other aids also have been furnished. Burnt pottery has been dug up, recently, near that river, at a depth which calculating the regular annual deposits of the Nile mud, as they have been ascertained by measurement, would require for the process at least 13,000 years.

The science of Geology, which, also, has sprung into existence during the same period has made it impossible to receive, in its literal sense, the Scriptural account of the creation. The researches of Agassiz on the formation of the Florida reefs, the development in the Mississippi valley of successive submerged forests to say nothing of those medals of the creation —the fossil remains in the ancient rocks,—have driven the most bigoted partisans of our time-honored chronology from their entrenchments.

The history of the Bible begins with the Pentateuch, or five books of Moses, suppos-

o have been completed by Joshua or Samuel. As the government of Israel was theocratic, so hese claim a divine origin, and, from the arliest times down to the present day, were nade not only in principle the sovereign rule f conduct, but also an object of reverence mounting to idolatry. You may witness, in he synagogues of this city, the same religious eeling exhibited at the carrying around of the aw on solemn occasions, as characterized the ncient Israelites on the production of the rolls from beside the sacred vessels of the rk. A close parallel is to be observed in atholic countries when the host, or, as they elieve, the body and blood of the Saviour, is rried by their priests, and responded to on he part of the devout by acts and postures of orship. It is evident that at the time of the spersion of the tribes, no addition had been ade, since the Samaritans retained only the entateuch. The other historical, poetic, and ophetic books were added afterwards, and the hole gradually partook of the same character. rom the text thus received as canonical sprang innumerable multitude of commentaries, ritten by the learned Rabbins, and attended th the usual results of extreme conflicting ews and parties in their support.

The most noticeable feature in the gospels, e three first of which are more purely narra- e, and called the synoptic gospels, is the ntinual allusion therein to the fulfilment of e prophecies contained in the Hebrew Scrip- res. Thus, the birth of Christ was of a vir- n, according to prediction, in the city of thlehem; he dwelt in Nazareth that he might called a Nazarene. The massacre of the in- cents and the flight into Egypt were the omplishment of what had been aforetime itten. So, at his crucifixion, he was num- red among the transgressors,—his garment s parted among them, and upon his vesture they cast lots. He was buried, and rose in the third day. In this respect, the sanc- n given to the Old Testament or Covenant the highest authority of the New, is a pecu- r characteristic. So, in the writings of Paul, Scriptures which Timothy had known from hild, and which are spoken of as the Holy iptures, were the Old, for the New had not n been written. The term "Holy" was lied to these writings by the Jews, as it was verything connected with the temple serv- technically, and by way of pre-eminence.

The first gospel, by the common attestation antiquity, was originally written in the He- w, or else in the Aramaic or Syrio-Chaldaic guage. The fact is not, however, proved; if so, no vestige remains of the treatise. All copies which have come down to us are in ek. Indeed, it would seem to be the judg- t of recent critical investigators, that Greek was the language commonly spoken by Christ and his apostles, and hence that the parables and sayings recorded were actually delivered in the language in which scholars read them at the present day. About this, however, much may be said on both sides. There is no doubt that the New Testament, with this exception, was first written in the Greek language.

The earliest date assigned for the gospel of Matthew is the 37th year of the vulgar era. But the general opinion favors the middle of the century, and a few years following it, for the production of this and most other writings of the New Testament. The Gospel of John and the Apocalypse date somewhat near its close. But it is not until the middle of the second century that cotemporary authors are to be met with, who quote these writings; nor was it until the sixth century that the *canon* of the New Testament was settled by ecclesiastical authority.

To understand this subject properly, it is necessary to consider what is called the "Church." For the first and second centuries, this was purely democratic in its character, all being equal. The ministers, the deacons, the officers, were really what their name imports—*servants*, self-sacrificing, and truly ministering to the wants of others. The third century witnessed, under Constantine, the union of Church and State. Then, the meaning of a bishop, *i. e.*, a *guardian*, an *overseer*, a *care-taker*, and of a presbyter, as literally translated, *an elder man*, became coupled with worldly authority. Church offices were the coveted prizes of ambition, and the machinery of a kingdom not of this world was perverted, as it always is when the opportunity offers, to the unhallowed desires of worldly-minded men. Long before this canon of the Scripture was settled, the "Church" had become a formidable engine of State policy, and its empire was steadily increased until in the eleventh century the western church under Hildebrand came off victor in its contest for supremacy with the empire. The statement made in a former lecture, to show the power of the Pope, was adverted to, that the corpse of the Emperor of Germany lay unburied for five years because priestly absolution was interdicted. To portray the character of the people thus subjected to mental and spiritual slavery, the speaker introduced an anecdote of two contemporary sovereigns, William, the Conqueror, and Harold II. of England. They were both usurpers, to the exclusion of the more legitimate house of Atheling. In the course of their contest Harold had sworn fealty to William, and by a fraud of the latter the oath had been ignorantly made upon the relics of some saint. This circumstance changed, in the popular mind of Europe, the whole character of the invasion. An oath of fealty might

have been violated with impunity; indeed there were few of the petty barons throughout Europe who had not done it again and again. But an oath on the holy relics—the bones of a saint—made the breach of it a sacrilege, converted the king of England into an outlaw, and gave the war of invasion the character of a crusade.

(To be continued.)

From "Our Young Folks."

THE BROOK THAT RUNS INTO THE SEA.

"Oh little brook," the children said,
"The sea has waves enough;
Why hurry down your mossy bed,
To meet his welcome rough?

"The Hudson or the Oregon
May help his tides to swell;
But when your few bright drops are gone,
What has he gained, pray tell?"

"I run for pleasure," said the brook,
Still running, running fast;
"I love to see you bend and look,
As I go bubbling past.

"I love to feel the wild weeds dip;
I love your fingers light,
That dimpling from my eddies drip,
Filled with my pebbles bright.

"My little life I dearly love,
Its shadow and its shine;
And all sweet voices that above
Make melody with mine.

"But, most I love the mighty voice,
Which calls me, draws me so,
That every ripple lisps, 'Rejoice!'
As with a laugh I go.

"My drop of freshness to the sea,
In music trickles on;
Nor grander could my welcome be,
Were I an Amazon.

"And if his moaning wave can feel
My sweetness near the shore,
E'en to his heart the thrill may steal:—
What could I wish for more?

"The largest soul to take love in
Knows how to give love best.
So peacefully my tinkling din
Dies on the great sea's breast.

"One heart encircles all that live,
And blesses great and small;
And meet it is that each should give
His little to the All."

HAPPINESS.

"Thoughts from a Girl's Life," by LUCY FLETCHER.

Dear Lord, in Thee I seek my rest,
Not wearily I come,
But learning from my pathway blest,
How blest must be my home;
So bright and sweet the waters seem
That gladden all my course,
I long to upward trace the stream
To its deep mountain source.

I ask Thy love. Thy mercy sends
Some gifts to teach its power,
The care and tenderness of friends,
And love's all-sacred dower;
Because I know how sweet is this,
Because I'm loved and love,
I come to find a higher bliss—
The tenderness above.

I come in deepest thankfulness
For thy great love to me,
Whom, all unworthy, Thou dost bless
With choicest gifts from Thee;
Because their preciousness I own,
I seek a gift beside,
For in the Giver's heart alone
Can mine be satisfied.

Thus draw me onward at Thy will,
By all that thou hast given;
From light to light shine brighter still,
And lead from earth to heaven;
From joy to where all joy has birth,
On high at Thy right hand;
Through all the shades and types of earth
To Thine own pleasant land.

From the "Leisure Hour."

THE GARDEN.

(Continued from page 94.)

We had descended from the tower, and found the means of refreshment in a lone hermitage in the wood; we had started again, and wandered through endless labyrinths of shady walks—through groves of graceful beech—by the margin of babbling streams, through glass conservatories where the ripe limes were nodding on the branch, and myriads of rare flowers dazzled the eye and delighted the sense—through avenues of noble trees, and through realms of odorous roses; we had lost our guide and strayed we knew not whither, when we found ourselves fronting a neat little gothic church, flanked by magnificent cypresses and a grove of ancient yews. Was the church a garden-church—a mere decoration? or was it a temple for the worship of God, reared in this earthly paradise? The latter, we found on inquiry, was the case. The Duke's chaplain was the incumbent, and his cure of souls lay among the Duke's family and retainers, who amounted to a considerable number, and formed a congregation regular in their attendance. The church was the household.

It is probable that in the course of our day's ramble, we did not see half of this modern garden; the evening began to close in before we were sated with the view, and we had to leave much unexplored. We saw enough, however, to impress us with an idea of a garden, preferable, we think, even to that of Lord Bacon. Here, instead of thirty acres, was something like four hundred, and there was no necessity for carpenter's work to fabricate variety and create the illusion of distance. The aspect of the ground, though rich in the elements of the picturesque beyond comparison, was such

hat it was impossible to draw the line between he artificial and the natural. Everywhere ature had been indulged, instead of thwarted —beautified, instead of distorted. The garden-uildings were not only picturesque in effect, ut each was the centre of its own appropriate ocality; the Grecian temple did not contrast ither with the ducal mansion or the feudal ower, but was out of sight of both, in a vale hich might have bordered the groves of cademe; the solid tower rose amidst ancient rees, older than itself, perhaps; and where the arm-house and the labors of the husbandman ere open to view from the garden, there was either classic antiquity nor modern artificiality n the garden itself, to offend the eye of taste by nseemly contrast. Herein lies much of the ecret of the science of gardening, or at least f that part of the science in which art and not ature is called into operation. We often see in ardens, both public and private, where much xpense has been lavished, the most absurd ffects produced by the incongruous mixture or uxtaposition of objects which do not harmonize ith each other. In our public gardens we ave Grecian statues, the Apollo Belvidere or he Antinous, for instance, stuck up for artyrdom in a smoking saloon—or the group f Laocoon agonizing in the grasp of the terri-le serpent, by way of set-off to a ginger-beer tall! Suburban publicans are still less dis-riminating in their notions of harmony; we ave seen Milton enthroned in a skittle-alley, nd Queen Victoria swaying her sceptre where he policeman should have been swaying his uncheon. The retired cit, who not unfre-uently takes to ornamental gardening after a fe of money-making, is equally open to ani-adversion. He is fond of collecting all sorts f oddities in his grounds, if he can but get hem a bargain—such as plaster casts, pieces f old armor or ordnance, a cashiered weather-ain mounted on a flag-staff, the figure head of ship, or an old rusty anchor, though he was ever at sea (till he took to gardening) in his fe; nay, we have seen him mount a sun-dial rojected for one aspect, upon another, fronting different part of the heavens

All such absurdities point to ignorance of the ue principles of gardening. It is one thing to e fond of a garden, as most men are now-a-days; is another thing to know how to make the most f and the best of a peace of garden-ground. A arden, however small, may be laid out on true rinciples; and however large, and whatever na-ural advantages the ground may offer, it may be oiled by ignoring or neglecting them. For-nately, no man need be at a loss for informa-on if he will condescend to seek it; he may find nd his vade-mecum in every bookseller's shop, nd carry an able instructor in his pocket, at cost little more than nominal.

A traveller in Russia, writing twenty years ago, describes with enthusiasm the ingenious arrangements by which the Russian gentry secure for themselves the pleasures of a garden within the walls of their own dwelling. The gardens out of doors in that country are for the most part magnificent failures; nearly all the flowers they exhibit, are grown in pots, and most of them are importations from a southern soil. The climate, indeed, will hardly allow of anything else; it is only during the few short months of summer that garden plants would bear exposure, and they must be preserved in hot-houses during the long winter, if they are to survive for another season. But within-doors the case is different; there, an approach to a medium temperature may be maintained the whole year through, and plants and flowers preserved in a flourishing state. The usual practice is to fence off a portion of the drawing-room or saloon, near the light, with a neat, almost invisible trellis work, over which ivy is carefully trained and allowed to luxuriate. The inclosure thus formed becomes a kind of leafy boudoir; it is large enough for the reception of the stands containing the flowering plants and shrubs, which are of the rarest and most beautiful sorts that can be obtained; and further, it will hold a sofa, a table, and a few seats. During the violent heats of summer, when the days are so long that an hour of twilight stands in the place of night, such a place must be a blissful retreat, and at all seasons it must add immensely to the comforts and amenities of a dwelling which has no garden attached out of doors. The Russians are, further, in the habit of peopling these in-door gardens with singing birds in cages. The songsters are, the majority of them, canaries bred for this especial purpose in Germany, and annually exported to St. Petersburg. They form a regular article of merchandise, and are sometimes the sole freight of a Dutch vessel, a prodigious number of them being wanted to meet the annual demand. Not one in a hundred of them survives through a Russian winter, whatever amount of care be bestowed upon them. The poor little exiles sing gaily for two or three months, sicken at the first fall of snow, and pining under the gloom of that sunless sky, die by tens of thousands before Christmas—a cruel destiny, it seems to us, but badly compensated by the impetus it gives to the trade of the German breeders.

The traveller who made the above report, expressed a wish to see the example set by the Russians, followed by other nations. Since his work was published, the practice has been largely taken up both by the Germans and the French, and a saloon or drawing-room garden, differing only in details from the above description, is now not uncommon among the upper classes of both these nations. With us the

feeling that gave rise to such an arrangement is centuries old; from time immemorial we have had our in-door gardens in one shape or other, though never in the shape peculiar to Russia. Our usual plan is to connect a conservatory with the drawing-room, from which it may be divided by glass-doors, or, as is sometimes the case, by an invisible wall of solid crystal. The most exquisite example of this kind we ever saw, was to be found at the seat of the Earl of Jersey, at Middleton. There the visitor was shown into a handsomely furnished sitting-room, one wall of which was formed of a single plate of glass, so clear and spotless that, unless he were warned of its existence, he would be likely to walk through it: on the other side of the glass wall the rarest plants and flowers were ranged round a central fountain, by the side of which, and reflected in the water, was placed the original, in purest marble, of Bailey's celebrated statue of Eve bending over the flood. It is some years since we saw this startling vision of beauty, but we believe it yet remains undisturbed. We have already adverted to the practice of modern builders in London, who, by adding a conservatory to all the new houses they now erect, recognize the growing predilection for the flower-garden. These conservatories are, in average houses, little larger than mere closets, but small as they are, they often serve to attach a new interest to domestic pursuits, and it is really astonishing to note how much may be done with them by good management and in good hands. The whole art and mystery of floriculture is often practised upon an area of ten feet square; the most delicate plants are raised and propagated from year to year, and specimens of rare flowers are produced only second to the finest productions of the professors of the art. On the other hand, it is to be regretted that numbers of these so-called conservatories conserve only rubbish, being used by their proprietors as mere lumber-rooms for the stoage of anything which it is convenient to cast out of sight; for the garden instinct, prevalent though it be, is not universal.

(To be continued.)

THE JEWISH PASSOVER.

This feast has many peculiar observances. The unleavened-bread ordinance is the first and most rigid one. The preparation of this bread—called "mazoth"—is commenced several weeks before the feast begins. It is made of the finest wheat flour and cold water, without salt or yeast, and is kneaded in the quickest possible manner and rolled out in thin flat cakes and baked in a quick oven. Those of the Jews who are too poor to buy this bread are furnished with it by their more wealthy brethren.

Vegetables, fruits, fish, and meat, are partaken of during the Passover, but farinaceo food is strictly excluded from every Jewi dwelling. So strict is the observance of t command that no leavened bread shall be fou in their houses, that the residences of the Je are cleaned thoroughly. The dishes and coo ing apparatus are changed for the festival, as to remove every idea of even the smalle morsel of leaven remaining in the hous The observance, "To keep the day holy," also strictly adhered to. During the first tw days and the last two days no secular emplo ment is permitted, and divine service is he in every synagogue, with addresses from t Rabbi preachers. On the first two evenin the Jewish families assemble in their dwellin around a festive board, on which are spre horse-radish, to commemorate the bitterness bondage; an egg, symbolical of mourning for t destroyed temple; greens, in commemoratic of the blessings of God; a mixture of apple almonds, and cinnamon, resembling mortar, remembrance of the loam used by the Israelit in their works during their bondage in Egyp and a bone from a lamb, to indicate the pasch sacrifice. After blessing the wine, the histo of the exodus from Egypt is related, and hym and psalms recited in a joyful tone, in honor the day.—*The Press.*

From The Saturday Review.

MEMORY.

It is not perhaps easy to account for t general low estimate of Memory, as one of t powers of the intellect, which is implied in th facility with which the vainest person wi charge himself with the want of it. Memo is certainly thought by many to be a kind slavish attention to the letter, incompatib with full apprehension of the spirit. All me indeed, accuse themselves of bad memory most as a matter of course, and with none the effort that the confession of dull prece tion, weak judgment, or defective taste wou cost them. One cause for this may be, that bad memory cannot be concealed. There m be differences of opinion as to what constitut imagination or judgment, but we either r member or we forget, and everybody is a judg whether we do the one or the other when v are fairly tested. The only thing to be don therefore, is to make light of failure, and lower memory to a mere mechanical excellenc Now, in certain fantastic forms of memo there is some color for this disparagemen People may remember what is trivial, becau their attention has not been arrested by wh is important. Particular facts are retain that are not of the essence of the subject which they relate, justifying the suspicion th the mind which retains them was not occupi with its main features. Thus the merits of

poem are not unlikely to escape the man who remembers the exact number of its lines, and other such accidental niceties. But these caprices and arbitrary feats of memory are not common enough to explain or justify the prevailing tone towards memory. When we forget anything which we have had fair opportunities of acquiring, it is a matter for real humiliation, not for the mock contrition we are all so ready with. There is in most minds a standing guard to resist the entrance of knowledge into the brain—vacancy, indifference, impatience, wool-gathering, narrowness of interests, absorption in self; and we confess to one or all of these when we own with an easy air—and as if, after all, we had been better employed—that we forget, and when we fall to abusing our "wretched memory." Of course people are hard upon memory in another way altogether, and expect from it more than is possible. As Dr. Johnson says, "We consider ourselves defective in memory either because we remember less than we desire, or less than we suppose others to remember"—not reflecting that he who remembers most remembers little compared with what he forgets. But what we would say is, that men ought not to denounce their memories, and still think that they keep, and *have*, what memory alone can bring into use. No memory can be universal; it must have its strong and its weak side; but in proportion to its strength and many-sidedness combined will be found the vigor of other faculties, and the power with which they can be immediately brought to bear upon men. Thus statesmen must have great memories. No man can take a leading, governing place among his fellows without it. The successful politician is perpetually called upon for feats of memory. A great speech is one of them, and so is debate and successful rejoinder. He must distinctly remember his own course and the course of events, what he has learnt, what he has seen, the men he has known, what they have said and done. He must have an arbitrary memory for names and dates, and a verbal memory to quote promptly and accurately. He must not hesitate, or bungle, or apologise—all must be distinct, full, clear; and with all these efforts of distant memory he must remember his own preconcerted line, and speak in the order he planned. There are many such memories as these among our public men, only their very universality prevents their being recognized *as* memory. People wonder at a display of power, but go on slighting memory in their own persons just the same.

ETNA and Vesuvius are both in a state of violent eruption. No damage has yet been caused by it, but the eruption of Vesuvius is increasing.—*Ger. Telegraph.*

INACTIVITY.—If a steam engine is stopped suddenly and left unused for a long period, the piston rusts fast in the cylinder, the packing corrodes the rods, and dust thickly covers every part.

When the human frame is inactive and torpid for a length of time the muscles relax, the nerves lose their tone, the organs refuse to perform their functions, and the whole of the great machine—the human frame—is disorganized.

Day in, and day out, men sit poring over ledgers and day-books until they are addle-headed, and figures swim before their eyes. When evening comes, and business hours are over, instead of taking a walk so as to send the blood dancing and tingling to the remotest part of their frames, they pop into some car and drowsily roll to their doors. A very great portion of the minor ailments flesh is heir to is caused by laziness.

An afflicted individual goes to a doctor; "Some-thing is wrong inside," but he does'nt know where. Thereupon the physician looks grave, and says, "Ah! Dyspepsia;" and forthwith orders tonics, drastic purges, and what not, when all the lazy man wants is a two mile tramp in the Central Park, or a good old fashioned bouncing on a hard trotting horse.

A certain eastern potentate, feeling himself out of sorts on one occasion, sent for his physician and demanded a cure.

"Take this mace," said the physician, "mount a horse and swing the instrument back and forth, riding meanwhile at full gallop. Certain drugs concealed in the handle will then exude; your excellency will absorb them and be cured." And he was, says the legend; the shrewd man of medicine knew full well that all the king required was fresh air and exercise, and he took this method of prescribing them.

It is better to wear out than to rust out, and shoe leather is far less costly than medical advice.

Stretching the legs relieves the tension on the purse strings, and the cheapest as well as the best medicine for dulness, headaches, blue devils, stupidity, hypochondria, ill temper, and total depravity, is fresh air and sun-light. These are sovereign remedies, but because they are easily obtained, do not taste bad, and cost nothing, few use them.—*Scientific American.*

Do not trouble another with what thou canst do thyself.

It is a great wisdom to proportion our esteem to the nature of the thing: for as that way, things will not be undervalued, so neither will they engage us above their intrinsic worth.

Penn.

"The Women's Association for the Relief of the Freedmen" acknowledge the following receipts since last report:

S. T. Allen,	$2 00
Friends and others of Marengo, Wayne Co., New York,	40 00
Friends of Maple Grove, Huntingdon Co., Ind.,	40 00
Makefield Freedman's Association,	12 00
Mary S. Peckham, N. Y.,	10 00
David Ferris, Rancocas, N. J.,	3 00
Friends and others of Solebury, Pa.,	8 00
Friends of Horsham, Pa.,	40 00
Upper Greenwich Freedman's Assoc.,	12 50
S. F. C., Philada.,	10 00
S. T. A.,	5 00
Friends of Delaware Co., Pa.,	24 50
David Kennard, Concord, Pa.,	1 75
Anne M. Dutton,	2 00
R. E. T., of Fairbury, Ill.,	7 00
Part-worn clothing, from Upper Greenwich, valued by them at	19 50

New garments from Friends of Wilmington, Del.

2 packages of part-worn garments from Upper Greenwich.

Various contributions of part-worn garments from Friends in and near the city.

MARGARET A. GRISCOM, *Treasurer.*

4th month 11, 1865.

Contributions of clothing should be sent to the Rooms of the Association, 800 Arch St., third floor, between the hours of 9 A. M. and 5 P. M.

The Stated Meetings of this Association will, in future, be held on 3d day morning at 11 o'clock, instead of at 3 in the afternoon, as heretofore.

By order of the Association,

H. E. STOCKLY, *Cor. Secretary.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $10a10 50. In Rye Flour and Corn Meal no transactions are reported.

GRAIN.—The Wheat market is feverish, and there being no demand either for milling or exportation, prices are entirely nominal.

BOOKS FOR SALE:—

Journal of John Comly, (600 pages) price	$2.00
Friends' Miscellany, (originally 12 vols.,) the 4th volume out of print	8.00
Journal of John Woolman,	1.00
Conversations, Discussions, and Anecdotes, by Thomas Story	1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp,	5.00
Journal of Hugh Judge	70
History of Delaware County, Penna., containing interesting accounts of early Friends, and the settlement of Friends' Meetings; with engravings: 580 pages	3.00
Familiar Letters of Ann Willson	75
Central School Reader	75
Sister Ruth's Stories, or Evenings with John Woolman	75
Comly's Reader, (for schools or private families.)	50
Memoir of Priscilla Cadwallader	50
Memoirs of Ann Byrd, Rufus Hall, and Isaac Martin, each	25

And various books belonging to "The Book Association of Friends, of Philadelphia."

EMMOR COMLY,
4th mo. 8, 1865 w.y.grts. No. 131 North 7th St., Phila.

MUTUAL FIRE INSURANCE COMPANY, OF PHILADELPHIA. Office, No. 5, S. Fifth Street. CHARTER PERPETUAL. MUTUAL SYSTEM EXCLUSIVELY. 1st mo., 1865, Assets $76,881 88.

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6t. 4.1.422 FMN.

BELLEVUE FEMALE INSTITUTE. A BOARDING SCHOOL FOR GIRLS.

THE SPRING AND SUMMER TERM of this healthfully and beautifully located Institution, will open, 5th month 22d, 1865, and continue in session twelve weeks. For terms of admission and other particulars, see circular, which may be had on application to the Principals, Attleboro P. O., Bucks County, Pennsylvania.

ISRAEL J. GRAHAME. } *Principals.*
JANE P. GRAHAME. }

4. 1. 13t. 624.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.

3. 25. 49t. 3. 7. 66. W S X F.

REMOVAL.—BENJAMIN STRATTON would inform his friends and the public generally, that he has removed his LADIES' SHOE store from 910 Arch Street, to 237 South Eighth Street, where he hopes by strict attention to business, to receive the patronage that he has heretofore been favored with.

4. 1. 4t. 422. w. x. n.

LAND AGENCY.—Jonathan Tylor offers himself, in connection with his other business, as a Land Agent for the Society of Friends and others, who may want to purchase lands within the limits of the Southern quarter. He is well acquainted with most of the Friends belonging to this quarter, and much of the lands near its particular meetings. Northern Friends and others who may wish to purchase lands amongst us are particularly invited to this advertisement, and if they wish to come and see said lands by the way of Philadelphia, should take the morning train from Broad and Prime streets to Harrington, Delaware, then the stage, which runs daily to Denton, where they may enquire for J. Tylor, who will give every facility in his power to enable them to go about and see the lands for sale, and make selections that they may wish to purchase. Address

J. TYLOR, Denton, Md.

References.—J. C. Turnpenny, corner 10th and Spruce, Phila.
Dillwyn Parrish, 1017 Cherry street, Philadelphia.
J. Jamison, 66 and 68 N. Water street, Phila.
J. Pearson, 119 Light st. Wharf, Baltimore.

3. 11, 12t, 5. 27, P. W V. N Z.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.

Workmen sent to any part of the country, at city rates.

SAMUEL F. BALDERSTON & SON,
No. 902 Spring Garden Street, Philada.

3. 11. 12t. 5. 6. X N Z D.

MARRIAGE CERTIFICATES, by FRIENDS' CEREMONY; (will answer where one party is not a member,) and filled up in a beautiful manner, specimens of which may be seen. Also Wedding Cards and Invitations, either engraved, printed, or written, in superior styles, with box for the Certificate, and envelopes of the finest quality, for the Cards, all of them sent by mail, if requisite. T. E. CHAPMAN, No. 5 South Fifth Street.

12t. 325.610. V S N.

TRUMAN & SHAW, Hardware Dealers, No. 835 Market Street, below Ninth, invite an examination of their stock of House-keeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application.

3. 25, 50t. omv,nz Pa, Fre.

CHESTER VALLEY ACADEMY, at Coatesville, Chester County Pa. The Spring Term of this Institution will commence on the 27th of Third month, and continue 12 weeks.

Price for this Term, $60. J. K. TAYLOR, *Principal.*

2 mo. 18, 12t. 415 f. x. n.

THE UNDERSIGNED informs his Friends, that he has taken the STORE, No. 107 North 4th Street, above Arch, where he will keep a good assortment of CLOTHS, CASSIMERES & VESTINGS, which he will make to order, and in good style,, at reasonable prices; particular attention given to Friends' clothing.

2d mo. 18, 1865. 13t. 513. F. I. V. P. WM. HAWKINS.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.

7th mo. 30.—1y. p.wx.nz.

PRINTED BY MERRIHEW & SON,

BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, FOURTH MONTH 29, 1865. No. 8.

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 100.)

I have now stated the principal prohibitions, that are to be found in the moral education of the Quakers, and I have annexed to these the various reasons, which the Quakers themselves give, why they were introduced into their society. I have therefore finished this part of my task, and the reader will expect me to proceed to the next subject. But as I am certain that many objections will be started here, I shall stop for a few minutes to state and to consider them.

The Quakers differ on the subject of moral education, very materially from the world, and indeed from those of the world, who having had a more than ordinarily liberal education, may be supposed to have, in most cases, a more than ordinarily correct judgment. The Quaker system, as we have seen, consists principally of specific prohibitions. These prohibitions again, are extended occasionally to things which are not in themselves vicious. They are extended, again, to these, because it is possible that they may be made productive of evil. And they are founded apparently on the principle, that ignorance of such things secures innocence, or that ignorance, in such cases, has the operation of a preventive of vice, or a preservative of virtue.

Philosophical moralists on the other hand, are friends to occasional indulgences. They see nothing inherently or necessarily mischievous, either in the theatre, or in the concert-room, or in the ball room, or in the circulating library, or in many other places of resort. If a young female, say they, situated in a provincial town, were to see a play annually, would it not give her animation, and afford a spring to her heart? Or if a youth were to see a play two or three times in the year, might not his parents, if they were to accompany him, make it each time, by their judicious and moral remarks, subservient to the improvement of his morals? Neither do these moralists anticipate any danger by looking to distant prospects, where the things are innocent in themselves. And they are of opinion, that all danger may be counteracted effectually, not by prohibitory checks and guards, but by storing the mind with knowledge, and filling it with a love of virtue. The arguments, therefore, which these will advance against the system of the moral education of the Quakers, may be seen in the following words:

"All prohibitions, they contend, should be avoided, as much as possible, in moral education; for prohibitions may often become the cause of greater immorality, than they were intended to prevent. The fable of the hen, whose very prohibition led her chickens to the fatal well, has often been realized in life; there is a certain curiosity in human nature to look into things forbidden. If Quaker youth should have the same desires in this respect as others,

they cannot gratify them but at the expense of their virtue. If they wish for novels, for example, they must get them clandestinely. If to go to the theatre, they must go in secret. But they must do more than this in the latter case, for as they would be known by their dress, they must change it for that of another person. Hence they would be guilty of intrigue, hypocrisy and deceit."

"Prohibitions, again, they believe, except they be well-founded, may confound the notions of children on the subject of morality; for if they are forbidden to do what they see worthy and enlightened persons do, they may never know where to fix the boundaries between vice and virtue."

"Prohibitions, again, they consider, if made without an allowance of exceptions, as having a tendency to break the spirit of youth. Break a horse in the usual way, and teach him to stop with the check of the reins, and you break him, and preserve his courage. But put him in a mill to break him, and you break his life and animation. Prohibitions, therefore, may hinder elevated feeling, and may lead to poverty and sordidness of spirit."

"Prohibitions, again, they believe, if youth once depart from the right way, render them more vicious characters than common. This arises from the abruptness or suddenness of transition. For having been shut up within the narrow boundaries for a part of their lives, they go greater lengths, when once let loose, than others who have not been equally curbed and confined."

But while they are of opinion that prohibitions are likely to be thus injurious to Quaker-youth, they are of opinion, "that they are never to be relied upon as effectual guardians of morality, because they consider them as built upon false principles."

"They are founded, they conceive, on the principle, that ignorance is a security for innocence, or that vice is so attractive, that we cannot resist it but by being kept out of the way. In the first case, they contend that position is false; for ignorant persons are of all others the most likely, when they fall into temptations, to be seduced; and in the second, they contend that there is a distrust of Divine Providence in his moral government of the world."

"They are founded, again, they conceive, on false principles, inasmuch as the Quakers confound causes with sub-causes, or causes with occasions. If a person, for example, were to get over a hedge, and receive a thorn in his hand, and die of the wound, this thorn would be only the occasion not the cause of his death. The bad state in which his body must have been, to have made this wound fatal, would have been the original cause. In like manner neither the theatre, nor the ball-room are the causes of the bad passions that are to be found there. All these passions must have existed in persons previously to their entrance into these places. Plays, therefore, or novels, or public dances are only the sub causes, or the occasions of calling forth the passions in question. The real cause is in the infected state of the mind, or in the want of knowledge or in the want of a love of virtue."

"Prohibitions, therefore, though they may become partial checks of vice, can never, they believe, be relied upon as effectual guardians of virtue. Bars and bolts seldom prevent thieves from robbing a house. But if armed men should be in it, who would venture to enter in? In the same manner the mind of man should be armed or prepared. It should be so furnished, that men should be able to wander through a vicious world, amidst all its foibles and its follies, and pass uncontaminated by them. It should have that tone given to it, which should hinder all circumstances from becoming occasions. But this can never be done by locking up the heart to keep vice out of it, but by filling it with knowledge and with a love of virtue.

"That this is the only method to be relied upon in moral education, they conceive may be shewn by considering upon whom the pernicious effects of the theatre, or of the ball-room, or of the circulating library, principally fall. Do they not fall principally upon those, who have never had a dignified education. "Empty noddles, it is said, are fond of play-houses," and the converse is true, that persons, whose understandings have been enriched, and whose tastes have been corrected, find all such recreations tiresome. At least they find so much to disgust them that what they approve does not make them adequate amends. This is the case also with respect to novels. These do harm principally to barren minds. They do harm to those who have no proper employment for their time, or to those, who in the manners, conversations, and conduct of their parents or others, with whom they associate, have no examples of pure thinking or of pure living, or of a pure taste. Those, on the other hand, who have been taught to love good books, will never run after, or be affected by bad ones. And the same mode of reasoning, they conceive, is applicable to other cases. For if people are taught to love virtue for virtue's sake, and, in like manner, to hate what is unworthy, because they have a genuine and living knowledge of its unworthiness, neither the ball, nor concert-room, nor the theatre, nor the circulating library, nor the diversions of the field will have charms enough to seduce them or to injure the morality of their minds."

To sum up the whole. The prohibitions of

the Quakers, in the first place, may become injurious, in the opinion of these philosophical moralists, by occasioning greater evils than they were intended to prevent. They can never, in the second place, be relied upon as effectual guardians of virtue, because they consider them to be founded on false principles. And if at any time they can believe them to be effectual in the office assigned them, they believe them to be productive only of a cold or a sluggish virtue.

To these objections the Quakers would make the following reply :

They do not look up either to their own imaginations, or to the imaginations of others, for any rule in the education of their children. As a Christian society, they conceive themselves bound to be guided by revelation, and by revelation only, while it has any injunctions to offer, which relate to this subject.

In adverting to the Old Testaments, they find that no less than nine out of the ten commandments of Moses, are of a prohibitory nature ; and, in adverting to the New, that many of the doctrines of Jesus Christ and the apostles are delivered in the form of prohibitions.

They believe that revealed religion prohibits them from following all those pursuits which the objections notice ; for though there is no specific prohibition of each, yet there is an implied one in the spirit of Christianity. Violent excitements of the passions on sensual subjects must be unfavorable to religious advancement. Worldly pleasures must hinder those which are spiritual. Impure words and spectacles must affect morals. Not only evil is to be avoided, but even the appearance of evil. While, therefore, these sentiments are acknowledged by Christianity, it is to be presumed that the customs, which the objections notice, are to be avoided in Christian education. And as the Quakers consider these to be forbidden to themselves, they feel themselves obliged to forbid them to others. And, in these particular prohibitions, they consider themselves as sanctioned both by the writings and the practice of the early Christians.

In looking at the objections, which have been made with a view of replying to them, they would observe first, that these objections do not seem to apply to them as a society, because they presuppose circumstances concerning them, which are not true. They presuppose first, that their moral education is founded on prohibitions solely, whereas they endeavor both by the communication of positive precepts, and by their example, to fill the minds of their children with a love of virtue. They presuppose again, that they are to mix with the world, and to follow the fashions of the world, in which case a moderate knowledge of the latter, with suitable advice when they are followed, is considered as enabling them to pass through life with less danger than the prohibition of the same, whereas they mix but little with others of other denominations. They abjure the world, that they may not imbibe its spirit. And here they would observe, that the knowledge, which is recommended to be obtained, by going through perilous customs is not necessary for them as a society. For living much at home, and mixing almost solely with one another, they consider their education sufficient for their wants.

If the Quakers could view the two different systems abstractedly, that of filling the heart with virtue, and that of shutting it out from a knowledge of vice, so that they could be acted upon separately, and so that the first of the two were practicable, and practicable without having to go through scenes that were dangerous to virtue, they would have no hesitation in giving the preference to the former; because if men could be taught to love virtue for virtue's sake, all the trouble of prohibitions would be unnecessary.

But the Quakers would conceive that the system of filling the mind with virtue, if acted upon abstractedly, or by itself, would be impracticable with respect to youth. To make it practicable, children must be born with the full grown intellect and experience of men. They must have an innate knowledge of all the tendencies, the bearings, the relations, and the effects of virtue and vice. They must be also strong enough to look temptation in the face ; whereas, youth have no such knowledge, or experience, or strength, or power.

They would consider also the system of filling the mind with virtue as impossible, if attempted abstractedly or alone, because it is not in human wisdom to devise a method of inspiring it with this essence, without first teaching it to abstain from vice. It is impossible, they would say, for a man to be virtuous, or to be in love with virtue, except he were to lay aside his vicious practices. The first step to virtue, according both to the heathen and the Christian philosophy, is to abstain from vice. We are to cease to do evil, and to learn to do well. This is the process recommended. Hence prohibitions are necessary. Hence subcauses as well as causes are to be attacked. Hence abstinence from vice is a Christian, though it may be a sluggish virtue. Hence innocence is to be aimed at by an ignorance of vice. And hence we must prohibit all evil, if we wish for the assistance of the moral Governor of the world.

But if the system of filling the heart with virtue were ever practicable of itself, that is, without the aid of prohibitions, yet if it be to be followed by allowing young persons to pass

through the various amusements of the world which the Quakers prohibit, and by giving them moral advice at the same time, they would be of opinion, that more danger would accrue to their morality, than any which the prohibitions could produce. The prohibitions, as far as they have a tendency to curb the spirit, would not be injurious in the opinion of the Quakers, because it is their plan in education to produce humble, and passive, and obedient characters; and because spirit or highmindedness, or high feeling, is no trait in the Christian character. As far as the curiosity which is natural to man would instigate him to look into things forbidden, which he could not always do in the particular situation of the Quakers, without the admission of intrigue, or hypocrisy, or deceit, prohibitions would be to be considered as evils, though they would always be necessary evils. But the Quakers would apprehend that the same number of youth would not be lost by passing through the ordeal of prohibitory education, as through the ordeal of the system which attempts to fill the mind with virtue, by inuring it to scenes which may be dangerous to its morality; for if tastes are to be cultivated, and knowledge to be had, by adopting the amusements prohibited by the Quakers, many would be lost, though some might be advanced to virtue. For parents cannot always accompany their children to such places, nor, if they could, can they prevent these from fascinating. If these should fascinate, they will suggest repetitions. But frequent repetitions, where you accustom youth to see, to hear, and to think, what ought never to be heard, seen, or thought of by Christians, cannot but have the effect of tinging the character in time. This mode of education would be considered by the Quakers as answering to that of "dear bought experience." A person may come to see the beauty of virtue when his constitution has been shattered by vice. But many will perish in the midst of so hazardous a trial.

(To be continued.)

"YE ARE MY WITNESSES."

We are to witness to the truth, power, and sweetness of religion; to the goodness, holiness, and faithfulness of God. We are to witness to the world by our spirit, testimony, and conduct. We are to witness to poor, doubting, fearful souls. Our witness should be unequivocal, and should be borne with courage, constancy, and love. Our testimony should be from experience. Do we know the Lord? Do we daily experience the power of truth in our hearts? Does it free us from slavish fear, the love of the world, and the dominion of sin? Can we say, we have known and believed the love which God hath to us—God is love? Are we saying to those around us, "O taste and see that the Lord is good; there is no want to them that fear him?" Suppose we should be called to bear witness before judges or kings, in the prison or at the stake, how would it be with us then? Could we witness that God is good and gracious; that he is enough to make us happy if he were to strip us as he did Job, or try us as he did Paul? He says, "Ye are my witnesses."—Isaiah xliii. 12.

"Give me to bear Thy easy yoke,
And every moment watch and pray;
And still to things eternal look,
And hasten to thy glorious day!
I would thy daily witness be,
And prove that I am one with thee."

Smith's Daily Remembrancer.

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. VII., 1710.

TESTIMONY AGAINST SLAVERY.

The Assembly (of Penn'a.,) had for several years been mostly under the influence of persons inimical to the proprietary interests, some of whom were Keithians and others opposed to the collection of quit-rents; but in the year 1710, a reaction took place, the eyes of the people were opened to the deception that had been practised upon them, and at the election that year, not a single member of the former assembly was returned. Those selected were nearly all Friends disposed to respect the rights of the Proprietary and to promote his benevolent designs. They chose Richard Hill for their speaker, and their proceedings were characterized by order, decorum and dispatch. They passed an act in 1711 absolutely prohibiting the importation of negroes for the future—an act that gave great satisfaction to Wm. Penn, but was promptly annulled by the British government. At that time it was the policy of the mother country to keep open a market for slaves in order to enrich her merchants, thus entailing upon the colonies a grievous burden; and inflicting upon the people of Africa the most intolerable evils.

The rise and progress of the testimony against slavery in the Society of Friends is a subject of much interest, evincing in its gradual development and ultimate triumph the certainty and safety of Divine guidance. George Fox was one of the earliest to call the attention of his brethren to this subject, advising those who held slaves, "to train them up in the fear of God," to cause their overseers to deal mildly and gently with them, and after certain years of servitude to set them free. William Edmundson in 1675 wrote an epistle to Friends of Maryland, Virginia and other parts of America, in which he says, "Christ's command is to do to others as we would have them to do to us;" and which of you all would have the blacks or

others to make you their slaves without hope or expectation of freedom? Would not this be an aggravation upon your minds that would outbalance all other comforts? So make their condition your own, for a good conscience, void of offence, is of more worth than all the world, and Truth must regulate all wrongs and wrong dealings.

In the year 1688 this subject was for the first time brought before the Yearly Meetings of Pennsylvania and New Jersey. The record states that "a paper was presented by some German Friends concerning the lawfulness and unlawfulness of buying and keeping of negroes; it was adjudged not to be so proper for this meeting to give a positive judgment in the case, it having so general a relation to many other parts, and therefore at present they forbear it." This paper from Friends of Germantown Meeting is signed by Garrett Henderick, Derrick Up Degraff, Francis Daniel Pastorius, and Abraham J. Dengraff. It was presented first to the Monthly Meeting at Dublin, thence referred to the Quarterly Meeting at Philadelphia, and finally to the Yearly Meeting.

In 1696, the Yearly Meeting issued the following advice to its members: "Whereas several papers have been read relative to the keeping and buying of negroes; which being duly considered, it is the advice of this meeting that Friends be careful not to encourage the bringing in of any more negroes, and that such that have negroes be careful of them, bring them to meetings with them in their families, and restrain them from loose and lewd living as much as in them lies; and from rambling abroad on First-days and other times." It is worthy of notice that their first concern was for the moral and religious welfare of their slaves. As they yielded to this holy impulse their hearts became more and more enlightened on the subject of slavery, until at length they came to see that no man has a right to seek the advancement of his own interest and convenience at the expense of another; by holding in bondage a fellow-creature; thus subjecting him to restraints and burdens grievous to be borne, and impeding the development of his rational faculties. This practice was especially inconsistent in those who believed themselves called to bear a testimony against war; for slavery was founded on war; the Africans being seized by force in their own country and held by force in the American colonies. We must bear in mind, however, that large numbers of slaves were held in the British possessions when the Society of Friends arose. Some of its early proselytes in America and the West Indies were slaveholders, and others became so for want of due consideration, being influenced by the spirit of the age, and the supposed convenience of slave-labor in a new country.

In an unguarded hour, while men slept, the tares were sown, and they could not soon be eradicated. After they began to bear their noxious fruits, many years of patient labor were required to remove them; but through the wisdom and strength derived from the Lord of the harvest it was in his own good time accomplished.

William Penn was for a few years the owner of a few slaves; but on leaving Pennsylvania for the last time he liberated them, which appears by a will by him made which is still extant. He brought before the provincial, council in the year 1700, a law for regulating the marriages of negroes, which was approved in that body but lost in the popular branch. At his suggestion, meetings for worship were appointed by Friends, to be held once a month.

The Quarterly Meeting of Chester was then the most southern branch of Pennsylvania Yearly Meeting, and comprised all the meetings south of Philadelphia Quarter. In the Sixth month 1711, Chester Monthly Meeting brought the subject of slavery before the Quarterly Meeting, and the latter concurred in expressing its "dissatisfaction with the buying and encouraging the bringing in of negroes." This conclusion being carried up to the Yearly Meeting, was favorably entertained, and the following advices were issued: "After due consideration of the matter, the meeting considering that Friends in many other places are concerned in it as much as we are, advises that Friends may be careful, according to a former minute of this Yearly Meeting (1696), not to encourage the bringing in of any more; and that all merchants and factors write to their correspondents to discourage them from sending any more."

In the following year the subject was revived in the Yearly Meeting of Pennsylvania, and mentioned in its epistle to London Yearly Meeting of Friends. After alluding to the advices of former years it thus continues: "As our settlements increased, so other traders flocked in amongst us, over whom we had no Gospel authority, and such have increased and multiplied negroes amongst us, to the grief of divers Friends, whom we are willing to ease if the way might open clear to the general satisfaction. And it being the last Yearly Meeting, again moved, and Friends being more concerned in divers other provinces and places, than in these, we thought it too weighty to come to a full conclusion therein; this meeting therefore desires your assistance by way of counsel and advice therein, and that you would be pleased to take the matter into your weighty consideration, after having advised with Friends in the other American provinces, and give us your sense or advice therein."

The answer of London Yearly Meeting was

to this effect: "The importing of Africans from their native country is not a commendable nor allowed practice, and we hope Friends have been careful to avoid the same, remembering the counsel of our blessed Lord, "Whatsoever ye would that men should do to you, do ye so to them."

In reply to this, the epistle of 1714 from Philadelphia, after stating that none of their members had any hand or concern in bringing negroes out of their own country, expresses a desire that Friends in England would "consult or advise with Friends in other plantations where negroes are more numerous, because," they add, "they hold a correspondence with you, but not with us, and your meeting may better prevail with them, and your advice prove more effectual." In the following year, Jonathan Dickenson, a Friend engaged in mercantile business in Philadelphia, wrote to his correspondent in Jamaica, "I must entreat you to send me no more negroes for sale, for our people do not care to buy. They are generally against any coming into the country. Few people care to buy them, except for those who live in other provinces."

In the year 1715, Chester Quarterly Meeting again brought the subject before the Yearly Meeting, when the following minute was adopted: "If any Friends are concerned in the importation of negroes, let them be dealt with and advised to avoid that practice according to the sense of former meetings in that behalf; and that all Friends who have or keep negroes, do use or treat them with humanity and Christian spirit; and that all do forbear judging or reflecting on one another, either in public or private, concerning the detaining or keeping them servants."

In the ensuing year, Friends of Chester again brought up the subject, urging that "the buying and selling of negroes gave great encouragement to the bringing of them in," and the Yearly Meeting reiterated its former advices against the importation of them, with the following additions: "In condescension to such Friends as are straightened in their minds against holding them, it is desired that Friends do, as much as may be, avoid buying such negroes as shall hereafter be brought in, rather than offend any Friends that are against it. Yet this is only caution, not censure."

During the ten years ensuing, the subject is only once referred to on the Yearly Meeting minutes, and then merely advising Friends to treat with humanity, the negroes in their possession, and to abstain from importing any more.

It appears that Indian slaves were sometimes brought from Carolina for sale. This practice being repugnant to the feelings of Friends, the Yearly Meeting of Pennsylvania and New Jersey, in the year 1719, advised its members not to buy or sell them.

In New England Yearly Meeting the earliest notice of any concern on the subject of slavery is a query sent in the Second month 1716, by the Monthly Meeting of Dartmouth, to Rhode Island Quarterly Meeting, asking, "Whether it be agreeable to truth for Friends to purchase slaves and keep them for term of life? This was referred for consideration to the different meetings composing that Quarterly Meeting. Nantucket Monthly Meeting promptly decided that "it was not agreeable to Truth for Friends to purchase slaves and keep them for term of life." Dartmouth gave a similar answer, and some other meetings expressed a desire "that no more slaves be brought from foreign parts."

The subject was brought by the Quarterly Meeting, before the Yearly Meeting for New England, in the year 1717, where a minute was made that a weighty concern rested on the minds of Friends on account of importing and keeping slaves, but no decisive action was taken for many years.

The attention of Friends being thus called to the consideration of this important subject, it was not again lost sight of, but was revived from time to time, as will appear in the further progress of this history.

PRAYER is nothing but the breathing *that* out before the Lord that was first breathed *into us* by the Spirit of the Lord.

For Friends' Intelligencer.

TESTIMONY TO INSPIRATION.

Horace Bushnell, in his work entitled "Nature and the Supernatural," illustrates the fact that Divine Inspiration is known in our own times by the following incident:—

'I cite only one more witness; a man who has the manner and supports the office of a prophet, though without claiming the repute of it himself. He is a fugitive from slavery, whose name I had heard, but whose character and life have been known to many in our community, for the last twenty years. He called at my door, about the time I was sketching the outline of this chapter, requesting an interview. As I entered the room, it was quite evident that he was struggling with a good deal of mental agitation, though his manner was firm, and even dignified. He said immediately, that he had come to me, "with a message from de Lord." I replied, that I was glad if he had any so good thing as that for me, and hoped he would deliver it faithfully. He told me in terms of great delicacy, and with a seriousness that excluded all appearance of a design to win his way by flattery, that he had conceived the greatest personal interest in me, because, in

hearing me once or twice, he had discovered that God was teaching me, and discovering himself to me, in a way that was specially hopeful; and that, for this very reason, he had been suffering the greatest burden of feeling on my account. For more than a year he had been praying for me, and sometimes in the night, because of his apprehension that I had made a false step, and been disobedient to the heavenly vision. During all this time, he had been struggling also with the question, whether he might come and see me, and testify his concern. One must be a very poor Christian, not to be deeply touched by such a discovery—one of the humblest of God's children, a stranger, trembling, and watching for him in his place of obscurity, and daring only with the greatest difficulty to come and disburden his heart.

I asked him to explain, and not to suffer any feeling of constraint. With the greatest deference possible, and with singularly beautiful skill, he went on, gathering round his point, and keeping it all the while concealed, as he was nearing it, straightening up his tall manly form, dropping out his Africanisms, rising in the port of his language, beaming with a look of intelligence and spiritual beauty, all in a manner to second his prophetic formulas—"The Lord said to me," thus and thus; "The Lord has sent me to say;" till as I gazed upon him, I was obliged internally to confess, "verily Nathan the prophet has come again!" It was a scene such as any painter might look a long time to find; such dignity in one so humble; expression so lofty, and yet so gentle and respectful; the air of a prophet so commanding and positive, and yet in such divine authority, as to allow no sense of forwardness or presumption.

It came out finally, as the burden of the message, that on a certain occasion, and in reference to a certain public matter, I had undertaken that which could not but withdraw me from God's teaching, and was certain to obscure the revelations otherwise ready and waiting to be made. "Yes," I replied, "but there was nothing wrong in what I undertook to set forward. It brought no scandal on religion. It concerned, you will admit, the real benefit of the public in all future times." "Ah, yes," he answered, "it was well enough to be done, but it was not for you. God had other and better things for you; He was calling you to Himself, and it was yours to go with Him, not to be laboring in things more properly belonging to other men." I had given him the plea, by which, drawing on my natural judgment, I had justified myself in going into the engagement in question. Indeed, to have had any scruple on this account, I have no doubt would be commonly considered, by intelligent persons, to be a weakness. And yet I am obliged to confess to a strong, and even prevalent impression, that my humble brother was right. For the real stress of his message lay, not so much in the particular instance referred to, as in that more general infirmity or mistake, which the instance might be used to represent; viz. the tendency of every earnest soul to be diverted from its aims, by things external. His spiritual perceptions were deep enough to lay hold of a general infirmity, which was only the more impressively corrected by a particular example, and in this manner his piercing words of love were answered by the settled assent of my Christian consciousness.

I thanked him for his message, and even looked upon him with a kind of reverence when we parted. I found on inquiry, that he was a man without blame, industrious, pure, a husband and father, faithful to his office, and always in the same high key of Christian living. But the people of his color, knowing him well, and having nothing to say against him, could yet offer no opinion at all concerning him. He was plainly enough a strange being to them; they could make nothing of him. The most they could say was, that he is always the same.

I have since visited him in his little shop, and drawn from him the story of his life. He became a Christian about the time of his arrival at manhood, and gives a very clear and beautiful account of his conversion. And the Lord, he says, told him, at that time, that he should be free, soul and body. To which we answered, "Yea Lord, I know it." A promise that was afterward fulfilled in a very strange and wonderful deliverance. I observed that in the account he gave me, he was continually saying, in the manner of the prophets, "the Lord said," and, "the Lord commanded," and, "the Lord promised," and I called his attention to the fact, asking—what do you mean by this? Do you hear words audibly spoken? "Oh, no." "What then? Do you *think* what appears to be said to you, and call that the saying of the Lord?" "Yes, I think it—but that is not all." "How then do you know that is any thing more than ——'s thought?" "Well, I know it, I feel it to be not from me, and I can tell you things that show it to be so;" reciting facts, which if they are true, prove beyond a question, the certainty of some illumination not of himself. "Why then," I asked, "does God teach you in this manner and not me? I feel a strong conviction sometimes, that I am in the will, I know not how, and the directing counsel of God, but I could never say as you do, "the Lord said thus to me." "Ah," said he, "but you have the means—you can read as I can not, you have great learning, but I am a

poor ignorant child, and God does with me just as he can." Whatever may be thought of his revelations, none, I think, will deny him, in his reply, the credit of a true philosophy. What can be worthier of God than to be the guide of this faithful and otherwise dejected man, making up for his privations of ignorance by the fuller and more open vision of Himself?

And yet I should leave a wrong impression, were I not to say that this Christian fugitive, this unlettered body-servant, now of Christ, as once of his earthly master, is deep in the wisdom of the Scriptures, quotes them continually with remarkable eloquence and propriety, and with a degree of insight which many of the best educated preachers might envy. He also believes that God has healed the sick, in many instances, in immediate connection with his prayers, giving the names and particulars without scruple. * * * * *

In that humbler stratum of life, where the conventionalities and carnal judgments of the world have less power, there are characters blooming in the holiest type of Christian love and beauty, who talk, and pray, and, as they think, operate apostolically as if God were all to them that he ever was to the church, in the days of her primitive grace. And it is much to know that, while the higher tiers of the wise and prudent are assuming, so confidently, the absolute discontinuance of all apostolic gifts, there are yet, in every age, numbers of godly souls, and especially in the lower ranges of life, to whom the conventionalities of opinion are nothing, and the walk with God every thing, who dare to claim an open state with Him; to pray with the same expectation, and to speak of faith in the same manner, as if they had lived in the apostolic times. And they are not the noisy, violent class, who delight in the bodily exercises that profit little, mistaking the fumes of passion for the revelations of God, but they are, for the most part, such as walk in silence, and dwell in the shades of obscurity. And that man has lived to little purpose, who has not learned, that what the great world pities, and its teachers disallow, is, even though mixed with tokens of weakness, many times deepest in truth, and closest to the real sublimities of life and religion.'

For Friends' Intelligencer.

THE FOUNDERED FLEET.

An article in the Intelligencer, of the 8th inst., copied from the London Star, states that sunken ships do not in deep ocean go to the bottom, but remain floating about in mid-ocean. Now this may be a very pleasant speculation of the fancy, but it has no foundation either in the principles of science or in the discovery by sounding of actual existence.

A few observations may be sufficient to show its utter improbability. If the statement that the sunken navies were not of sufficient gravity to reach the bottom was true, then surely the bottom itself must be composed of some substance possessing an extreme degree of ponderability, such as lead, iron, gold, silver, &c. But what is the fact? The deepest deep-sea soundings bring up mud, minute shells, and sand, and these are substances which we know sink but slowly, even in the still water of common pools or rivers. Again, if the plummet were liable to be arrested in its descent by the deck of a vessel, it would render all attempts to fathom the ocean uncertain and nugatory, and would certainly baffle the laying of the Atlantic Telegraph cable if it should happen to fall across one of these moving fleets; and indeed the cable itself upon that theory could not be expected even to touch bottom.

In fact, water is so incompressible, that anything capable of sinking to the depth of a fathom would sink to the depth of a league.

4th mo. 12th, 1865. N. R.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 29, 1865.

THE LESSON OF EACH HOUR.—How seldom do we derive all the strength and pleasure from the present hour it is capable of affording. Instead of thoroughly appreciating the opportunity for good *now* presented; the conversation now to be rendered instructive; the companionship now to be made subservient to our growth; the blessing *now* pending, our thoughts take up the past enjoyment or the future expectation; the present fails to be the instrument of good it was intended, and the lesson of the hour passes by almost unheeded.

Within every occurrence of our daily lives is enfolded a precious germ which negligence will blight, but care and effort may develop into beauty and usefulness, and whether this plant bear good or evil fruit rests fearfully upon ourselves.

There is no more convenient season than the *now* to practise the little courtesy, to do the kindly act, or to speak the word of gentleness and encouragement. If such opportunities for the exercise of the manifestations of brotherly kindness and Christian charity are neglected, in proportion our selfish nature strengthens, we grow more indifferent to the claims of others, and we lose the advantage which such

occasions present for self-discipline and improvement. We fail to receive the lesson which the hour might have conveyed.

Every dispensation, whether of joy or sorrow, may be accepted for our edification, for,

"The rough ascent, the flowery way,
May lead alike to Heaven."

ERRATA.—In No. 1, present volume, on page 11, in 20th line from top, "motives" should read *motions*; and in 26th line, "chemists" should read *schemists*.

In editorial, page 104, fourth paragraph, ninth line, omit *while*.

MARRIED, on the 9th of 2d month, 1865, with the approbation of Pilesgrove Monthly Meeting, THOMAS BORTON to ANNA E., daughter of Samuel and Caroline Gaunt, all of Mullica Hill, N. J.

DIED, at Bristol, on the 18th of 4th month, 1865, CLEMENTINA L., daughter of the late Warner Mifflin, of Camden, Delaware.

——, on the 10th of 3d month, 1865, WILLIAM LEWIS, in the 79th year of his age; a member of Clear Creek Monthly Meeting, Ill.

Reported for Friends' Intelligencer.

FRIENDS' SOCIAL LYCEUM.

FOURTH MONTH 4TH, 1865.

(Continued from page 108.)

The Church, like the British empire, had two kinds of law—the written and the unwritten. The former, the canon of Scripture formally settled and handed down very much as we now have it, and the latter, the traditions of Christ, of which she was the sole repository, as she was the exponent of both. The text on which this rests would seem to be the direction of Paul to Timothy, (2 Tim., ch. ii. verse 2,) "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The idea conveyed is, that the Church delivered what has been received orally from the fountain head through her bishops. The Pope, in his Œcumenical council, declares the testimony of the whole body of Christ as formally delivered by its Head. These traditions, thus testified by the whole church, must, of course, be infallible. Upon this dogma, as upon the daily sacrifice in the mass, of the body and blood of Christ, the structure of a living Catholic, or universal, and infallible church rests, in the estimation of its devotees.

The Reformation started from apparently trivial causes,—the disgust of an Augustine monk in Germany at the sale of indulgences, and the iron will of a despot in England, determined to gratify his passions. Henry VIII. merely threw off the papal yoke and made himself Pope without any change of doctrine. He disputed with a weak man named Lambert on transubstantiation, and presented the alternative to recant or be burned. He failed to convert his opponent, and carried out the fiery logic with no better success.

Luther, although he reached the same point, and publicly burned the Pope's bull, never advanced with his fellow reformers. When the great schism was threatened between them, and the celebrated conference held at Marbourg with Œcolampadius, Melancthon, Zwingle, and a crowd of lesser dignitaries before the potentates of Germany and Switzerland, Luther, in their presence, wrote on the table cover with a piece of chalk, "hoc est corpus meum,"—"*this is my body.*" In vain Œcolampadius quoted the texts, "the flesh profiteth nothing," "the words I speak, they are spirit and they are life;" Luther doggedly stuck to his text, and neither context, nor patristic authority, nor overwhelming logic, could budge him. Though he translated the Bible, and married, and did many acts to overthrow the Pope and his authority, his part in founding the new church was rather of a negative character. The positive or constructive element came from other hands than those of the two fierce antagonists, yet coworkers in destruction. In the reign of Edward VI. the 39 articles were enacted for church government, to which every candidate for holy orders must still subscribe.

The protestant idea settled mainly in the doctrine of plenary inspiration,—that the Bible is the word of God,—that every one is a judge for himself, in direct opposition to that of the Roman Catholic church, which subordinates it to the authority of pastoral teaching.

The Church of England, when fairly developed under Elizabeth, exhibited, even in its earliest days, the utmost repugnance to the doctrine of transubstantiation. The Bible was translated by the English reformers even before the days of Luther, and afterwards this church became highly evangelical—that is, wedded to the Scriptures as the only rule and revelation. Some thirty years since a movement was originated at Oxford, the fountain of its divinity, in the publication of a series called "Tracts for the Times." The authors, Dr. Pusey, J. H. Newman, and others, aimed to revive mediæval ideas of the Church, and hence the term Puseyism, or high church doctrines. Some of the leaders have followed out their logic, and finally acknowledged the errors of Protestantism, especially J. H. Newman, whose Apology for his life, recently published, has created a profound sensation, from its simple, earnest, and open truthfulness, laying bare the workings of an original mind, in its honest inquiries after truth. No attentive reader of history could expect so great a movement to pass on without its reaction, and accordingly, from the same Oxford, certain Essays and Reviews have again agitated the religious world, so-called, to its very foundations. These militate against what is termed

the miraculous element in the Scriptures, and seem to be but a distant wave of the German or Tubingen school, denying all that is miraculous in those writings. Much controversy has occurred, and serious litigation also, in consequence of this movement.

The speaker stated that many years since an attempt had been made to convert him to Roman Catholicism. Among the books put into his hands was a pamphlet by a certain Frederic Lucas, a Friend of London, assigning his reasons for becoming a Roman Catholic. One assertion therein made, he remembered, which proclaimed Quakerism to be a protest against Protestantism. He had often thought of this idea, as not altogether incorrect. Friends, it is true, offered no protest against Protestantism, nor affirmance of Popery. They were raised up like the primitive Christians. It was a new revelation of the good old gospel, and they met together to wait for the manifestation of Christ, the Head of the Church. They were willing that all their doctrines and practices should be tried by the Scriptures, but they held these subordinate, and only to be opened by the same Spirit which gave them forth. It was a protest against Protestantism in this, that it revived the ancient idea of a living church, with Christ in his spiritual appearance as its ruler and ever-present guide.

In the contest waged between science and theology, so called, we are not concerned, because we have not placed a false estimate on the Scriptures. The late George F. White stated to him that, while travelling in Canada, he was in company with an Episcopal bishop, whom he startled by the assertion that Friends were the only people who really believed the Scriptures. This he could readily prove, by showing that they only carried out the plain Christian testimonies against oaths, war, honors to the creature, an unauthorized ministry, and all religious service of a merely ceremonious character, while they exemplified the Christian moderation, simplicity, and spiritual worship so plainly enjoined by the Gospel. This was the ground which early Friends made impregnable by their consistent conduct, and constant appeal to that Bible, which, though held as an idol by their persecutors, was practically disregarded in teaching and conversation.

After some further remarks not directly bearing upon the subject in hand, the lecturer closed with the following explanation of a familiar passage of Scripture:

In the remark that it is easier for a camel to pass through the eye of a needle, some, finding that the word "kamelyn" is the same Greek for camel and cable, except that one has the long and the other the short E, and that in Arabic they are expressed by the same word, differing only in the points, have preferred cable to camel, as more appropriate to the simile. But in a recent work on the East, a traveller states that in the entrance to their walled cities, that for foot passengers is termed the "needle's eye." The exceeding beauty and appositeness of the illustration now becomes apparent. A camel laden with worldly treasure could enter the city of Jerusalem only by the appropriate gate. To pass through the needle's eye with his burden would be impossible. So the rich man, seeking that narrow way which leads to life eternal, to the heavenly Jerusalem, with his great possessions on his back, would find, truly, that it is easier for a camel to pass through the needle's eye than for him to enter the kingdom of God.

For Friends' Intelligencer.

MECHANISM IN NATURE.—NO. XIII.

A definition of a machine may be derived from the following general terms:—

"Every machine is contrived to perform some given mechanical process which supposes the existence of two other things beside the machine—*a moving power and work to be done.*

"In the construction of every machine there are considerations which must receive attention. One end, as it were, of the machine must be especially adapted to receive the action of the power, the other so terminate in form, or parts or pieces, as to be adapted to the work to be done. Between these are placed trains of mechanism connecting them so that, when the first parts move according to the law assigned to them by the action of the power, the second must necessarily move according to the law required by the nature of the work.

"The receivers of power derive their form from a combination of mechanical principles with the physical laws which govern the respective sources of power. The working pieces derive their form from a combination of mechanical principles with considerations derived from the processes to be performed.

"Mechanism is, therefore, a combination of parts connecting two or more pieces, so that when one moves according to a given law, the others must move according to certain other given laws.

In organic mechanism we will find the most perfect adaptation of one part to another part, of the prime mover to the parts moved, of the power to those parts of the organism which immediately act upon the material to be wrought or appropriated to itself; in fine, a strict conformity of the receivers of power to the wants of the working pieces or members. We not only find adaptation in a general way but also special for singular uses.

In some cases the power must necessarily be placed at a distance from the working piece

the intermediate mechanism will be found suited to this disposition; take a flexor tendon of the hand, for instance, the end receiving the power, that is, the muscular contraction is located in the large part of the forearm, where it is out of the way and does not encumber the free and subtile motions of the hand; from this the tendon extends among muscles and other tendons in a lubricated groove to its attachment to the working piece, the finger end.

Here we have a connecting piece, transmitting motion from the contractile muscle to the obedient finger tip, and this is by no means always done in a right line between the two extremities.

At the moment the tip inclines to the palm, the line of draft becomes curved and continues increasing in curvature until the tip touches the palm, when the tendon as well as the finger complete a circle.

For a muscle to pull a distant member towards it by contraction is very natural, but to produce motion in a different and even opposite direction is not so easy without a special contrivance.

Above the human eye is a loop through which a tendon passes folding on itself; the drawing of the tendon in one direction moves the eye in an opposite one.

The lower jaw is drawn downward by a muscle which pulls upward; this is accomplished by the tendon passing through a hole in a bone which acts the part of a pulley, the tendon changing direction and slipping freely through the orifice.

In many instances muscular bands are used to hold deflecting tendons from starting the skin or injuring other parts; we have a remarkable instance of this in the human foot. Just above the instep is a band, beneath which the tendons pass to the toes; the angle of the foot to the leg is nearly a right one, and some contrivance is necessary to hold the tendons when in action.

Paley says of this: "The simplicity, yet the clearness of this contrivance in exact resemblance to established resources of art, place it among the most indubitable manifestations of design with which we are acquainted."

These holding parts are called *trochlea*, meaning to run. Pulleys in machanics serve a similar purpose, but before they were invented, motion was changed in direction by passing a cord or rope through a ring or loop, or over a pole or pin, or through a smooth groove after the manner of tendons, proving them expedients copied from nature.

We have a thousand and one devices in the arts embodying the tendon principle of communicating motion, of which bell-pulls in houses and cars, window-blind cords, beddles in looms, and rigging of ships; cords and chains for lifting bodies heavy and light, for weights of clocks and wheels of watches; gears and guys, lines and links, and ties and tackle, are among those in common use. J. H. C.

Phila., 4th mo. 13th, 1865.

THE ARRIVAL OF THE PRIMROSE.

The common field Primrose that grows in such beautiful luxuriance in the meadows and green lanes of the British Isles, is unknown in Australia. Two or three years ago it was reported in a newspaper in Melbourne, that an English Primrose had been imported in a Wardian case, and would be exhibited in the city. The announcement excited a great sensation, and upwards of 3,000 people turned out to greet the gentle stranger from their English homes; the pressure of the crowd was so great, that it was necessary to call out the police to make a line through which the flower might be escorted on shore to be seen by all its admirers.

She comes! make way, ye people! stand reverently aside;
She comes! the gentle traveller, in her purity and pride;
Shower welcomes fair upon her
To show befitting honor,
And give her love and homage from hearts and kindling eyes,
And believe her, and receive her with a thousand sympathies.

She hath crossed the stormy ocean, a pilgrim to our shore,
As fresh as Youth and Beauty, and as dear as days of yore;
Stand back, for she is tender,
And delicate and slender,
And a rude, too boisterous greeting, well-meant altho' it be,
Might endanger our sweet stranger from the land beyond the sea.

Oh, the love that she awakens, and the smiles twin-born with tears,
That her pleasant face up-summons from the depths of other years,
When we were blithe and youthful,
And fresh of heart, and truthful,
And roamed by rippling rivers and woodland pastures wild,
To meet her and to greet her in the valleys where she smiled!

How often in life's morning, when none but she was nigh,
And the bright free lark above us sprinkling music from the sky,
Beside the stile we've waited,
Until evening hours belated,
To breathe the youthful passion that was bold as well as coy,
To some maiden, love beladen, full of innocence and and joy.

How often in life's noon-time, when our boys and girls were young,
We have taken them to meadows where the early blossoms sprung,
In that well-beloved far land;
And wove them many a garland
Of buttercups and daisies and primrose blushing fair,
And entwined them, and enshrined them in the clusters of their hair.

Ye shall see her but not touch her, when we place her in the sun ;
Stand back, ye joyous people ! ye shall see her every one ;
She shall smile on you serenely
And fairy-like and queenly,
And pour upon your spirits, like the dew from heaven's own dome,
The feelings and revealings, and the memories of Home !

C. Mackay.

For Friends' Intelligencer.

An abstract of the Proceedings of Friends' Social Lyceum of Philadelphia, for the winter of 1864—'65.

In closing the second season of the Lyceum, it has been deemed appropriate to make an abstract of the proceedings, that what has been gained by our meetings may be revived in our remembrance, and useful for future reference. The Lyceum was instituted in 12th mo., 1863, with a view of bringing together the older and younger members of our Society for mutual advantage, socially and intellectually. The Library Association of Friends, having offered the Library room at Race Street Meeting-house for our use, the Committee of arrangements called together the Lyceum on Third-day evening, 10th mo. 18th, 1864. Since that time, in pursuance of arrangements made by the Committee, the meetings have been regularly held, and twenty lectures on historical and scientific subjects have been delivered through the season, a list of which, with the names of the lecturers is herewith appended.

1864.

10th mo. 25. The Organic versus the Inorganic. By E. Parrish.
11th mo. 1. The Vegetable Cell. By Dr. J. G. Hunt.
" 7. The Visible and Invisible. By Dr. Jos. Parrish.
11th mo. 15. Adjustment of the Organic to the Inorganic Creation. By E. Parrish.
11th mo. 22. Measurement of Time. By Caleb S. Hallowell.
11th mo. 29. Plant Structure, (continued.) By Dr. J. G. Hunt.
12th mo. 6. The Crust of the Earth. By Jos. Wharton.
12th mo. 13. Exhibition of the Stereorama.
12th mo. 20. Views of the Solar system and Planetary bodies, as exhibited by the Stereorama and described by C. S. Hallowell.
12th mo. 27. The Circulation of Carbon. By E. Parrish.

1865.

1st mo. 3. Time and its measurement, (continued.) By C. S. Hallowell.
1st mo. 10. The Nervous System. By Dr. Ann Preston.
1st mo. 17. The Middle Ages. By Wm. H. Seaman.
" 24. Second Order Cryptogamic series of Plants. By Dr. J. G. Hunt.
1st mo. 31. Massacre of St. Bartholomew. By John J. White.
2d mo. 7. The British Constitution. By John J. White.
2d mo. 14. Selected Readings. By Esther J. Trimble. And Stereorama.
2d mo 21. Sacred and Profane History. By John J. White.
2d mo. 28. Stereorama.
3d. mo. 7. The Poppy Family and Opium. By Edw. Parrish.
3d mo. 14. Cellular Plants, with illustrations by the Stereorama. (A very interesting feature in the exhibition was a small Aquarium, by means of which some animalculæ were seen.) By Dr. J. G. Hunt.
3d mo 21. Peruvian Bark and Quinine. By E. Parrish.
3d mo. 28. The Solar System illustrated by an original apparatus. By John G. Moore.
4th mo. 4. The Bible, its Chronology and History. By John J. White.

Besides these, six original essays have been read, four of which were in poetry and two in prose. There have also been ninety-three questions, on a variety of subjects, submitted and referred to members of the Lyceum. These have been answered, either orally or in writing, by 51 different individuals. They have often given rise to debate, and have constituted an interesting feature of the meetings.

In the early part of the season, it was concluded to purchase a Stereorama with plates adapted to the illustration of scientific and other lectures, such as Botany, Astronomy, History, &c. On several occasions this valuable instrument has been exhibited to large audiences, and the variety and beauty of the illustrations have added greatly to the interest of the lectures and to the instruction of the auditors. The average attendance at the meetings has been about one hundred persons, a large proportion of whom were among the younger members of our Society. They have come together from various sections of our widely extended city, and while the attendance has manifested an increasing interest, it is believed the association has been both instructive and profitable. There has been paid into the Treasury to this date, $498, of which about $450 has been required for the Stereorama and its accompaniments, and the balance for incidental expenses.

In conclusion, we would express the hope that we may be permitted to meet for the same purpose another year, and revive our agreeable intercourse as members of the Lyceum.

Extracted from the Minutes,

CHAS. A. DIXON, *Secretary.*

Phila. 4 mo. 4th 1865.

FEEDING THE SICK.

Sad mistakes are made by well-meaning people in their method of administering nourishment to invalids. It is the custom to keep the delicacies intended to tempt their appetites constantly within their reach. The result is that, instead of feeling any desire for the jellies, broths, etc., thus obtruded upon their notice, the sight of them creates loathing and disgust. Sick people should never be haunted with food

in this way. Even persons in health would lose their relish for choice dishes if condemned to live in a larder surrounded night and day with all the dainties of the season. If you have anything rare and delicious for your patient, *surprise* him with it. A pleasant surprise is a good tonic, and you may excite his palate by springing a refreshing rarity upon him unexpectedly. Never hand a sick man a pile of eatables, telling him you expect him to devour the whole of it. Feed him with morsels; and, as soon as he has taken what he requires, remove the remainder. In visiting sick rooms, how often one finds bowls of arrow-root and sago, dabs of jelly, cups of beef tea, fragments of dry toast, slices of oranges, and the like, mixed in among black draughts, boxes of pills, plasters, leeches, and other articles of the "healing art." No wonder the pale and languid inmates have no appetite.

From the "Leisure Hour."

THE GARDEN.

(Concluded from page 110.)

We believe that the rule would be found to hold good, that the lower classes in our great cities have more affection for the garden and its floral produce than the class immediately above them. Perhaps the money-making habit is not favorable to the cultivation of simple tastes and the love of (in a pecuniary sense) the unprofitably beautiful. However that may be, we know it is a fact that in many a trading-house of no mean pretensions the in-door garden is confined to the basement floor, and the flowers and greenery, which are ignored and banished from the parlor and the drawing room, will take refuge in the kitchen; the conservatory may be stored with old boxes and packing cases, but Betty has a box of fragrant mignionette in the scullery window, and a bouncing geranium outside the sill of her bed-room.

But if some are indifferent to the in-door garden, others are altogether as solicitous, as careful against disaster, and as proud of success. It is interesting to note the manifestation of of these latter feelings in one's walks about the metropolis. There are certain districts where, although there be no garden-ground, the domestic garden not only exists but flourishes; and in these districts there are generally one or two houses more noted than the rest for the beauty of their floral display. The probability is, that they have inoculated their neighbors with a love of flowers and an innocent spirit of rivalry, and that it is to them the public are obliged for the delicious and refreshing exhibitions of the parlor windows in those localities. We could particularize many such houses which confront us in our occasional walks, and to whose occupiers we always feel grateful as we pause for a momentary look: in one there has been for years past a magnificent campanula filling the entire window, the bare sight of which is worth a day's march; in another, a blossoming myrtle, framed in a solid wall of vari-colored geraniums, fills up the space of a blind; and in a third, a graceful arum rises centrally behind a screen of delicate primulas and monthly roses. One such treat, which a dozen years ago used to greet us on our morning round, still exists; this is a garden that lasts all the year, save in the coldest winter months, and which displays its sweets in the window-sills of a house in —— Inn, the chambers of a lawyer and a magistrate. Here the sequence of flowers comes in with the crocuses in February, and only goes out with the chrysanthemums in November, and during the whole season they are the finest, the choicest, the most exquisite in color, and invariably in healthy, thriving condition.

The garden under difficulties presents a rather curious and interesting phenomenon. There are some men who cannot live anywhere without an attempt, at least, at a garden. Like Silvio Pellico in his prison, if they can grow nothing else, they will grow a weed, and watch and tend that with all the interest of a man engaged in a grand undertaking. Of the garden under difficulties, London presents examples manifold: the only garden-ground of a large section of the laboring population is the sill outside the window, the stone-flags of the area, or the roof of the house; all these you may see undergoing cultivation without wasting much time in the search. If the cultivator cannot raise flowers—if he wants means to buy them, or proper soil to grow them—he will console himself by growing something green in their place; if, in the long box which serves instead of a row of pots, he cannot grow the sweet-pea, the convolvulus, or the mignionette, he will try mustard-and cress, or even the scarlet runner, which latter he will allow to insinuate itself into his chamber through some crevice, and thus cheat himself, while he bends over his labor, with the illusion of an imaginary garden outside. Sometimes he brings home a root of ivy from the fields, and plants it in the crack between the flags and the bricks at his front door: sometimes it is a crop of wild hops which he raises in a superannuated tub, and which, by the time that autumn is approaching, you shall see shutting out half the daylight from his window by its super-abundant growth. Then he will make all sorts of experiments, watching the result from day to day, as he sits at his loom, or his last; he raises orange-plants and apple-trees from the pips of the fruit; he rears young oaks from acorns, and young beeches from beech-mast; he turns plants upside down in a glass bottle, and looks for the transformation of roots into leaves, and *vice versa*; he suspends seeds in water to mark the method of germination; in short, he tries all sorts of

possible and impossible things, to get a little nearer, if it may be, to the mystery that so puzzles and pleases his imagination.

The in-door garden is a very profitable institution for seedsmen and floriculturists, and they maintain a careful and constant provision for the demands it makes upon them. The capital annually invested in plants and bulbs destined to bloom in-doors, in London alone, would amount to an enormous sum. Two or three guineas the dozen is nothing extraordinary for bulbs at a West End drawing-room, and it is thither that the finest floral specimens reared by the market gardeners in the neighborhood of the metropolis, ultimately find their way. It is the taste of the rich and noble for these exquisite creations which is the originating cause and prime mover of the grand horticultural shows that periodically take place throughout the country. Every exhibitor hopes by the display of some new flower, or some splendid variety of plants already known, to attract the attention of the wealthy amateur, and if he can succeed in doing so, he is sure of a handsome reward.

A valuable addition has of late years been made to the in-door garden by the introduction of air-tight glass cases: these may be of any chosen shape or size, from that of a large cabinet to a single bell-glass. The air may be admitted at pleasure at any temperature, and thus plants which would otherwise fade and die in the winter months, may be kept alive throughout the year. They are mostly used at present, so far as our observation extends, for the growing of various kinds of ferns, those of the most delicate and picturesque forms being generally selected; but there is no reason why they should not contain flowers, of which those growing wild in the fields would supply materials for an appropriate and interesting selection.

Many persons who keep in-door gardens, are in the habit of complaining that their plants die in the winter, and have to be replaced by new ones in the spring. This is the result of their own carelessness and neglect, and there ought to be no foundation for such a complaint; on the contrary, they should have plants in plenty, and to spare, as spring comes round. The herbaceous plants should be cut down in autumn, and the cuttings, after a day's soaking in water, stuck into large pots close to the edge all round: if stuck in the middle, they will be less likely to take root; sand should be freely mixed with the mould. When they have taken firm root, they should be replanted singly in very small pots, and shifted into larger as they grow strong and stout. They should not be encouraged to grow much in the winter, and may therefore be kept with little moisture and away from strong light; when watered, care should be taken not to chill them, and water slightly warmed should be used. A frequent cause of destruction to plants is rotting the roots with too much water; this often arises from the use of saucers under the pots, by which the water is prevented from draining away when too much has been applied.

Plants which pass their lives indoors, exist under conditions very different from those of their natural localities. This is the principal reason why so many of them, though they do not die, cease to be ornamental and worth preserving; sometimes they refuse to flower after a certain period, and yield nothing but leaves; the cure in this case is to distress the plant: it is leading too fat and lazy a life to be fruitful; cut it down, therefore, in size, lop its roots as well, and give them less room to expand, and it will soon flower again. Sometimes a plant runs wild and straggles upwards in an ungainly way: this may arise from too fast a growth under stimulating manures, or from a frequent change of position in regard to the light. A plant constantly changing its position, if it flower at all, will flower but feebly. Sometimes plants which have stood the winter well, will droop and decline in the warm weather of spring; this often arises from checked perspiration; the winds and invigorating showers of the season have not reached them, and they suffer accordingly; in this case they may be restored to health by a course of shampooing; their leaves should be washed with soft water, by means of an old shaving-brush or a sponge, until they are perfectly clean and the water comes away colorless. There is no process which has so magical an effect upon a sickly plant at this; it will often restore a patient that seemed about to perish to a state of vigorous health in the course of a few days.

In concluding these short chapters on the garden, we may be allowed to revert to the garden which every man has in himself—the soil being his own heart, intellect and affections. Of all soils this is the most prolific: it has no barren or unproductive seasons; it must and will produce something, and that constantly—if not flowers and fruit, then rank weeds and poisonous fungi. Here is a garden-ground which none of us can neglect with impunity, and which, on the other hand, is never ungrateful under careful and conscientious cultivation. May we all strive wisely to make the best of it, each according to his opportunities, leaving the result to the Giver of all good.

Departure of Professor Agassiz and Party for Brazil.—This morning at nine o'clock, Professor Agassiz, with a company of distinguished *savans*, will sail from this port in the new steamer Colorado, for Brazil. This party consists of Professor and Mrs. Agassiz, Dr. B. E. Cotting (the curator of the Lowell Institute) and Mrs. Cotting, Mr. Burkhardt, who is the artist of the expedition, and Messrs. An-

thony, Seaver, Hart, St. Johns, Allen and James, assistants. The Colorado will take the party round the horn to Rio Janeiro, and at this place they will pass a few weeks in resting, and in making preparations for their arduous duties. The Professor and his wife, Dr. and Mrs. Cotting, and Mr. Burkhardt will proceed to the Amazon, and be conveyed up that river to the Andes in boats; and they will ultimately cross over to Lima. The subsequent course is not yet decided upon. Each assistant has his special department in obtaining specimens, and Rio Janeiro is to be made the point of separation for the search of these. The principal object of the Professor's visit is to test the glacial theory advanced by him.

Our reporter, going on board the Colorado at a late hour last night, found Professor Agassiz and assistants surrounded by a maze of scientific instruments, which were being carefully arranged and packed for their long and possibly perilous voyage. Although the party had been hard at work for two or three hours, the Professor stated that they would not be able to complete their labors before daylight. Many friends of the distinguished *savant* and his learned co-laborers were on board at the time—among others, some of the most prominent scientific gentlemen of the metropolis, as well as of Massachusetts.

A cosmopolitan interest attaches to this expedition and everything relating to it, and its progress will be eagerly received by the scientific world. The party will not probably return before the beginning of next year, if, indeed, their labors are concluded at that time; but their friends at home and the general public will be informed of their progress as frequently as possible. It will be remembered that all will be for a time almost, if not completely, lost sight of. The Professor's course from Rio to the Amazon will enable him to make critical and satisfactory observations of the diversified geological characteristics of the great South American empire, and the result of his labor will be to place before the general public a complete and more satisfactory account of that vast territory than has yet been published. The ascent of the Amazon in itself will be to him, and through him to the world, a sufficient recompense for all the arduous labor of threading the immense equatorial belt of dense tropical forest which is in his path; while his observations among the Andes will, without a doubt, satisfactorily determine the truth or error of his glacial theory. The names of the distinguished gentlemen who accompany him are also a guarantee of the complete success of the expedition as a whole.

We shall without a doubt be furnished through this expedition, with new interesting facts, heretofore unknown, regarding the river system of Brazil, which is, without a doubt, the most magnificent in the world. The Amazon, and its numerous affluents, water all the northern portion of the empire, and among the other great rivers are the Rio Francisco, the Moranhao, the Pamahiba, the Parana, and the Paraguay, most of which lie on the Professor's line of march. Of the geological formation of the empire little definite information has ever been gathered. Its vast northern territory is rarely travelled except upon its great rivers, and along these the deep alluvial deposits, covered with the dense and almost impenetrable forests of the tropics, entirely conceal the rocky strata beneath, and the explorations back from the the water-courses have simply been made in the search for the precious gems or metals. Scarce the one hundred and fiftieth part of the empire has been subjected to cultivation, although the whole vast territory is covered with a productive loam. The luxuriance and beauty of the forest vegetation are unparalleled, and the greater part of this vegetation is of the greatest commercial value. Caoutchouc, the Brazil wood, and the Brazil nuts of commerce, annatto, cocoanuts, mahogany, rosewood, granadilla-wood fustic, Brazilian ivy, and a vast number of other ornamental woods and dye-stuffs come from these forests.

Besides these products, they furnish us with vanilla, ipecacuanha, cinnamon, tamarinds, cinchona, cacao, and the first quality of bamboo. Upon these matters, or upon the fauna and flora of the country, the Professor cannot be expected to bestow so great attention as he will give to geological matters; the investigation of these subjects depending principally upon his associates.

The labor of the party will not be confined to Brazil, as Uruguay, Paraguay, the Argentine Republic, Bolivia, and Peru, will come, in a greater or less degree, under their observation. —*N. Y. World*, 30*th*.

THE COMPASS PLANT OF THE PRAIRIE.

Among the plants occasionally met with on a Western Prairie, and new to an Eastern eye, the *compass plant* is not the least interesting, although its pretensions to the beautiful are not at all commanding. So much, indeed, is it like a common fern in appearance, that it has probably been passed over by many pedestrians without any other idea being suggested than that "it is only a *brake*."

The plant consists of a cluster of *fronds* standing not very compactly together, from 8 to 16 in number, and from 12 to 36 inches in height. The stem is about half an inch in diameter, nearly round, and about half the length of the frond. The frond in length is double its width, deeply indented at the edges,

rough from many minute prickles on the surface, inclining to dark green in color, shining like the leaf of the oak, and when crushed between the fingers emitting a scent similar to that from rosin, and hence it is sometimes called the "*rosin plant.*"

But its chief peculiarity lies in the manner in which the fronds arrange themselves, so as to indicate the meridian line; standing face to face, on the east and west sides of the cluster, their edges point north and south like the arms of a guide post; but I have observed nothing in the plant that showed which was the north or which the south—nothing but its parallelism with the meridian line. But this information, meagre as it may seem, must be of great use to the bewildered traveller, if he has the power of *reflection.*

This unattractive plant has another peculiarity; it cannot endure much "*foreign interference;*" we may walk around it and learn all that it can teach us; we may handle it softly and it will not suffer; but if we undertake to train it—to handle it roughly—or despisingly trample it under our feet, the effect that follows, if it is not absolute physical death, is so near an approximation to it as to materially impair its sensibility or its power to act under the unseen influence that governs it in its normal condition.—*Friends' Review.* H. M.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $9 75*a* 10. In Rye Flour and Corn Meal no transactions are reported.

GRAIN.—The Wheat market is feverish, and there being no demand either for milling or exportation, prices are entirely nominal.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada, 3d mo. 11, 1865.

BOOKS FOR SALE:—

Journal of John Comly, (600 pages) price	$2.00
Friends' Miscellany, (originally 12 vols.,) the 4th volume out of print	8.00
Journal of John Woolman,	1.00
Conversations, Discussions, and Anecdotes, by Thomas Story	1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp,	5.00
Journal of Hugh Judge	70
History of Delaware County, Penna., containing interesting accounts of early Friends, and the settlement of Friends' Meetings; with engravings: 580 pages	3.00
Familiar Letters of Ann Willson	75
Central School Reader	75
Sister Ruth's Stories, or Evenings with John Woolman	75
Comly's Reader, (for schools or private families.)	50
Memoir of Priscilla Cadwallader	50
Memoirs of Ann Byrd, Rufus Hall, and Isaac Martin, each	25

And various books belonging to "The Book Association of Friends, of Philadelphia."

EMMOR COMLY,
4th mo. 8, 1865 w.y.grts. No. 131 North 7th St., Phila.

BELLEVUE FEMALE INSTITUTE. A BOARDING SCHOOL FOR GIRLS.

THE SPRING AND SUMMER TERM of this healthfully and beautifully located Institution, will open, 5th month 22d, 1865, and continue in session twelve weeks. For terms of admission and other particulars, see circular, which may be had on application to the Principals, Attleboro P. O., Bucks County, Pennsylvania.

ISRAEL J. GRAHAME. } *Principals.*
4. 1. 13t. 624. JANE P. GRAHAME. }

LAND AGENCY.—Jonathan Tylor offers himself, in connection with his other business, as a Land Agent for the Society of Friends and others, who may want to purchase lands within the limits of the Southern quarter. He is well acquainted with most of the Friends belonging to this quarter, and much of the lands near its particular meetings. Northern Friends and others who may wish to purchase lands amongst us are particularly invited to this advertisement, and if they wish to come and see said lands by the way of Philadelphia, should take the morning train from Broad and Prime streets to Harrington, Delaware, then the stage, which runs daily to Denton, where they may enquire for J. Tylor, who will give every facility in his power to enable them to go about and see the lands for sale, and make selections that they may wish to purchase. Address J. TYLOR, Denton, Md.

References.—J. C. Turnpenny, corner 10th and Spruce, Phila.
Dillwyn Parrish, 1017 Cherry street, Philadelphia.
J. Jamison, 66 and 68 N. Water street, Phila.
J. Pearson, 119 Light st. Wharf, Baltimore.

3. 11, 12t, 5. 27, P. W V. N Z.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.

Workmen sent to any part of the country, at city rates.

SAMUEL F. BALDERSTON & SON,
No. 902 Spring Garden Street, Philada.

3. 11. 12t. 5. 6. X N Z D.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.

3. 25. 49t. 3. 7. 66. W S X F.

REMOVAL.—BENJAMIN STRATTON would inform his friends and the public generally, that he has removed his LADIES' SHOE store from 910 Arch Street, to 237 South Eighth Street, where he hopes by strict attention to business, to receive the patronage that he has heretofore been favored with.

4. 1. 4t. 422. w. x. n.

MUTUAL FIRE INSURANCE COMPANY, OF PHILADELPHIA. Office, No. 5, S. Fifth Street. CHARTER PERPETUAL. MUTUAL SYSTEM EXCLUSIVELY. 1st mo., 1865, Assets $76,881 88.

Directors,—CALEB CLOTHIER, WILLIAM P. REEDER, SENECA E. MALONE, JOSEPH CHAPMAN, THOMAS MATHER, JOSEPH W. MOORE, T. E. CHAPMAN, EDWARD M. NEEDLES, SIMEON MATLACK, WILSON M. JENKINS, AARON W. GASKILL, LUKENS WEBSTER.

CALEB CLOTHIER, *President.* SENECA E. MALONE, *Vice President.* THOMAS MATHER, *Treasurer.* T. ELWOOD CHAPMAN, *Secretary.*

6t. 4.1.422 FMN.

TRUMAN & SHAW, Hardware Dealers, No. 835 Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application.

3. 25, 50t. omv.nz Pa, Fre.

MARRIAGE CERTIFICATES, by FRIENDS' CEREMONY; (will answer where one party is not a member,) and filled up in a beautiful manner, specimens of which may be seen. Also Wedding Cards and Invitations, either engraved, printed, or written, in superior styles, with box for the Certificate, and envelopes of the finest quality, for the Cards, all of them sent by mail, if requisite. T. E. CHAPMAN, No. 5 South Fifth Street.

12t. 325.610. V S N.

THE UNDERSIGNED informs his Friends, that he has taken the STORE, No. 107 North 4th Street, above Arch, where he will keep a good assortment of CLOTHS, CASSIMERES & VESTINGS, which he will make to order, and in good style, at reasonable prices; particular attention given to Friends' clothing.

2d mo. 18, 1865. 13t. 513. F. I. V. P. WM. HAWKINS.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.

7th mo. 30.—1y. p.wx.nz.

PRINTED BY MERRIHEW & SON,
BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, FIFTH MONTH 6, 1865. No. 9.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
EMMOR COMLY, AGENT,
At Publication Office, No. 131 North Seventh Street,
SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.
Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 116.)

The answers, which have hitherto been given to the reader may be considered as the statement of theory against theory. But the Quakers would say farther upon this subject, that they have educated upon these principles for a hundred and fifty years, and that, where they have been attended to, their effects have been uniformly beneficial. They would be fearful therefore of departing from a path which they conceive their own experience and that of their ancestors has shewn them to be safe, and which, after all their inquiries, they believe to be that which is pointed out to them by the Christian religion.

I shall not attempt to follow up this practical argument by any history of the lives of the Quakers, but shall content myself with one or two simple facts, which appear to me to be materially to the point.

In the first place I may observe that it is an old saying, that it is difficult to put old heads on young shoulders. The Quakers, however, do this more effectually than any other people. It has often been observed that a Quaker boy has an unnatural appearance. This idea has arisen from his dress and his sedateness, which together have produced an appearance of age above the youth in his countenance, or the stature of his person. This, however, is confessing, in some degree, in the case before us, that the discretion of age has appeared upon youthful shoulders. It is certainly an undeniable fact, that the youth of this society, generally speaking, get earlier into a knowledge of just sentiments, or into a knowledge of human nature, or into a knowledge of the true wisdom of life, than those of the world at large. I have often been surprised to hear young Quakers talk of the folly and vanity of pursuits, in which persons older than themselves were then embarking for the purposes of pleasure, and which the same persons have afterwards found to have been the pursuits only of uneasiness and pain.

Let us stop for a while, just to look at the situation of some of those young persons, who, in consequence of a different education, are introduced to the pleasures of the world, as to those which are to constitute their happiness. We see them running eagerly first after this object, then after that. One man says to himself "this will constitute my pleasure." He follows it. He finds it vanity and vexation of spirit. He says again, "I have found myself deceived. I now see my happiness in other pleasures, and not in those where I fancied it." He follows these. He becomes sickened. He finds the result different from his expectations. He pursues pleasure, but pleasure is not there.

"They are lost
In chase of fancied happiness, still woo'd,
And never won. Dream after dream ensues,
And still they dream, that they shall still succeed
And still are disappointed." COWPER.

Thus after having wasted a considerable portion of his time, he is driven at last by positive experience into the truth of those maxims, which philosophy and religion have established, and in the pursuit of which alone he now sees that true happiness is to be found. Thus, in consequence of his education, he loses two-thirds of his time in tedious and unprofitable, if not in baneful pursuits. The young Quaker, on the other hand, comes, by means of his education, to the same maxims of philosophy and religion, as the foundation of his happiness, at a very early period of life, and therefore saves the time, and preserves the constitution, which the other has been wasting for want of his early knowledge. I know of no fact more striking, or more true in the Quaker-history, than this, namely, that the young Quaker, who is educated as a Quaker, gets such a knowledge of human nature, and of the paths to wisdom and happiness, at an early age, that, though he is known to be a young mariner by the youth displayed in his countenance, he is enabled to conduct his bark through the dangerous rocks and shoals of life, with greater safety than many others, who have been longer on the ocean of this probationary world.

I may observe again, as the second fact, that it is not unusual to hear persons say, that you seldom hear of a disorderly Quaker, or, that a Quaker-prostitute or a Quaker-criminal is unknown. These declarations, frequently and openly made, shew at least that there is an opinion among the world at large, that the Quakers are a moral people.

The mention of this last fact leads me to the notice, and the correction, of an error, which I have found to have been taken up by individuals. It is said by these that the Quakers are very wary with respect to their disorderly members, for that when any of them behave ill, they are expelled the society in order to rescue it from the disgrace of a bad character. Thus if a Quaker woman were discovered to be a prostitute, or a Quaker man to be taken up for a criminal offence, no disgrace could attach to this society as it would to others; for if, in the course of a week, after a discovery had been made of their several offences, any person were to state that two Quaker members had become infamous, it would be retorted upon him, that they were not members of the society.

It will be proper to observe upon the subject of this error, that it is not so probable that the Quakers would disown these, after the discovery of their infamy, to get rid of any stain upon the character of the society, as it is that these persons, long before the facts could be known, had been both admonished and disowned. For there is great truth in the old maxim

"Nemo fecit repente 'terpissimus;" or no man was ever all at once a rogue.

So in the case of these persons, as of all others, they must have been vicious by degrees; they must have shewn symptoms of some deviations from rectitude, before the measure of their iniquity could have been completed. But by the constitution of Quakerism, as will appear soon, no person of the society can be found erring even for the first time, without being liable to be privately admonished. These admonitions may be repeated for weeks, or for months, or even for years, before the subjects of them are pronounced so incorrigible as to be disowned. There is great reason therefore to presume, in the case before us, though the offenders in question would have undoubtedly been discovered by the Quakers, after they were known to be such, yet that they had been disowned long before their offences had been made public.

Upon the whole it may be allowed, that young Quakers arrive at the knowledge of just sentiments, or at the true wisdom of life, earlier than those who are inured to the fashions of the world; and it may be allowed also that the Quakers, as a body, are a moral people. Now these effects will generally be considered as the result of education; and though the prohibitions of the Quakers may not be considered as the only instruments of producing these effects, yet they must be allowed to be component parts of the system which produces them.

The discipline of the Quakers is divisible into two parts. The first may comprehend the regulation of the internal affairs of the society, such as the management of the poor belonging to it, the granting of certificates of removal to its members, the hearing of their appeals upon various occasions, the taking cognizance of their proposals of marriage, and the like. The second may comprehend the notice or observance of the moral conduct of individuals, with a view of preserving the rules, which the Quakers have thought it their duty to make, and the testimonies which they have thought it their duty to bear, as a Christian people. It is to the latter part of the discipline that I shall principally confine myself in the ensuing part of my work.

Nothing is more true than that, when men err in their moral practice, it is not for want of good precepts or of wholesome advice. There are few books from which we cannot collect some moral truths; and few men so blind, as not to be able to point out to us the boundaries of moral good. The pages of revelation have been long unfolded to our view, and diffusively spread among us. We have had the advantage too of having their contents frequently and publicly repeated into our ears. And yet, knowing what is right, we cannot pursue it. We go off, on the other hand, against our better knowledge, into the road to evil. (To be continued.)

From the Friend.

DEBORAH DARBY.

The following is copied from a "Memoir of Henry Duncan, D. D.," written by his son, and is offered for insertion in 'The Friend,' if the Editor should think it suitable therefor.

"Till this time we have met with nothing to indicate that the marvellous change expressed by the word *conversion*, had yet taken place in his soul, and it is not easy to mark the date when my venerated father first began to see the Gospel with a believer's eye. His naturally candid and open mind, indeed, invited truth from every quarter; and it seems to have been this valuable quality of his original constitution which the Spirit of God employed to bring him at length to desire something better than the husks of legalism in religion. As yet his mind was comparatively dark; but an incident occurred in the summer of 1804, which may be looked on as in some measure the turning point of his religious character.

"Attending his presbytery one day at Annan, he learned that three of the Society of Friends, who were announced in their simple and peculiar style as Solomon Chapman, Deborah Darby, and Rebecca Byard, had arrived, and intended to hold a meeting the same evening. His curiosity was excited, and, notwithstanding some clerical remonstrances, he waited in town to attend it. The pious sincerity of all the speakers deeply affected him. His heart warmed towards them; and, having introduced himself to them at the close, he learned that they were prosecuting a mission to the south of Scotland, to which they seemed to believe themselves divinely called, and that their road next day would lead them through his parish on their way to Dumfries. He invited them accordingly to visit the manse as they passed, and to rest and dine with him, which they did. His father and mother and elder sister were present, the latter of whom has, at the author's request, given an account of the visit in the following letter:

"'We found them plain, simple hearted Christians, bent upon doing good. The two ladies travelled in their own phaeton, while their friend attended them on horseback. They had come from Shropshire upon this call, and he had joined them from Sunderland at Carlisle. After dinner, one of the ladies—Mrs. Darby—turned in a kind but solemn manner to your father, and addressed him for some minutes in the most friendly and affecting way, saying that she could not leave his hospitable roof without expressing the interest she felt in him, and the assurance she entertained that he would be a blessing to those among whom he lived, and whom he was engaged in teaching the glorious Gospel of Jesus Christ. She pointed out the responsibility of his situation, and gave many sweet advices and many warnings, all of which you may remember better than I can, by your having heard your dear father tell hem. After this address was ended, your father attempted to reply, but was so overcome that he could only say a few words of thanks, and burst into tears. Indeed there was not a dry eye in the room, except those of the composed individual whose words had produced the sensation.

"'After a short and solemn silence, her female companion turned gently to me, and said that she had felt her heart drawn to all in the company, but particularly to the dear young woman, as she called me, whose duties seemed to be to assist her brother in doing good to all around by advice and example. She pointed out how much a female in my situation might do by lightening burdens, by sharing them, by urging on in the path of duty, and promoting the good of all within our influence. I could make no answer but grateful tears; and in a minute Deborah's large hat was laid on the table, and she and the rest of us were upon our knees, when she said she could not leave this house without imploring a blessing upon it, and thanking God for directing them to it, as she was persuaded it was for good. She then prayed for the parents and for their children present in a most earnest manner. When the phaeton was announced, and they took leave, she turned round and holding up her hand, she said, "The blessing of the Lord be upon this house." Their male friend had entered into the spirit of the scene with silent interest; and when your father took his hand to say farewell, and expressed a hope that on some future occasion he would call when business led him that way, he said, "I do not think I could pass thy door without coming to see thee." The three set off for Dumfries to hold a meeting, and your father was so drawn towards them that he mounted his horse, and had again the pleasure of hearing and conversing with them. . . Some years later, I embraced an opportunity of visiting Mrs. Darby, in Staffordshire, and remember well her exprssions of gratitude to God who had guided her to Ruthwell, as if she felt satisfied that the good thus accomplished was a sufficient reward of her mission.'

"These three amiable and devout Friends were well known and highly esteemed in their own society, of which they were 'approved preachers.' . . . It was always with evident pleasure that he referred to the visit of these good Friends; and from this time his mind was certainly more solemnly impressed than formerly with the immense importance of divine things. If we are not warranted in saying that he now gave himself to Christ, I think we are led to believe that the Spirit was al-

ready striving with him, and beginning to prepare the soil of his heart for that seed which at a later period sprang up and produced its abundent fruit."

ACCESS TO GOD.

However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near, and this wherever you are. It needs not that you ascend a special Pisgah or Moriah; it needs not that you enter some awful shrine, or put off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find *Jehovah-shammah*, "The Lord hath been here," inscribed on many a cottage hearth, and many a dungeon floor. We should find it not only in Jerusalem's proud temple, David's cedar galleries, but in the fisherman's cottage, by the brink in Gennesaret, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions and the lions gazed on him, or the hill-side where the Man of Sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven, the landing place of mercies, because the starting-point of prayer.—*Hamilton.*

ON DISCIPLINE.

12*th*, 3*d mo.*—Some sentiments dropped in conversation the other evening, seemed to imply the idea that pride might somtimes operate in our religious disownments. I was led to many serious reflections on the subject, and on the great difficulty of acting right in the exercise of discipline.

I think I feel a warm attachment to the Society, and sincere wishes for its welfare. I see many led astray into various deviations from our professed principles, and from the truth itself; but I would not have these so blended together, as always to put one for the other, lest, by too zealously attempting to support the former, the latter should sink to the ground.

That truth remains unchangeable, the same forever, we cannot doubt; but perhaps its modifications may be different, and there may still be room to put the query, "What is truth?" Moral rectitude and obedience to God's commands, have gained his favor in all ages of the world. But very different things have been prescribed as tests of obedience, and different laws been enacted at different periods. A prohibition to taste of the fruit of the tree of knowledge was all the restraint we read of, as being laid upon our first parents. After their fall, as man increased, a variety of other laws became necessary; and when the Jews were selected for a peculiar people, it was by the observance of a multiplicity of laws that they were to gain divine favor. These seem to have been designed but as the shadows of a more perfect dispensation yet to be revealed; under favor of which we now rejoice in the hope of immortality. Moral rectitude, and obedience to the inward manifestations of light, as now revealed, remain essentially necessary duties, and what we may, with safety, press home upon all mankind. But much greater care is necessary in endeavoring to enforce upon others the opinions and doctrines of men, even though we may have the strongest evidence to believe that they were guided by divine counsel.

It does not appear to me, that even the reputation of our Society is likely to be increased, by a rigorous exertion of discipline. Many may be cast out, who are, as it were, halting between two opinions, and who, in time, might be turned into a safer path. Others might quit us with anger, though, probably, without reluctance; and some under an hypocritical garb, would, by the obvious improprieties of their conduct, bring more dishonor upon the Society, than all the outgoings of others.—*Margaret Woods' Journal.*

OLD AGE.—"Old age is a public good. Do not feel sad because you are old. Whenever you are walking, no one ever opens a gate for you to pass through, no one ever honors you with any kind of help, without being himself the better for what he does; for fellow-feeling with the aged ripens the soul."

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. VII.

INDIAN AFFAIRS.

In the province of Pennsylvania, the intercourse between the colonists and the Indians, which had long been friendly and harmonious, was, in the year 1722, for a short time, in danger of being seriously interrupted. An Indian of the Five Nations was killed within the limits of the province, somewhere above the Conestogoe. The murder was supposed to be perpetrated by two persons of the name of Cartlidge. The Governor, Sir William Keith, immediately commissioned James Logan and Colonel John French to go to Conestogoe and investigate the affair. The sheriff was sent in advance of them, to arrest the reputed murderers. When the commissioners arrived, John Cartlidge was already in custody, and his brother was arrested the following day. A council was immediately called, consisting of the chiefs of the Conestogoes,

Shawnees, Ganawese, and Delawares. James Logan made them a speech, in which, after adverting to the firm league of friendship and brotherhood that had been made by William Penn with the Indian tribes, he expressed his great regret that one of their red brethren had been killed, and the willingness of the provincial government to punish the murderer.

The testimony of Indian witnesses was then taken, from which it appeared that John Cartlidge had sold rum to the Indians, one of whom, becoming intoxicated, importuned him for more, and persisted in his importunities until the trader, irritated, struck him with so much violence that he died. The next morning, the commissioners, being about to depart, with Cartlidge as their prisoner, his wife expressed her grief in loud lamentations, which touched the Indians with sorrow, and they went to comfort her. Before the departure of the commissioners, they sent a message to the Senecas, one of the Five Nations, with belts of wampum, to acquaint them with the death of their brother, and endeavor to avert their displeasure. Their answer was received at Philadelphia, bespeaking irritation allayed, but not subdued. Another friendly message was sent, which being accompanied with presents for the chiefs, and near relatives of the deceased, had the desired effect. The returning messenger brought the following reply: "The great king of the Five Nations is sorry for the death of the Indian that was killed, for he was his own flesh and blood, but now it is done there is no help for it." "One life is enough to be lost, there should not two die; the king's heart is good to the governor, and all the English. One struck a gentleman with a knife, at Albany; they were sorry for it; but it was made up, and nobody was put to death for it. So they desire John Cartlidge may not die for this, they would not have him killed. John Cartlidge has been a long time bound, and they desire he may be bound no longer." In accordance with their request, John Cartlidge was released, and thus the breach was repaired.

TOLERANCE OF IMPERFECTION.

It has seemed to me that you have need of more enlargedness of heart in relation to the defects of others. I know that you cannot help seeing them when they come before you, nor prevent the opinions you involuntarily form concerning the motives of some of those about you You cannot even get rid of a certain degree of trouble, which these things cause you It will be enough if you are willing to bear with those defects, which are unmistakable, refrain from condemning those which are doubtful, and not suffer yourself to be so afflicted by them as to cause a coolness of feeling between you.

Perfection is easily tolerant of the imperfections of others; it becomes all things to all men. We must not be surprised at the greatest defects in good souls, and must quietly let them alone until God gives the signal of gradual removal; otherwise we shall pull up the wheat with the tares. God leaves, in the most advanced souls, certain weaknesses entirely disproportionate to their eminent state. As workmen, in excavating the soil from a field, leave certain pillars of earth, which indicate the original level of the surface, and serve to measure the amount of material removed,—God, in the same way, leaves pillars of testimony to the extent of his work in the most pious souls.

Such persons must labor, each one in his degree, for his own correction, and you must labor to bear with their weaknesses. You know from experience the bitterness of the work of correction; strive then to find means to make it less bitter to others.—*Fenelon.*

HUMILITY.—As it is with respect to all graces, so particularly as to this clothing of humility; though it makes least show, yet come near, and you will see it both rich and comely; and though it hides other graces, yet when they do appear under it, as sometimes they will, a little glance of them so makes them much more esteemed. Rebecca's beauty and her jewels were covered with a veil; but when they did appear, the veil set off and commended them, though at a distance it hid them.—*Leighton.*

From the Atlantic Monthly.

EXPRESSION AND REPRESSION.

Life consists of two parts,—*Expression* and *Repression*,—each of which has its solemn duties. To love, joy, hope, faith, pity, belongs the duty of *expression:* to anger, envy, malice, revenge, and all uncharitableness, belongs the duty of *repression.*

Some very religious and moral people err by applying *repression* to both classes alike. They repress equally the expression of love and of hatred, of pity and of anger. Such forget one great law, as true in the moral world as in the physical,—that repression lessens and deadens. Twice or thrice mowing will kill off the sturdiest crop of weeds; the roots die for want of expression. A compress on a limb will stop its growing; the surgeon knows this, and puts a tight bandage around a tumor; but what if we put a tight bandage about the heart and lungs, as some young ladies of my acquaintance do,—or bandage the feet, as they do in China? And what if we bandage a nobler inner faculty, and wrap *love* in grave clothes?

But again there are others, and their number is legion,—perhaps you and I, reader, may know somethiug of it in ourselves,—who have

an instinctive habit of repression in regard to all that is noblest and highest within them, which they do not feel in their lower and more unworthy nature.

It comes far easier to scold our friend in an angry moment than to say how much we love, honor, and esteem him in a kindly mood. Wrath and bitterness speak themselves and go with their own force; love is shame-faced, looks shyly out of the window, lingers long at the door-latch.

How much freer utterance among many good Christians have anger, contempt, and censoriousness, than tenderness and love! *I hate* is said loud and with all our force. *I love* is said with a hastening voice and blushing cheek.

In an angry mood we do an injury to a loving heart with good, strong, free emphasis; but we stammer and hang back when our diviner nature tells us to confess and ask pardon. Even when our heart is broken with repentance, we haggle and linger long before we can

"Throw away the worser part of it."

How many live a stingy and niggardly life in regard to their richest inward treasures. They live with those they love dearly, whom a few more words and deeds expressive of this love would make so much happier, richer and better; and they cannot, will not, turn the key and give it out. People who in their very souls really do love, esteem, reverence, almost worship each other, live a barren, chilly life side by side, busy, anxious, preoccupied, letting their love go by as a matter of course, a last year's growth, with no present buds and blossoms.

Are there not sons and daughters who have parents living with them as angels unawares,—husbands and wives, brothers and sisters, in whom the material for a beautiful life lies locked away in unfruitful silence,—who give time to everything but the cultivation and expression of mutual love?

The time is coming, they think, in some far future, when they shall find leisure to enjoy each other, to stop and rest side by side, to discover to each other these hidden treasures which lie idle and unused.

Alas! time flies and death steals on, and we reiterate the complaint of one in Scripture,—"It came to pass, while thy servant was busy hither and thither the man was gone."

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." "I did not know what he was to me till he was gone." Such words are the poisoned arrows which cruel death shoots backward at us from the door of the sepulchre.

How much more we might make of our family life, of our friendships, if every secret thought of love blossomed into a deed! We are not now speaking merely of personal caresses. These may or may not be the best language of affection. Many are endowed with a delicacy, a fastidiousness of physical organization, which shrinks away from too much of these, repelled and overpowered. But there are words and looks and little observances, thoughtfulnesses, watchful little attentions, which speak of love, which make it manifest, and there is scarce a family that might not be richer in heart-wealth for more of them.

It is a mistake to suppose that relations must of course love each other because they are relations. Love must be cultivated, and can be cultivated, and can be increased by judicious culture, as wild fruits may double their bearing under the hand of a gardener; and love can dwindle and die out by neglect, as choice flower seeds planted in poor soil dwindle and grow single.

Two causes in our Anglo-Saxon nature prevent this easy faculty and flow of expression which strike one so pleasantly in the Italian or the French life: the dread of flattery, and a constitutional shyness.

Now what is flattery?

Flattery is *insincere* praise given from interested motives, not the sincere utterance to a friend of what we deem good and lovely in him.

And so, for fear of flattering, these dreadfully sincere people go on side by side with those they love and admire, giving them all the time the impression of utter indifference. Parents are so afraid of exciting pride and vanity in their children by the expression of their love and approbation, that a child sometimes goes sad and discouraged by their side, and learns with surprise, in some chance way, that they are proud and fond of him. There are times when the open expression of a father's love would be worth more than church or sermon to a boy; and his father cannot utter it, will not show it.

The other thing that represses the utterances of love is the characteristic *shyness* of the Anglo Saxon blood. Oddly enough, a race born of two demonstrative, out-spoken nations—the German and the French—has an habitual reserve that is like neither. There is a powerlessness of utterance in our blood that we should fight against, and struggle outward towards expression. We can educate ourselves to it, if we know and feel the necessity; we can make it a Christian duty, not only to love but to be loving,—not only to be true friends, but to *show* ourselves friendly. We can make ourselves say the kind things that rise in our hearts and tremble back on our lips,—do the gentle and helpful deeds which we long to do and shrink back from; and, little by little, it will grow

easier,—the love spoken will bring back the answer of love,—the kind deed will bring back a kind deed in return,—till the hearts in the family-circle, instead of being so many frozen, islands, shall be full of warm airs and echoing bird-voices answering back and forth with a constant melody of love.

HENRY WARE.

From the life of Dr. Henry Ware, told by Dr. Putnam, of Roxbury:

"Dr. Ware, you know, had a large family of his own, and, during a large part of his life, he used to have boys in his house to educate. He was considered very wise and successful in the management of them. He used to say that he had no system about it, and never could arrive at any. Once when asked by a parent to draw up some set of rules for the government of children, he replied by an anecdote: 'Dr. Hitchcock,' he said, 'was settled in Sandwich; and when he made his first exchange with the Plymouth minister, he must needs pass through the Plymouth woods—a nine miles' wilderness, where travellers almost always got lost, and frequently came out at the point they started from. Dr. H., on entering this much dreaded labyrinth, met an old woman, and asked her to give him some directions for getting through the woods so as to fetch up at Plymouth rather than Sandwich. 'Certainly,' she said, 'I will tell you all about it with the greatest pleasure. You will just keep right on till you get some ways into the woods, and you will come to a place where several roads branch off. Then you must stop and consider, and take the one *that seems to you most likely* to bring you out right.' He did so and came out right. I have always followed the worthy and sensible old lady's advice in bringing up my children. I do not think anybody can do better—at any rate I cannot.' And yet he had some rules practically, whether he knew it or not. One was, never to reprove a child at the moment, or in presence of other persons, but to call him into the study afterward for a solitary talk. No child, I suppose, ever left his study, on such an occasion, without increased love and reverence for him; but it was a formidable affair, though he used not many words, and was always mild in his manner. 'I do wish,' said one of his elder boys to another of them, 'I do wish father would flog us and have done with it—but this talk, there is no standing that; it knocks a fellow up so entirely, and makes one feel so.'"

Dr. Johnson has defined genius to be "a mind of large general powers accidentally determined in some particular direction."

DEATH OF RICHARD COBDEN.

Richard Cobden died in London on the second day of this month, in the sixty-first year of his age; he had been in feeble health for a few years past, but his death was caused by a sudden attack of asthma. The history of this eminent Englishman is so familiar to most American readers, that it would almost be a work of supererogation to recite the particulars of his life here. He is generally called a reformer, and, to a certain extent, he is unquestionably entitled to that appellation. But his reforms were of a purely practical and commercial nature, and were calculated rather to better the immediate condition of the masses of his own nation than to elevate the character of humanity. He was not a profound philosopher, nor an inventor of new modes of life, nor an enthusiast to rouse men to action by passionate appeals and subtle arguments. But he was a good, patient, sincere, and unambitious worker, with sufficient courage to undertake any task which he felt himself able to accomplish. It is hardly proper to say of such men as Mr. Cobden, that they owed nothing to birth, for it is, in reality, to the circumstances of their birth that they owe their greatness. A man born into such conditions of life, for example, as Lord John Russell, has to overcome greater obstacles to success in the enervating influences of wealth and social relations, than ever beset the path of a son of a yeoman, like Cobden, who is braced up and strengthened by the wholesome poverty of his early years. Richard Cobden was the son of a small farmer in the county of Sussex, and early in life went to London, and, as we say in this country, went into a store to make his fortune in selling dry-goods. In process of time he became a travelling-agent, and then manufacturer of calicoes, or delains, and was on the high road to great wealth, when he became the leading spokesman of the manufacturers of Great Britain, in what was called the free-trade movement. At the time when Cobden began to instruct small audiences of cotton-spinners in the theories of free trade, by reading to them statistical arguments which he had carefully collected, two other young men were trying their power in the same great work, moved by a kindred ambition, but using different arguments. In connection with some other hopeful reformers, they formed an anti-corn-law league, and systematically divided among them the field of labor which lay before them. The trio were altogether unknown to fame, but they are well enough known now. The names of the two young men who became the coadjutors of Cobden were John Bright and George Thompson; and the understanding they had with one another was that, in their addresses, Cobden should do the heavy work with his tables and

statistics, Bright should appeal to the popular feelings of the people, and Thompson should operate on the religious sentiment. The object they aimed at seemed almost hopeless, but to patient and earnest men, who act in concert for the benefit of others, anything is possible. The three men soon worked their way into Parliament, they won over the great leader of their opponents to their side, and their work was done. Mr. Cobden's grateful countrymen rewarded him by a popular subscription for his benefit, amounting to a hundred thousand pounds sterling, the greater part of which he invested in the stock of the Illinois Central Railroad; for, like his two coadjutors, he had unbounded confidence in the prosperity of the United States, and an increasing admiration of republican institutions. Mr. Cobden had visited this country on business before he became a public reformer, and he was very well informed on American affairs.

He came here again some six years since, to examine into the affairs of the company in which he had so large an interest, and, we believe, left us with increased confidence in our future. During his visit he dined one day with the New York Press Club, and, finding himself surrounded by the leading journalists of the Empire City, he invited a discussion, which proved one of remarkable interest, by asking an explanation of the seeming anomaly in our affairs, that, while he noticed so vast a growth in our external prosperity since his first visit, a quarter of a century back, we had retrograded in public virtue and in the character of our public men. The discussion which followed became lively and earnest; he joined freely in it himself. Every one present took part in it, and we have no doubt that he gained a better knowledge of our affairs from what he heard on that occasion than he had ever possessed before.

Immediately after his return to England from this country, he made his famous treaty with the French Government, establishing a reciprocity of trade between England and France, in acknowledgment of which he was offered a baronetcy and a place in the Cabinet. But, true to his profession, and in accordance with his noble simplicity of character he refused the title which few Englishmen could have the fortitude to reject, and scorned to make one in a Cabinet of which Palmerston, whom he despised, was the chief.

Mr. Cobden was a man of very quiet demeanor, of simple tastes, and, in appearance, had very much the look of the average New Englander. It is said that he intended visiting this country again the coming summer, and it is sad to reflect that he could not witness that change in our affairs which was predicted when he sought for an explanation of the strange disagreement between national prosperity and our political degradation. Had the news of his death been received at any other time than just at the moment when we are deploring the untimely death of our good President, it would have occasioned much greater marks of sorrow than will be manifested now. —*N. Y. Independent.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 6, 1865.

THE QUALITY OF DISCERNMENT.—Perhaps there is not a more important element in the social relations of life, than that peculiar quality familiarly known as *tact.* The ability to form a just conception of the effect which the expression of *our* feelings and opinions is exercising upon those by whom we are surrounded, is an intuitional faculty. The want of this quality, may lead us to improperly press our opinions, regardless of what is due to others; and when this is the case, the good which might have resulted had a different course been pursued, is, by our injudiciousness, rendered ineffective.

There are numerous dislikes, jealousies, and misunderstandings that could never have existed, had the parties indulging them been endued with meekness and Christian charity, or even with a nice perception of the rights of others, and a proper estimate of the relative value of their own individual sentiments. By dwelling too exclusively on our own impressions, and neglecting to cultivate sympathy with the exercises of others, we may become so environed by our prejudices, as to be incapable of acknowledging the "light," except as revealed to us, and we may overlook the evidences that,

> "God has many aims to compass, many messengers to send,
> And his ministers are fitted, each to some distinctive end."

Of the many thousands of recently freed people of color collected in and about Washington, a large proportion are women with families of from one to five children. In the great changes which have befallen them during the last four years, many of the men have been removed to the far South to prevent their falling into the hands of the northern armies, while

their wives and children, finding themselves within the lines, have reached Washington utterly destitute of the necessities and comforts of life. We have frequently given details in our columns of the struggles of these, and have admired their self-sacrifice, cheerfulness and joy at receiving the boon of liberty even though accompanied by such bitter draughts of suffering and separation.

Great numbers of the colored men who have enrolled as soldiers, have lost their lives or still linger in hospitals, leaving their wives and children to struggle with manifold disadvantages; not the least of these is the almost invariable opposition to receiving them in the north accompanied by their children; hence their accumulation in vast crowds in Washington, where there is great danger of their falling victims to infectious diseases during the approaching summer, and communicating these to the people of the Capital.

The obstacle to removing them founded on their disposition to cling to Washington as a place of safety and re-union with their lost friends and relatives, has been to a great extent removed since the assassination of the President to whom they looked as their great friend and protector, and the most pressing necessity in connection with them now is to find for them homes and employment in the northern States.

The South has been so impoverished and desolated by the war that it will be a work of time to fit it for the influx of large numbers of these people; they need to be transferred to a land of frugal habits and of common schools; and it is, we believe, the interest, as it is undoubtedly the duty of the people of our flourishing farming districts, to open the way for them on their farms. All that is needed is to erect cheap and comfortable homes, one storied log houses with two rooms, and supply them with the simplest necessaries of house-keeping, and all experience shows that they will not only soon earn a support for themselves and children, but will repay the kindness and liberality bestowed upon them, by faithful service. The presence of their children so far from detracting from their usefulness proves a strong tie to bind them to their homes, and as these become old enough they also help to take care of the stock, till the fields and gather the crops. We are aware that the practice of employing women as field hands is not popular in this section, nor do we consider it desirable as a general rule, but do not the present emergencies seem to call for it? It is well known that in those parts of our State settled by the Germans, and in many parts of the Western country, the European practice is still prevalent, and we know of no objection to it, especially in the lighter kinds of labor required on truck farms, and under the mild and humane administration of Friends.

These suggestions are thrown out for the consideration of Friends in the country, after much inquiry into the actual necessities of this large class of our fellow-creatures now thrown somewhat upon the charities of the humane people of the North. One Friend of large experience has already indicated his desire for three families of the kind described, and he proposes to locate them in small houses on his truck farm, and will avail himself of their labor at fair wages, as their capacities and his needs may require. Will not others follow his example?

"The Vision" sent us, though no doubt instructive to the writer, is unsuitable for publication.

We again remind correspondents that the name of the writer must accompany all communications.

Died, at Millville, on the 12th of 3d month, 1865, David Eves, in the 60th year of his age; a member of Fishing Creek Half-Year's Meeting.

——, on the 10th of 4th month, 1865, William W. Doran, an approved minister of Mount Holly Mo. Meeting.

——, on the 27th of 4th month, 1865, after a short illness, Joseph, son of Charles and Mary C. Kaighn, in his 24th year; a member of the Monthly Meeting of Friends of Philadelphia.

——, on the 24th of 4th month, 1865, Deborah F., aged 12 years, eldest daughter of William J. and Anna W. Wharton, members of Spruce St. Monthly Meeting.

——, on the 30th of 3d month, 1865, at Trimbleville, Chester county, Humphreys Brooks, in his 64th year.

——, at her residence in New London township, Chester county, Pa., on the 23d of 4th month, 1865, Sarah Fell, in the 74th year of her age; a member of New Garden Monthly Meeting. The memory of her quiet virtues needs no pen to record them, they are already deeply written in the hearts of those who loved her. D.

DIED, on the 2d of 4th month, 1865, CHARLES W. PETTIT, aged 27 years; a member of Green Street Monthly Meeting.

——, on the 21st of 4th month, 1865, at Winchester, Ind., JOHN B. BIRDSALL, aged 47 years; a member of Goose Creek Mo. Meeting, Loudon county, Va. While on his way to visit his brothers in Indiana, he was suddenly prostrated by disease, which terminated his life after a short illness. His remains were interred in Friends' burial-ground, Camden, Jay county, Indiana.

The Executive Committee for promoting subscriptions to Swarthmore College, will meet on 6th day morning, 5th month 12th, at 11 o'clock, at Race Street Meeting House. The members from different parts of the Yearly Meeting are desired to report what progress has been made.

JOS. M. TRUMAN, JR., *Clerk.*

The Annual Conference on the subject of Education, and particularly in reference to the establishment of Swarthmore College, for the education of our children under the care of Friends, will be held on 3d day evening of Yearly Meeting week, 5th mo. 16th, at Race Street Meeting House. The general attendance of Friends is requested.

Friends' Association for the Aid and Elevation of the Freedmen, will meet on the evening of Fourth day, 5th month 17th, (Yearly Meeting week,) at Race Street Meeting House. The attendance of Friends and others interested is invited.

WILLIAM M. LEVICK,
EDITH W. ATLEE, } *Clerks.*

WANTED, a Female Teacher at Friends' Meeting-house, Pinegrove, Caroline county, Md. Will pay $65 per quarter. Apply to WILLIS CORKRAN, New Hope, Caroline county, Md.

THE disbursements of frequent talking, without the incomes of a prayerful silence, generally result, and very rapidly too, in the evaporation and loss of the inward life.—*Upham.*

Extracts from the remarks of BISHOP SIMPSON *at the Eleventh Annual Meeting of the Merchants' Fund.*

Count the population of the world at 1,200,000,000 souls. Bring them all to the United States, and we can give, on an average, ten acres of land to every family on the globe. And then the population would not be as dense as it now is in Belgium, and only about twice as dense as it is in Massachusetts.

Its products embrace an almost unlimited variety. The broad prairie bears on its bosom every variety of grain, and by tillage might feed the world. The South gives us the early and luscious fruits, while those of hardier variety adorn the orchards of the North. Our rivers and bays abound in fish and our forests in game. Flocks of sheep of finest wool graze on our hills and valleys. Thousands of cattle are on our mountains; cotton, to clothe the world, grows in our Southern fields, while furs fo wintry storms are in our North. Minerals of both value and quantity abound in many localities Gold is scattered in California and over our moun tains. Silver shines in a thousand ledges o quartz rock. Quicksilver in its ore of cinnaba adorns the coast mountains of the Pacific. Lea is found in numerous veins. Copper of inexhaus tible abundance is studded upon the borders o our lakes, while the mountains are ribbed a with bars of iron. To these we may add im mense deposits of salt, of saltpetre, of sulphur and of chalk. Who can compute the area o our coal beds? And, as if reserved for thei time of need, the vision of Job has been re alized, and "the rocks have poured out rivers o oil."

Nor have we merely these elemental source of wealth. The facilities of internal transport ation are among us as in no former period o the world. Steamers float upon every river and penetrate far towards the mountains' base Railroads bear burdens which caravans of camel could not carry, and with tireless speed the lo comotive leads its immense train.

The streams as they dance down the moun tain side, or leap over the foaming cataract, pro claim their readiness to work for man. Thou sands of spindles are humming sweet music in their restless whirl. But who can compute the power of those sheets of water which dash over the falls of the Mississippi, the Ohio, and Ni agara. Chain these waterfalls—then add the power of sterm, and we might manufacture for the congregated world.

Look at our facilities for foreign commerce. More than three thousand miles of coast bear ing on the Atlantic, the Gulf and the Pacific give an outlet to all the nations of the earth Compared with this, what is the little average o many nations which once gained great wealth We have forests of oak and pine for ships, and hemp for their cordage and their sails. Egypt grew rich by the grain on her alluvial lands yet all her surface is not one-fourth of Illinois But her pyramids and catacombs and her sphinx attests her regal grandeur, obelisks and hiero glyphics her taste and learning. Phœnicia grew rich. Her gold was as the dirt upon her streets. Yet Phœnicia would scarcely be missed out of the area of Pennsylvania. Athens boasted of her wealth by commerce, yet her vessels were frail, visited few lands, and coasted near the shore. We roam over boundless oceans, and the whole world is open before us Look once more at the revolution awaiting us in trade. New York and Philadelphia feed Europe. San Francisco feeds China and India. When our iron bars shall have spanned the Rocky Mountains, and four days shall mark the time of passage across our continent—when swift steamers shall ply between California and

China and Japan, how changed will be the route of commerce! Silks and tea and spices will be scattered over our interior by a Western route; and for speedy transit and for costly trade, Europe must cross our borders and receive trade through our hands. When this work shall be accomplished, and the canal of Suez shall unite the Red Sea and the Mediterranean, England will lose the supremacy of the seas, and the American merchant will be the leading merchant of the world.

Another element of success is in the enterprise of the people. Children of the sea kings, we have played with the ocean from our birth. Expelled from England, we tread its floods. This war has taught us new lessons. The little steamer has proved its power to withstand the ocean storm, and our sailors have showed their prowess by venturing as sailors never ventured before.

The masses of the people are educated. Other lands rely on uneducated labor, ours is educated. Schools and colleges adorn our land. Our sons and daughters, furnished with every advantage which mental discipline can afford, are prepared to explore new fields and to rise to high positions. And now, in our great struggle for national life, four millions of slaves are to be declared forever free. They are to be elevated from mere brute force to be intelligent and powerful actors. How much shall thus be added to our national strength can be as yet but partially estimated.

The chief incidents of this poetical tale by Thomas Pringle, were related to him by an African boy, whom he first met with near the borders of the Great Karroo, or Arid Desert. The expression of the orphan stranger, when asked about his kindred, was, literally, "I am all alone in the word." The story exhibits a vivid picture of the system of outrage and oppression, which the Dutch settlers too often practiced towards the native inhabitants of the country.

The author emigrated with his father, and several others, to the Cape of Good Hope in the year 1820, and there established a little township or settlement named Glen Lyndon. The poet afterwards removed to Cape Town, the capital, but being wearied with his Caffre land exile he soon after returned to England and subsisted by his pen. His services were also engaged by the African Society, as secretary to that body, a situation which he continued to hold until within a few months of his death. S. B. F.

Greenwich, Conn., 4th, mo. 20th, 1865.

THE BECHUANA BOY.

1. I sat at noontide in my tent.
And looked across the desert dun,
That, 'neath the cloudless firmament,
Lay gleaming in the sun,—
When from the bosom of the waste,
A swarthy stripling came in haste,
With foot unshod and naked limb,
And a tame spring-bok following him.

2. He came with open aspect bland,
And modestly before me stood,
Caressing, with a kindly hand,
That fawn of gentle brood;
Then, meekly gazing in my face,
Said, in the language of his race,
With smiling look, yet pensive tone—
"Stranger, I'm in the world alone!"

3. "Poor boy," I said, "thy kindred's home,
Beyond far Stormberg's ridges blue,
Why hast thou left so young to roam
This desolate Karroo?"
The smile forsook him while I spoke;
And, when again he silence broke,
It was with many a stifled sigh,
He told his strange, sad history.—

4. "I have no kindred?" said the boy;
"The Bergenaars—by night they came,
And raised their murder shout of joy,
While o'er our huts the flame
Rushed like a torrent; and their yell
Pealed louder as our warriors fell
In helpless heaps beneath their shot—
One living man they left us not!

5. "The slaughter o'er, they gave the slain
To feast the foul-beaked birds of prey:
And with our herds across the plain
They hurried us away—
The widowed mothers and their brood:
Oft, in despair, for drink or food
We vainly cried—they heeded not,
But with sharp lash the captives smote.

6. "Three days we tracked that dreary wild.
Where thirst and anguish pressed us sore;
And many a mother and her child
Lay down to rise no more:
Behind us, on the desert brown,
We saw the vultures swooping down;
And heard, as the grim night was falling,
The gorged wolf to his comrade calling.

7. "At length was heard a river sounding,
Midst that dry and dismal land,
And, like a troop of wild dear bounding,
We hurried to its strand—
Among the maddened cattle rushing,
The crowd behind still forward pushing.
Till in the flood our limbs were drenched,
And the fierce rage of thirst was quenched.

8. "Hoarse-roaring, dark, the broad Gareep
In turbid streams was sweeping fast,
Huge sea-cows in its eddies deep
Loud snorting as we passed;
But that relentless robber clan
Bright through those waters wild and wan
Drove on like sheep our captive host
Nor stayed to rescue wretches lost.

9. "All shivering from the foaming flood,
We stood upon the strangers' ground,
When, with proud looks and gestures rude,
The white men gathered round:
And there, like cattle from the fold,
By Christians we were bought and sold,
Midst laughter loud and looks of scorn,
And roughly from each other torn.

10. "My mother's scream so long and shrill,
My little sister's wailing cry,
(In dreams I often hear them still!)
Rose wildly to the sky.
A tiger's heart came to me then,
And madly 'mong those ruthless men!
I sprang!—Alas! dashed on the sand,
Bleeding, they bound me foot and hand.

11. "Away—away on bounding steeds
The white man stealers fleetly go,

Through long low valleys fringed with reeds,
O'er mountains capped with snow,—
Each with his captive, far and fast;
Until yon rock-bound ridge was past,
And distant stripes of cultured soil
Bespoke the land of tears and toil.

12. "And tears and toil have been my lot
Since I the white man's thrall became,
And sorer griefs I wish forgot—
Harsh blows and burning shame.
Oh, English chief! thou ne'er canst know
The injured bondman's bitter woe,
When round his heart, like scorpions, cling
Black thoughts that madden while they sting!

13. "Yet this hard fate I might have borne,
And taught, in time, my soul to bend,
Had my sad yearning breast forlorn,
But found a single friend:
My race extinct or far removed,
The Boor's rough brood I could have loved—
But each to whom my bosom turned,
Even like a hound the black boy spurned!

14. "While friendless thus, my master's flocks
I tended on the upland waste,
It chanced this fawn leaped from the rocks,
By wolfish wild dogs chased;
I rescued it, though wounded sore,
All dabbled with its mother's gore,
And nursed it in a cavern wild
Until it loved me like a child.

15. "Gently I nursed it—for I thought
(Its hapless fate so like to mine)
By good Utika it was brought
To bid me not repine—
Since in this world of wrong and ill
One creature lived to love me still,
Although its dark and dazzling eye
Beamed not with human sympathy.

16. "Thus lived I, a lone orphan lad,
My task the proud Boor's flocks to tend;
And this pet fawn was all I had
To love, or call my friend:
When, suddenly, with haughty look
And taunting words, that tyrant took
My playmate for his pampered boy,
Who envied me my only joy,

17. "High swelled my heart!—But, when the star
Of midnight gleamed, I softly led
My bounding favorite forth, and far
Into the desert fled.
And there, from human kind exiled,
Four moons on roots and berries wild
I've fared—and braved the beasts of prey,
To 'scape from spoilers worse than they.

18. "But yestermorn a bushman brought
The tidings that thy tents were here,
And now rejoicingly I've sought
Thy presence—void of fear;
Because they say, Oh English Chief!
Thou scornest not the captive's grief;
Then let me serve thee as thine own,
For I am in the world alone!"

19. Such was Marosse's touching tale,
Our breasts they were not made of stone—
His words, his winning looks prevail—
We took him for "our own;"
And one, with woman's gentle art,
Unlock'd the fountains of his heart,
And love gushed forth, till he became
Her child in every thing but name.

From the London Times.

A VISIT TO THE CRIMINAL LUNATIC ASYLU

We are all of us familiar with the verdi "acquitted on the ground of insanity," and t invariable sentence which follows on them, " be imprisoned during Her Majesty's pleasur These two meagre scraps of information, if su they may be called, are generally all the pub learn concerning the career of criminal lunati What becomes of them afterwards—where th are imprisoned, how they live and die, whet they become partially cured, or still more c firmed in their derangement and add to their fi crime by fresh attempts upon the lives of th keepers—none but their own friends, if ev they, ever know afterwards. The crimi lunatic—and by this term we mean to re only to those of homicidal tendencies, perso never dangerous to themselves, but always to others—is, when once acquitted of murd on the ground of insanity, as dead to the wor as if the earth had already closed over him. F every other class of criminal there is so chance of ultimate reprieve; for these dange ous madmen none whatever. Two or thr years ago there used to be wards for the miserable homicides, men and women, in m of the county asylums, while very many, i cluding Edward Oxford, who so nearly kill the Queen, Macnaughten, who murdered S Robert Peel's secretary in Whitehall place, a the celebrated Captain Johnston, who und such terrible circumstances killed all the cr of his ship, the Tory, were kept at Bethlehe by a special arrangement with the Home-offic This system, however, was full of inconv niences, and these inconveniences becomi aggravated as every year added to the numbe of such prisoners, at last grew to such a heig that the Government determined to build o large asylum capable of holding all the lunat murderers, men and women, of Great Britai

This building is the great Broadmoor As lum. It is distant about two miles from th Wellington College Station of the South-Eas ern Railway, and, surrounded by pine wood commands a magnificent prospect. The buil ing, or rather series of distinct blocks of buil ings which compose it, are lofty and han some, and if, as Sydney Smith said, the build of a red brick house is a public benefacto then, indeed, the founders of Broadmoor d serve no ordinary meed of gratitude, for warmer and more comfortable looking stru ture was never erected in a more wild thoug beautiful situation. Every part of the buil ings, and the long, steep, terraced slopes whic lead down the hill in front, and are to be her after used as gardens, are surrounded with hig walls, for the place, as might be expecte from the character of its inmates, is n only an asylum, but, as it should be, a stron

ouse of detention also. Beyond these walls, hether sane or insane, the murderers once ommitted to Broadmoor never pass in life or eath. In all that relates to diet, lodging, nd every other comfort, they are treated with most an excess of care. They can see their iends, can write to whom they please, can ke what exercise they like in the spacious ring grounds, can, in short, do anything but ass the boundaries which shut them in for er from the world beyond. Within these ey live and die, and within these are they ried in the little cemetery attached to the ylum. It may at first seem hard that those ho are restored to comparative sanity should ill be condemned to the darkest and most rrible of all dooms—that of perpetual incarration in a madhouse with the very worst ass of maniacs, those whose homicidal frenes no discipline can effectually check, nor edical attendance entirely mitigate. Yet in ality this rule is a necessary, even if a harsh e. There are several now in Broadmoor who ars ago were only saved by accident from mpleting murder, and who afterwards passed o or three years in lunatic asylums. There course of time the quiet, healthy life, free- m from mental anxiety, and careful medical eatment, at last succeeded in restoring them apparent sanity, and they were set at liberty. ut the mind which seemed sane in the quiet od order of a well regulated asylum, and amid e more marked mental derangements with hich it was surrounded, soon lost its feeble lance when returned again to struggle with l the nervous excitements of the world. Some ch who have been once liberated are now at roadmoor—committed to its never-ending nfinement, not for having attempted. but this me for having completed, sometimes one, metimes more murders under circumstances peculiar cunning and premeditation. Some these are still as bad as ever; some the quiet the asylum and the kindly care of Dr. Meyer ve restored again to almost sanity for the cond time. But the result will be the same either case. Neither will ever more be usted at liberty. A committal to Broadmoor r murderous madness is as final as regards e chances of return to the world as death elf.

It is time, however, to speak of the interior Broadmoor and its inmates,—of those whom naturally defective mental organization has rought to its eternal seclusion, of those in hom morbid jealousy, morbid love of notoiety, or morbid vanity—for all these causes e sufficient to overturn the weak balance of l-regulated minds,—has at last brought to opeless insanity and detention. Broadmoor ow contains nearly 500 inmates, about 400 en and 50 or 60 women. With a few rare exceptions, nearly all are homicides, and we are probably much within the mark when we say that the victims of their united crimes would amount to nearly 1,000. Here one may occasionally see a female croquet party on the lawn, the players in which have been guilty in the aggregate of some 30 murders; or, on the men's side, playing at bagatelle, a little group, with each of whose crimes all England at one time rung. Entering one of the large blocks devoted to the men, the visitor passes at once to the sitting, dining, and recreation rooms, which are all on the ground floor, the dormitories and infirmaries being above. In the sitting room, which is nearly always full, the first thing which strikes him on entrance is, as a rule, the criminal type of all the faces. Any who have been in the habit of visiting our great convict prisons know what we mean by this expression. The low mental organization which one always finds associated with crime in the common run of criminals, the small head, narrow and receding forehead, and restless, furtive eyes, are at Broadmoor intensified, and in most cases accompanied with a weakly, undersized physical development Small ill-formed heads, narrow stooping shoulders, weak limbs, and shuffling hesitating gait, are the rule among them. These are the occupants of a "block" of a hundred, and are what they always call themselves, "Her Majesty's pleasure people," that is, people acquitted of murder on the ground of insanity, and sentenced to imprisonment during Her Majesty's pleasure. Some are reading, some are writing, some playing draughts, a few shambling to and fro in moody silence like caged animals, while some sit staring with blank intensity upon the opposite wall, from which they never move their eyes. * * *

All in this first ward, and in fact in all the wards, as far as it can be enforced, observe the same rules of early rising, at o'clock in summer and 7 o'clock in winter. Their diet is nourishing and abundant. The men who smoke are, under the doctor's orders, allowed tobacco in moderation. They are encouraged to amuse themselves with reading and bagatelle, and, in fact, everything is done to keep them quiet, which is about all that can be effected here. With a class so dangerously afflicted, of course anything like regular work as a labor is out of the question. All, it is true, would very gladly work. It is, however, only a very small proportion that can be trusted with such implements as spades, knives, scissors, or even needles and thread. In the quiet wards the patients have blunted knives and forks, just enough to keep up appearances and enable them to cut and eat their vegetables. In the "strong block" the food is cut up, and the inmates have only a smooth horn knife and spoon with which to feed themselves. Yet

in some few cases the labors of the lunatics can be utilized. Under the eye of vigilant attendants, a few are trusted to work in the garden. There is a cobbler's shop, in which every one at work, save the superintendent, has killed one or more people. You can pass through a row of tailors, where all are quiet and busy, but where all have a history of crime—where the earnest-looking man in the midst, whose very spirit seems absorbed in the movements of his sewing machine, is among the worst, and, if mad crime is to be taken as a proof of danger, the most dangerous of all. Outside are a small group of gardeners laboring with the minute labor of love upon the patch of ground committed to their care; and again you come upon a few painters, with Edward Oxford, now a fat, elderly man, at their head, all busy, and Oxford himself carefully graining a door in beautiful style. Oxford has now perfectly recovered his sanity, and is the most orderly, most useful, and most trusted of all the inmates of Broadmoor. A small pecuniary reward is given to those who labor well as an inducement to others to do likewise, and this money they are allowed to spend in any harmless way they please. Out of his small earnings Oxford has between 50*l.* and 60*l.* carefully saved.

In the women's ward the same hours and rules are observed as in the men's, with only the difference which their additional fretfulness, vanity, and occasional acts of wanton, though not dangerous, mischief necessarily entails upon their management. In the dark padded cell is a young girl, rather a dangerous lunatic, but who when her fits of violence and screaming come upon her, as they often do, at once runs off to this dark quiet haven, where an hour or two of self-sought confinement never fails to restore her to serenity and cheerfulness. The want of a refractory ward for the more violent of the women patients is sadly felt in this division, and the visitor's ear is often pained and startled by the prolonged hysterical outcries of those suffering under a sudden attack of frenzy. Every possible care, however, is taken of them. Nearly all are quietly engaged in sewing or reading, while many, young and old, are walking rapidly to and fro in the airing ground beneath the window. It is very rarely that any of the women wish to be let out or make any complaint of their detention. Their intellects seem to acquiesce at once with a humble feebleness that is inexpressibly touching, in the necessity for their future restraint, and their mania seldom rises beyond little vagaries in the matter of dress or jealous anger among each other. It is easy to utilize their labor in the kitchens, laundry, and sewing-rooms, where, under the care of the wardresses, many of them work hard and well, while their weekly recreation—the singing class on Friday—is looked fo ward to with eagerness by almost all but tho few than whom no kindness can entirely co ciliate to quietness with the others.

From "The Friend."

FARMERS' SONS.

What inducements do most parents hold ou to their sons to persuade them to adhere to th business of their fathers? Have they ar chances to work for themselves—are they a lowed an acre or two to cultivate as they pleas and from which they may receive the profits Are they encouraged to read horticultural an agricultural papers, and to comment thereo instructed by their parents in the elements the science necessary to the perfect understan ing of each article they read, and trained i habits of industrious, methodical and though ful reading, as in every other duty? Are the encouraged to spend a part of their money i books—to form a library—to love them an their companionship above that of all the silly trifling, ignorant boys, with which every on who inclines may everywhere surround him self, by becoming like them? Are countr boys encouraged and taught to observe th phenomena of nature, so interesting to a righ ly trained mind? Are they taught to loo upon the whole world as a museum filled wit wonders, the interest of which is inexhaust ble, and wherein a perpetual round of deligh may be found; or do they regard every thin around them with about as much intelligen concern as does the horse or the ox? This ex ercise of mind upon the phenomena of nature— research into her productions—the study of he wonders—is one of the processes by which ma has raised himself above the brute. It is thi exercise of mind, in connection with tha growth which springs from obedience to th teachings of the Creator, by which man has be come civilized to the extent we find him. Ar the sons of farmers encouraged in this pleasin duty—for it is a duty every one owes to him self to inform himself of the ways of the Crea tor, whether in the physical or moral world and no man can refuse to do so without suffer ing the penalties of ignorance and mental pov erty? How many farmers instruct their son in the reasons for every process carried on upo the farm? How many ever taught their son how and why a seed grows? How many ever attempted to instruct them in a knowledge o plants: their classification, properties and uses How many ever encouraged them to study th soils and rocks, and minerals around them, o make collections of objects of natural histor or of farm products for their own improve ment? How many, in short, care anything about training the minds of their sons in the way that would attach them to their business

by rendering it interesting to the young mind? Since few or none do so, need we wonder at the dislike the young feel for the mill-horse round of labor which brings to them no pleasure and no profit.

For Friends' Intelligencer.

FOURTH MONTH.

REVIEW OF THE WEATHER, &c.

	1864.	1865.
Rain during some portion of the 24 hours,	12 days.	12 days.
Rain all or nearly all day,	2 "	2 "
Snow, including slight falls,	2 "	1 "
Cloudy, without storms,	9 "	6 "
Clear, as ordinarily accepted	5 "	9 "
	30 "	30 "

TEMPERATURE, RAIN, DEATHS, &c.	1864.	1865.
Mean temperature of 2d month at Penna. Hospital,	50.50 deg.	56.50 deg.
Highest do. during month,	75.50 "	78.00 "
Lowest do. do. do.	34.50 "	40.00 "
Rain during the month,	3.79 in.	2.83 in.
Deaths during the month, counting 5 current weeks for 1864 and 1865	1765	1784

Average of the mean temperatures of this month for the past *seventy-six* years,	51·15 deg.
Highest mean of do. during that entire period, 1826, 1828, 1835, and 1844	56.00 "
Lowest do. do. 1794, 1798	44.00 "

The above exhibit shows a much warmer month all through (although by no means a pleasant one,) than the corresponding one of last year, with about one inch less of rain; while the very slight difference in the number of deaths is worthy of notice.

J. M. E.

Philada., 5*th mo.* 1, 1865.

TALKING OF SELF.

It is a nice and curious inquiry how far it is desirable, or even tolerable, for people to talk of themselves. There is no broader distinction between man and man than the manner and the degree in which this is done. There are people who never talk of themselves. There are others who never talk of anything but themselves; that is, who can pursue no object unless the vista can be made to terminate in self. Whenever it comes to this, the question admits of but one answer; indeed, society has put the too frequent use of the word "I" under an interdict. No person who mixes much with mankind dares to turn the conversation habitually upon himself, except under some feint or disguise. Nevertheless, we all of us know persons who talk only of themselves, and families who never get farther from themselves than one another. These are probably the dullest people and dullest families of our acquaintance; for, when we come to think of it, all prominent dullness has a touch of egotism at bottom, and this is the point that tells. It is the part we have to play in their company that oppresses us both at the time and in recollection. Not only is their intelligence chained to themselves, but ours, also.

All interchange and variety of thought are impossible, not only because they are a heavy, unimaginative sort of people, whose flights are circumscribed to their own prospects, but because their one subject is precisely that on which we can neither speak our own mind nor satisfy expectation. We could discuss the man merrily enough behind his back; but to be forced to follow his lead, too polite to be candid, but full of inward revolt, is a false position, and the inevitable subservience leaves a flavor of annoyance and failure which intercourse with mere dryness and insipidity cannot be charged with.

We all know men and women tethered, by a string whose length we instinctively measure, to themselves. Every subject under the sun reminds such people of themselves. Nothing is too remote for this alliance; they cannot hear of the stars without wanting their own horoscopes. Their sole notion of conversation is to display themselves. They are ready to unveil their whole idiosyncrasy to whoever will look and listen. Their loves, and hates, and prospects, are at anybody's service. Their experiences, successes, every fine thing ever said to them or of them, are common property. The whole world is their confessor in the matter of their faults, temptations, whims, grievances, doubts and weakness. They expect to interest strangers by an avowal of their taste in meats, and drinks, and clothes. They confide their diseases and their remedies, their personal habits, their affairs, to any chance comer, never for a moment visited by the misgiving pressed upon him by the preacher—"Is it possible that it should never come into people's thoughts to suspect whether or not it be to their advantage to show so very much of themselves?" Society, or rather their own little world, is simply a tablet on which to subscribe self. When forced by some strong counter-will out of this indulgence, they are visibly at sea, vacant, disturbed; they have nothing to say. We feel for them as painfully out of their element, and are prone, in weak good-nature, to help them into port again. Now, a good deal of this is mere ill-manners. People who talk in this way are either underbred or incapable of nurture, or they suffer the want of certain wholesome restraints that keep the rest of the world in order.

RECEIPT FOR BEEF ESSENCE.

This valuable article has become so extensively prescribed by physicians, particularly in cases of low or typhoid fevers, that it may not be unacceptable to many of our readers to know the best mode of preparing it. Take about two pounds of beef, removing all the fat, and cut it in pieces about an inch square, put it in a jar or bottle, and cork it tightly. The best kind of a vessel is a glass jar, such as is used for canning fruit, with a lid that screws or fastens close, as the beef is more easily removed if the mouth of the jar is large, but a common bottle will answer the purpose. Place the jar in an iron pot filled with cold water, tie a string around the neck of the jar, leaving the string long enough to slip through the iron loop at the handle of the pot, and tying it so that the jar may stand firmly in the water. Put straw or a cloth at the bottom of the pot, or anything that will prevent the jar resting on the bottom and becoming dry, thus risking its breaking. Let it boil for two or three hours—longer if convenient; shake the bottle well before pouring out the essence; let it get cold, so that the fat may be entirely removed; then season it. It is more savory when warmed just before giving it to the patient.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $9 75*a* 10. In Rye Flour and Corn Meal no transactions are reported.

Grain.—The Wheat market is feverish, and there being no demand either for milling or exportation, prices are entirely nominal.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada, 3d mo. 11, 1865.

BOOKS FOR SALE:—

Journal of John Comly, (600 pages) price	$2.00
Friends' Miscellany, (originally 12 vols.,) the 4th volume out of print	8.00
Journal of John Woolman,	1.00
Conversations, Discussions, and Anecdotes, by Thomas Story	1 00
The Works of Isaac Pennington, 4 vols., making 2100 pp,	5.00
Journal of Hugh Judge	70
History of Delaware County, Penna., containing interesting accounts of early Friends, and the settlement of Friends' Meetings; with engravings: 580 pages	3.00
Familiar Letters of Ann Willson	75
Central School Reader	75
Sister Ruth's Stories, or Evenings with John Woolman	75
Comly's Reader, (for schools or private families.)	50
Memoir of Priscilla Cadwallader	50
Memoirs of Ann Byrd, Rufus Hall, and Isaac Martin, each	25

And various books belonging to "The Book Association of Friends, of Philadelphia."

EMMOR COMLY,
4th mo. 8, 1865 w.y.grts. No. 131 North 7th St., Phila.

WANTED, a situation as Governess, by a Teacher who has had a number of years experience in boarding, private and family schools. Satisfactory references and testimonials furnished. Comforts of a home desired. Address, "Teacher," at this Office.
3t. 56.520. wanp.

BELLEVUE FEMALE INSTITUTE. A Boarding School for Girls.

The Spring and Summer Term of this healthfully and beautifully located Institution, will open, 5th month 22d, 1865, and continue in session twelve weeks. For terms of admission and other particulars, see circular, which may be had on application to the Principals, Attleboro P. O., Bucks County, Pennsylvania.

ISRAEL J. GRAHAME. } *Principals.*
4. 1. 13t. 624. JANE P. GRAHAME. }

LAND AGENCY.—Jonathan Tylor offers himself, in connection with his other business, as a Land Agent for the Society of Friends and others, who may want to purchase lands within the limits of the Southern quarter. He is well acquainted with most of the Friends belonging to this quarter, and much of the lands near its particular meetings. Northern Friends and others who may wish to purchase lands amongst us are particularly invited to this advertisement, and if they wish to come and see said lands by the way of Philadelphia, should take the morning train from Broad and Prime streets to Harrington, Delaware, then the stage, which runs daily to Denton, where they may enquire for J. Tylor, who will give every facility in his power to enable them to go about and see the lands for sale, and make selections that they may wish to purchase. Address J. TYLOR, Denton, Md.

References.—J. C. Turnpenny, corner 10th and Spruce, Phila.
Dillwyn Parrish, 1017 Cherry street, Philadelphia.
J. Jamison, 66 and 68 N. Water street, Phila.
J. Pearson, 119 Light st. Wharf, Baltimore.
3. 11, 12t, 5. 27, p. w v. n z.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-Shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.

Workmen sent to any part of the country, at city rates.

SAMUEL F. BALDERSTON & SON,
No. 902 Spring Garden Street, Philada.
3. 11. 12t. 5. 6. x n z d.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.
3. 25. 49t. 3. 7. 66. w s x f.

REMOVAL.—Benjamin Stratton would inform his friends and the public generally, that he has removed his Ladies' Shoe store from 910 Arch Street, to 237 South Eighth Street, where he hopes by strict attention to business, to receive the patronage that he has heretofore been favored with.
56. 4t. 527, mfn.

MUTUAL FIRE INSURANCE COMPANY, of Philadelphia. Office No. 5, S. Fifth Street. Charter Perpetual. Mutual system exclusively. 1st mo., 1865, Assets $70,881 88.

Directors,—Caleb Clothier, William P. Reeder, Seneca E. Malone, Joseph Chapman, Thomas Mather, Joseph W. Moore, T. E. Chapman, Edward M. Needles, Simeon Matlack, Wilson M. Jenkins, Aaron W. Gaskill, Lukens Webster.

Caleb Clothier, *President.* Seneca E. Malone, *Vice President.*
Thomas Mather, *Treasurer.* T. Elwood Chapman, *Secretary.*
6t. 4.1.422 fmn.

TRUMAN & SHAW, Hardware Dealers, No. 835 Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application.
3. 25, 50t. omv.nz Pa, Fre.

MARRIAGE CERTIFICATES, by Friends' Ceremony; (will answer where one party is not a member,) and filled up in a beautiful manner, specimens of which may be seen. Also Wedding Cards and Invitations, either engraved, printed, or written, in superior styles, with box for the Certificate, and envelopes of the finest quality, for the Cards, all of them sent by mail, if requisite. T. E. Chapman, No. 5 South Fifth Street.
12t. 325.610. v s n.

THE Undersigned informs his Friends, that he has taken the STORE, No. 107 North 4th Street, above Arch, where he will keep a good assortment of CLOTHS, CASSIMERES & VESTINGS, which he will make to order, and in good style, at reasonable prices; particular attention given to Friends' clothing.
2d mo. 18, 1865. 13t. 513. f. i. v. p. Wm. Hawkins.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p. wx.nz.

PRINTED BY MERRIHEW & SON,
Book, Pamphlet and general Job Printers, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, FIFTH MONTH 13, 1865. No. 10.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
EMMOR COMLY, AGENT,
At Publication Office, No. 131 North Seventh Street,
SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.
Agents for Clubs will be expected to pay for the entire Club.
The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.
AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 130.)

It was the opinion of George Fox, that something might be done to counteract this infirmity of human nature, or to make a man keep up to the precepts which he believed to have been divinely inspired, or, in other words, that a system of Discipline might be devised, for regulating, exciting, and preserving the conduct of a Christian.

This system he at length completed, and, as he believed, with the divine aid, and introduced it into the society with the approbation of those who belonged to it.

The great principle, upon which he founded it, was, that every Christian was bound to watch over another for his good. This principle included two ideas. First, that vigilance over the moral conduct of individuals was a Christian duty. Secondly, that any interference with persons, who might err, was solely for their good. Their reformation was to be the only object in view. Hence religious advice was necessary. Hence it was to be administered with tenderness and patience. Hence nothing was to be left undone, while there was a hope that any thing could be done, for their spiritual welfare.

From this view of the subject he enjoined it to all the members of his newly formed society, to be watchful over the conduct of one another, and not to hesitate to step in for the recovery of those, whom they might discover to be overtaken with a fault.

He enjoined it to them again, that they should follow the order recommended by Jesus Christ upon such occasions. Matt. 18: 15, 16, 17. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but, if he neglect to hear the church, let him be unto thee as a Heathen-man or a Publican."

For the carrying of this system into execution in the order thus recommended, he appointed Courts, or meetings for discipline, as the Quakers call them, with the approbation of the society, where the case of the disorderly should be considered, if it should be brought to the cognizance of the church; and where a record should be kept of the proceedings of the society respecting it. In these courts or meetings the poor were to have an equal voice with the rich. There was to be no distinction but in favor of religious worth. And here it is to be remarked, that he was so desirous, that the most righteous judgment should be pronounced upon any offender, that he abandoned the usual mode of decision, in general so highly valued, by a majority of voices, and

recommended the decision to be made according to the apparent will of the virtuous, who might be present.—And as expulsion from membership with the church, was to be considered as the heaviest punishment, which the Quakers, as a religious body, could inflict, he gave the offender an opportunity of appealing to meetings, different from those in which the sentence has been pronounced against him, and where the decisive voices were again to be collected from the preponderant weight of religious character.

He introduced also into his system of discipline privileges in favor of women, which marked his sense of justice, and the strength and liberality of his mind. The men he considered undoubtedly as the heads of the church, and from whom all laws concerning it ought to issue. But he did not deny women on that account any power, which he thought it would be proper for them to hold. He believed them to be capable of great usefulness, and therefore admitted them to the honor of being in his own society of nearly equal importance with the men. In the general duty, imposed upon members, of watching over one another, he laid it upon the women to be particularly careful in observing the morals of those of their own sex. He gave them also meetings for discipline of their own, with the power of recording their own transactions, so that women were to act among courts or meetings of women, as men among those of men. There was also to be no office in the society belonging to the men, but he advised there should be a corresponding one belonging to the women. By this new and impartial step he raised the women of his own community beyond the level of women in others, and laid the foundation of that improved strength of intellect, dignity of mind, capability of business, and habit of humane offices, which are so conspicuous among Female-Quakers at the present day.

With respect to the numerous offices, belonging to discipline, he laid it down as a principle, that the persons who were to fill them were to have no other emolument or reward than that which a faithful discharge of them would bring to their own consciences.

These are the general outlines of the system of discipline, as introduced by George Fox. This system was carried into execution, as he himself had formed it, in his own time. Additions, however, have been made to it since, as it seemed proper by the society at large. In the time of George Fox, it was laid upon every member, as we have seen, to watch over his neighbor for his spiritual welfare. But in 1698, the society conceiving, that what was the business of every one might eventually become the business of no one, appointed officers, whose particular duty it should be to be overseers of the morals of individuals; thus hoping, that by the general vigilance enjoined by George Fox, which was still to continue, and by the particular vigilance then appointed, sufficient care would be taken of the morals of the whole body. In the time, again, of George Fox, women had only their monthly and quarterly meetings for discipline, but it has since been determined that they should have their Yearly Meetings equally with the men. In the time again, of George Fox, none but the grave members were admitted into the meetings for discipline, but it has been since agreed, that young persons should have the privilege of attending them, and this I believe upon the notion, that while these meetings would qualify them for transacting the business of the society, they might operate as schools for virtue.

This system of discipline, as thus introduced by George Fox, and as thus enlarged by the society afterwards, has not escaped, notwithstanding the loveliness of its theory, the censure of the world.

It has been considered, in the first place, as a system of espionage, by which one member is made a spy upon, or becomes an informer against another. But against this charge it would be observed by the Quakers, that vigilance over morals is unquestionably a Christian duty. It would be observed again that the vigilance which is exercised in this case, is not with the intention of mischief, as in the case of spies and informers, but with the intention of good. It is not to obtain money, but to preserve reputation and virtue. It is not to persecute but to reclaim. It is not to make a man odious, but to make him more respectable. It is never an interference with innocence. The watchfulness begins to be offensive only where delinquency is begun.

The discipline, again, has been considered as too great an infringement of the liberty of those who are brought under it. Against this the Quakers would contend, that all persons who live in civil society must give up a portion of their freedom, that more happiness and security may be enjoyed. So, when men enter into Christian Societies, they must part with a little of their liberty for their moral good.

But whatever may be the light in which persons, not of the society, may view this institution, the Quakers submit to, and respect it. It is possible there may be some, who may feel it a restraint upon their conduct. And there is no doubt, that it is a restraint upon those who have irregular desires to gratify, or destructive pleasures to pursue. But generally speaking, the youth of the society, who receive a consistent education approve of it. Genuine Quaker parents, as I have occasion to observe, insist upon the subjugation of the will. It is

their object to make their children lowly, patient and submissive. Those, therefore, who are born in the society, are born under the system, and are in general educated for it. Those who become converted to the religion of the society, know beforehand the terms of their admission. And it will appear to all to be at least an equitable institution, because in the administration of it there is no exception of persons. The officers themselves, who are appointed to watch over, fall under the inspection of the discipline. The poor may admonish the rich, and the rich the poor. There is no exception, in short, either for age, or sex, or station.

It is not necessary, at least in the present place, that I should go farther, and rake up all the objections that may be urged upon this subject. I shall therefore only observe here, that the discipline of the Quakers, notwithstanding all its supposed imperfections, whatever they may be, is the grand foundation-stone, upon which their moral education is supported. It is the grand partition wall between them and vice. If this part of the fabric were ever allowed to be undermined, the building would fall to pieces; and though the Quakers might still be known by their apparel and their language, they would no longer be so remarkable as they are now generally confessed to be, for the moral character.

(To be continued.)

SOUND ADVICE.—The man who is perplexed by religious doubts, should be advised to cure himself, not by the physic of reading and controversy, but by the diet of holy living.—*Keble.*

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. VIII.

THE FOTHERGILL FAMILY.

John Fothergill, after his return from his second visit to America, was frequently engaged in gospel labors in England, Wales, and Scotland; and in the intervals when not thus employed, he diligently attended to his temporal business for the support of his family. He had six sons and one daughter. Two of his sons, remarkable for their early piety, died young, and two others attained to eminence.

John, the second surviving son, was born in 1712. On leaving school he was placed as an apprentice to a surgeon, and afterwards prosecuted the study of medicine at Edinburg, where he graduated in 1736. He then passed some time at Leyden, and other places on the continent, and settled in London. He became justly distinguished for eminence in his profession, and as a zealous promoter of science and natural history, as well as for his extensive benevolence and philanthropy, and for his great usefulness as a member of the Society of Friends.

Samuel Fothergill, the sixth son of John and Margaret Fothergill, was born at Carr End, Yorkshire, the 9th of Ninth month, 1715. At seventeen years of age, he was apprenticed as a shopkeeker in Stockport. He was endowed with bright talents; and his disposition being lively and even volatile, caused his company to be much sought after by a circle of gay acquaintances. Yielding to the temptations by which he was surrounded, he abandoned himself to the pursuit of folly and dissipation. His condition at that time, is thus described in his own impressive language: "I wandered far from the garden enclosed, and laid myself open to the enemy of my soul. I kept the worst company, and subjected myself to almost every temptation; broke through the fence of the sacred enclosure, and trampled it under my feet; and when, for a time, I found the least inclination to do good, evil was present with me, and I went on from one degree of iniquity to another. My wickedness so far increased with my diligence, that at length, alas! I beheld the strong wall broken down, the garden walk destroyed, the mound left defenceless, and no hope left of returning peace to my afflicted soul." * * "I strayed to that degree, that my life became a burden to me, and I wished that I had never been born."

Although he had strayed far from the fold of peace, yet he was not forsaken by the Good Shepherd, who often visited him with "the reproofs of instruction which are the way of life;" nor did he remain long in this perilous condition, but yielding at length to the powerful convictions of divine grace, he cried earnestly for deliverance, and his prayers were heard. He was now twenty years of age, and leaving Stockport, he went to reside in the family of his brother Joseph, at Warrington, where his associations were more favorable to the progress of repentance and conversion.

His irreligious conduct had been deeply afflicting to his pious father, whose pure example and faithful admonitions were well calculated to lead him in the path of virtue. Being about to embark on his third and last visit to America, John Fothergill was exceedingly solicitous for the welfare of his son, on whose behalf his prayers had often been put up to the Father of mercies for his redemption from evil. "Memorable and affecting was their last interview; after once more imparting to his son deep and impressive counsel, he took his leave in these words: 'And now, son Samuel, farewell! farewell!—and unless it be as a changed man, I cannot say that I have any wish ever to see thee again.'

This last appeal from a beloved parent, accompanied as it was, by awful solemnity and deep emotion, had a powerful and lasting effect upon Samuel Fothergill. The words of his

father remained as if engraven on his heart, and assisted to confirm him in the path of repentance upon which he had entered. Yielding obedience to the heavenly call, he turned his back upon the vanities of the world and the allurements of sin; and having patiently endured the spiritual baptism which purifies the heart, he found acceptance and favor with God.

In a letter addressed to his Monthly Meeting, he acknowledges his deviations in the following language: "I know my sins are so many, and so obvious to every one, that it is impossible and needless to recount and remark upon them; for I was in the bond of iniquity, though it has pleased the Father of mercies to bring me since into the very gall of bitterness, and into anxiety of soul impossible, yea not to be apprehended by any, but those who have trod the same path and drunk the same cup; yet bless ed be the name of God, He who hath kindled breathings in my soul after him, would sometimes break in upon me, and though the waves of Jordan have gone over my head, his supporting arm was underneath, that I should not be discouraged." . . . "Now I would address myself to the youth among you. In a certain sense, of the Divine extendings of that love wherewith He hath loved us, do I salute you with sincere desires, that that God who visited our fathers while aliens and strangers to Him, may be our God; that we may embrace the day of our visitation, and not turn our backs upon so great a mercy, as he, I am sensible, is daily extending. Oh! I have tasted of his love, I have had to celebrate his name; and though unfit for the work, I cannot be easy, nor discharge my known duty without entreating you to forsake the vanities of the world, for the end thereof is unavoidable sorrow and needless torment; but happy are they who give timely application in earnestly seeking the Lord, who will (I speak from blessed experience) be found of those who earnestly and diligently seek him, for he has appeared to me (when I was afraid I was forgot) as a morning without clouds, to my exceeding great encouragement and consolation, and strengthened my resolution to follow him who has done so much for my soul."

About the 21st year of his age, and very soon after he had given up his heart to the service of God, Samuel Fothergill was called to engage in the gospel ministry. In this solemn service he appeared in humility and much fear, but being watchful and obedient, he grew in his gift, and became very eminent as a minister of Christ.

(To be continued.)

WHAT is most useful is generally least exilarating. Light has no color, water no taste, air no odor.

The following article by Jane Taylor may perhaps be familiar to many of the readers of "The Intelligencer," yet it is a subject of such deep interest, and awful importance to each one of us, that it cannot be too often revived in our hearing; and it would be well for all to reflect more frequently, and with increased concern on those few but solemn words,—"I am to die." We should bear in remembrance that we are "as strangers and pilgrims on earth," and when about to enter into any plan for worldly aggrandisement it would be well to pause, and consider whether it is necessary to our brief existence here, and what influence it may have on our eternal welfare? S. B. F.

Greenwich, Conn., 4th month 8th, 1865.

HOW IT STRIKES A STRANGER.

In a remote period of antiquity, when the supernatural and the marvellous obtained a readier credence than now, it was fabled that a stranger of extraordinary appearance was observed pacing the streets of one of the magnificent cities of the East, remarking with an eye of intelligent curiosity every surrounding object. Several individuals gathering around him questioned him concerning his country and his business; but they presently perceived that he was unacquainted with their language, and he soon discovered himself to be equally ignorant of the most common usages of society. At the same time, the dignity and intelligence of his air and demeanor forbade the idea of his being either a barbarian or a lunatic. When at length he understood by their signs, that they wished to be informed whence he came, he pointed with great significance to the sky; upon which the crowd concluding him to be one of their deities, were proceeding to pay him divine honors; but he no sooner comprehended their design, than he rejected it with horror; and bending his knees and raising his hands towards heaven in the attitude of prayer, gave them to understand that he also was a worshipper of the powers above.

After a time, it is said, that the mysterious stranger accepted the hospitalities of one of the nobles of the city; under whose roof he applied himself with great diligence to the acquirement of the language, in which he made such surprising proficiency, that in a few days he was able to hold intelligent intercourse with those around him. The noble host now resolved to take an early opportunity of satisfying his curiosity respecting the country and quality of his guest; and upon his expressing this desire, the stranger assured him he would answer his enquiries that evening after sunset. Accordingly, as night approached, he led him forth upon the balconies of the place, which overlooked the wealthy and populous city. Innumerable lights from its busy streets and splendid palaces were

now reflected in the dark bosom of its noble river; where stately vessels laden with rich merchandise from all parts of the known world lay enclosed in the port. This was a city in which the voice of the harp, and the viol, and the sound of the millstone, were continually heard; and craftsmen of all kinds of craft were there; and the light of a candle was seen in every dwelling; and the voice of the bridegroom and the voice of the bride were there.

The stranger mused awhile upon the glittering scene, and listened to the confused murmuring of mingled sounds. Then suddenly raising his eyes to the starry firmament, he fixed them with an expressive gaze, on the beautiful evening star which was just sinking behind a dark grove that surrounded one of the principal temples of the city. "Marvel not," said he to his host, "that I am wont to gaze with fond affection on yon silvery star. That was my home; yes, I was lately an inhabitant of that tranquil planet; from whence a vain curiosity has tempted me to wander. Often had I beheld with wondering admiration this brilliant world of yours; ever one of the brightest gems of our firmament; and the ardent desire I had long felt to know something of its condition, was at length unexpectedly gratified. I received permission and power from above to traverse the mighty void, and to direct my course to this distant sphere. To that permission, however, one condition was annexed, to which my eagerness for the enterprise induced me hastily to consent; namely, that I must henceforth remain an inhabitant of this strange earth, and undergo all the vicissitudes to which its natives are subject. Tell me, therefore, I pray you, what is the lot of man; and explain to me more fully than I yet understand, all that I hear and see around me."

"Truly, sir," replied the astonished noble, although I am altogether unacquainted with the manners and customs, products and privileges, of your country, yet methinks I cannot but congratulate you on your arrival in our world, especially as it has been your good fortune to alight on a part of it affording such various sources of enjoyment, as this our opulent and luxurious city. And be assured it will be my pride and pleasure to introduce you to all that is most worthy the attention of such a distinguished foreigner."

Our adventurer was accordingly presently initiated in those arts of luxury and pleasure which were there well understood. He was introduced, by his obliging host, to their public games and festivals; to theatrical diversions, and convivial assemblies; and in a short time he began to feel some relish for amusements, the meaning of which at first he could scarcely comprehend. The next lesson which it became desirable to impart to him, was the necessity of acquiring wealth, as to the only means of obtaining pleasure. A fact which was no sooner understood by the stranger, than he gratefully accepted the offer of his friendly host to place him in a situation to amass riches. To this object he began to apply himself with diligence; and was becoming in some measure reconciled to the manners and customs of our planet, strangely as they differed from those of his own, when an incident occurred which gave an entirely new direction to his energies.

It was but a few weeks after his arrival on our earth, when walking in the cool of the day with his friend on the outskirts of the city, his attention was arrested by the appearance of a spacious enclosure, near which they passed; he enquired the use to which it was appropriated.

"It is," replied the nobleman, "a place of public interment."

"I do not understand you," said the stranger.

"It is a place," repeated his friend, "where we bury our dead."

"Excuse me, sir," replied his companion, with some embarrassment, "I must trouble you to explain yourself still further."

The nobleman repeated the information in still plainer terms.

"I am still at a loss to comprehend you perfectly," said the stranger, turning deadly pale. "This must relate to something of which I was not only totally ignorant in my own world, but of which I have, as yet, had no intimation in yours. I pray you, therefore, to satisfy my curiosity, for if I have any clue to your meaning, this surely is a matter of more mighty concernment than any to which you have hitherto directed me."

"My good friend," replied the nobleman, "you must indeed be a novice amongst us, if you have yet to learn that we must all, sooner or later, submit to take our place in those dismal abodes; nor will I deny that it is one of the least desirable of the circumstances which appertain to our condition; for which reason it is a matter rarely referred to in polished society, and this accounts for your being hitherto uninformed on the subject. But truly, sir, if the inhabitants of the place whence you came, are not liable to any similar misfortune, I advise you to betake yourself back again with all speed; for be assured there is no escape here; nor could I guarantee your safety for a single hour."

"Alas," replied the adventurer, "I must submit to the conditions of my enterprise, of which, till now, I little understood the import. But explain to me, I beseech you, something more of the nature and consequences of this wondrous metamorphosis, and tell me at what period it most commonly happens to man."

While he thus spoke, his voice faltered, and

his whole frame shook violently; his countenance was pale as death, and cold dew stood in large drops upon his forehead.

By this time, finding the discourse becoming more serious than was agreeable, his companion declared that he must refer him to the priests for further information; this subject being very much out of his province.

"How!" exclaimed the stranger, "then I cannot have understood you;—do the priests only die? Are not you to die also?"

His friend, evading these questions, hastily conducted his importunate companion to one of their magnificent temples, where he gladly consigned him to the instruction of the priesthood.

The emotion which the stranger had betrayed when he received the first idea of death, was yet slight in comparison with that which he experienced, as soon as he had gathered from the discourse of the priest some notion of immortality; and of the alternative of happiness or misery in a future state. But his agony of mind was exchanged for transport when he learned, that by the performance of certain conditions before death, the state of happiness might be secured; his eagerness to learn the nature of these terms, excited the surprise and even the contempt of his sacred teachers. They advised him to remain satisfied for the present with the instructions he had received, and defer the remainder of the discussion till the morrow.

"How!" exclaimed the novice, "say you not that death may come at any hour? may it not then come this hour?—and what if it should before I have performed these conditions! Oh! withhold not this excellent knowledge from me a single moment?"

The priests, suppressing a smile at his simplicity, then proceeded to explain their theology to their attentive auditor; but who shall describe the extacy of his happiness when he was given to understand, that the required conditions, were, generally, of easy and pleasant performance; and that the occasional difficulties or inconveniences which might attend them, would entirely cease with the short term of his earthly existence.

"If, then, I understand you rightly," said he to his instructors, "this event which you call death, and which seems in itself strangely terrible, is most desirable and blissful. What a favor is this which is granted to me, in being sent to inhabit a planet in which I can die?"

The priests again exchanged smiles with each other; but their ridicule was wholly lost upon the enraptured stranger.

When the first transports of his emotion had subsided, he began to reflect with sore uneasiness on the time he had already lost since his arrival.

"Alas, what have I been doing!" exclaimed he. "This gold which I have been collecting, tell me, reverend priests, will it avail me any thing when the thirty or forty years are expired which, you say, I may possibly sojourn in your planet?"

"Nay," replied the priests, "but verily you will find it of excellent use so long as you remain in it."

"A very little shall suffice me," for consider how soon this period will be past; what avails it what my condition may be for so short a season? I will betake myself, from this hour, to the great concerns of which you have charitably informed me."

Accordingly from that period, continues the legend, the stranger devoted himself to the performance of those conditions, on which, he was told, his future welfare depended; but in so doing he had an opposition to encounter wholly unexpected, and for which he was even at a loss to account. By thus devoting his chief attention to his chief interests, he excited the surprise, the contempt, and even the enmity of most of the inhabitants of the city; and they rarely mentioned him but with a term of reproach, which has been variously rendered in all the modern languages.

Nothing could equal the stranger's surprise at this circumstance; as well as that of his fellow citizens appearing, generally, so extremely indifferent as they did to their own interests. That they should have so little prudence and forethought as to provide only for their necessities and pleasures for that short part of their existence in which they were to remain in this planet, he could consider only as the effect of disordered intellect; so that he even returned their incivilties to himself, with affectionate expostulation, accompanied by lively emotions of compassion and amazement.

If ever he was tempted for a moment to violate any of the conditions of his future happiness, he bewailed his own madness with agonizing emotions; and to all the invitations he received from others to do any thing inconsistent with his real interest, he had but one answer,—"Oh," he would say, "I am to die!—I am to die!"

Our Best Parlors.—Don't keep a solitary parlor, into which you go but once a month, with your special guests or sewing society. Make your living room the house. Let the place be such that when your boy has gone to distant lands, or even when, perhaps, he clings to a single plank in the waters of the wide ocean, the thought of the old homestead shall come to him in his desolation, bringing always light, hope and love. Have no dungeon about your house—no room you never open—no blinds that are always shut.

From the Leisure Hour.

THE PYRAMIDS AND THE PENTATEUCH.

To what age does the Pentateuch belong? Is it, as a whole, the production of Moses; or was it written, as some say, in much later times? Till comparatively recent days the uniform answer to this question has been, "The Pentateuch belongs to the age of Moses, not of Samuel or of Ezra; and the book was written as a whole by Moses, or under his guidance. Speaking generally, it may be regarded as his work." "Speaking generally," I repeat; for there are passages—Lamech's prophecy, for example, and Miriam's song—which Moses did not originate, but only insert; and there are other passages—the later names of places, for example, the list of some of the dukes of Edom, the account of his own death—which must have been added by another later hand. With such exceptions, the Pentateuch is quoted and referred to by all Jewish traditions, by our Lord and his apostles, by the Old Testament itself, from the book of Joshua down to the book of Malachi, as the book, the law of Moses, "the man of God." "The law [the system of justice and types] was given *through* Moses: grace and truth [the system of mercy and realities] came *to be through* Jesus Christ."*

On the specific question of the authorship of the Pentateuch the monuments of Egypt have of course nothing to say; but on the *age* of the Pentateuch they have much. Ask them *who* wrote it, and they are as silent as is now their own Memnon. Ask them *when* it was written, and immediately they become vocal, as when of old the rays of the morning sun struck the chords of the statue. On that question they seem to affirm distinctly that the book belongs to the Mosaic age, and must have been written by one familiar with Egypt, and while the facts of Egyptian life were still fresh in the memory of the people.

The exact nature of the argument may be illustrated by a couple of passages, taken not from the monuments but from Scripture. In Numbers 13: 22 it is said that "Hebron was built seven years before Zoan in Egypt;" and in Deuteronomy 11: 10–12 it is said of Canaan: "The land whither thou goest is not as the land of Egypt, where thou wateredst it with thy foot, but a land of hills and valleys, that drinketh water of the rain of heaven: . . . the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." Naturally, it would be concluded that the writer and the first hearers of these words were familiar with Egypt, its cities and customs. To one who knows nothing of Goshen and the Delta of the Nile, the date of the building of Zoan would be no guide to the age of Hebron. The "foot-watering" of Egypt would have suggested no significant contrast to one who had no remembrance of the dependence of the country on this river; nor would the fact that the eyes of the Lord were upon the land from the beginning of the year to the end have meaning for one who knew not how for months in Egypt the fields are apparently deserted of God, and have to be watered at the expense of exhausting and destructive toil. Add to this, that between the Exode and the reign of Solomon—from four hundred and fifty years (the common chronology) to six hundred and upwards—there was no intercourse between Egyptians and Jews; and the conclusion seems irresistible—these words were written by a man who knew Egypt, and for men who knew Egypt; that is, they were written in the age of the Exode itself.

This kind of proof, it will be readily seen, is not peculiar to Egypt, or to Scripture. About sixty years ago the unburying of Herculaneum and Pompeii brought to light remains which illustrate the customs of ancient Rome, and now serve to explain allusions and statements in ancient classic writers. In our own day the researches prosecuted by Layard and others on the plains of Shinaar have done much to illustrate and confirm old chroniclers of Assyrian life and history. Every museum of antiquities treasures up some relic to which men appeal for purposes of exposition or of defence; and now, when attacks on the Pentateuch are renewed, and students are naturally looking for fresh evidence, Egypt supplies it. Error is refuted, and truth confirmed by her teaching.

The examples we have mentioned, though they give an idea of the nature of the argument, give no fair idea of its strength or impressiveness. For, first of all, as the argument is cumulative and depends largely on the *number* of coincidences, no specimens can do justice to this quality. Then, further, these examples are taken entirely from the Pentateuch. The fact referred to, and the allusion to Egypt, are both given in one and the same passage. There is therefore wanting the obvious undesignedness which makes circumstantial evidence so conclusive to most minds. The facts in all their fulness include coincidences very numerous, and between documents completely independent. On the monuments of Egypt we have the private and public life of the Egyptian depicted with the utmost minuteness. The scenes are as fresh as if they had been finished only a few years ago. They were not painted, moreover, to supply evidence, or to explain Scripture. The two most ancient records in the world have come unexpectedly into our hands, the one written, the other painted; and if they confirm each other, the evidence, be-

*John 1: 17. The original is worth examining.

cause incidental, is felt to be on that very ground, the more impressive.

Let us take an example or two. In Palestine, iron was the metal commonly used for implements of war. The Canaanites had chariots of iron. It was iron David prepared in abundance. There are still in Lebanon traces of iron works of very ancient date, large quantities of refuse being still to be seen at some distance from the mines, but in the neighborhood of oak forests, the wood of which was used in smelting. Yet, on the Exode it is not of workers in iron we read, but of workers in brass, and they are mentioned again and again. Whether the brass was an alloy of copper and zinc—the brass of later times—or of copper and tin—the bronze of later times—the use of such a metal clearly implies considerable skill in metallurgy; and, in fact, it is the very metal of which ancient Egyptian weapons—swords, knives, and even bows—are generally made. For ages the art of tempering brass, so as to make it elastic, was unknown; nor is it now easy to understand how the process was so perfect as it must have been in Egypt.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 13, 1865.

"Freedmen's Aid Association in the City of New Orleans."—An Association of this kind has recently been formed of some of the influential men in the City of New Orleans, the great mercantile mart of the products of Southern industry. "The aim of this Society," the circular states, "is to develop the agriculture of the State of Louisiana by means of the Freedmen. To afford them aid, assistance and counsel, by means of loans of money or of other objects, by means of education and the diffusion of useful information, and by such other means as the needs and requirements of the Freedmen may, in the judgment of the Association, demand."

From a statement of the objects of the Association, by the Corresponding Secretary, we are informed that "The immediate wants of the Freedmen, are seeds to plant, instruments to break up the soil, animals for ploughing, and a moderate supply of pork. Without these, their labors will not be altogether unproductive, but with them, the happiest results may be looked for."

"The Freedmen do not desire aid for their material wants *as a gift*, and all advances to them are matters of regular contract, for which the coming crops stand pledged. The aim of this Society is to procure for them this assistance, so far as within its limited power; and to see that the moneys disbursed shall inure directly to the benefit of the Freedmen. Every dollar expended will be strictly accounted for, and will be invested in materials and supplies under the immediate supervision of the Society. No distinction of race or class is recognized by this Society, and on this principle its officers and directors have been selected."

All kindred societies and friends of the cause are invited to lend their aid and co-operation in the movement. Those desirous of information in regard to the operations of this association, can obtain it by addressing the corresponding secretary, Charles W. Horner, New Orleans.

Died, on the 21st of 4th month, 1865, in Menallen township, Adams county, Pa., William E. Wright, aged 14 years and 14 days, son of Isaac J. and Sarah G. Wright; members of Menallen Monthly and Particular Meeting.

——, in Guernsey county, Ohio, on the 11th of 4th month, 1865, at the residence of his father, Henry Hall, Lindley H. Hall, aged nearly 29 years. He bore his lingering illness with patience and resignation, and was never known to murmur. He has left a wife and two children, and a large circle of relatives and friends to mourn their loss.

——, at Fall Creek, Madison county, Ind., on the 2d of 2d month, 1865, of spotted fever, Hannah T., daughter of Richard M. and Caroline Lukens, aged 14 years. A child of sweet promise and rare maturity.

——, on the 27th of 3d month, 1865, while at school, in Spiceland, Henry county, Ind., after 24 hours' illness, of spotted fever, Elmira Jacobs, in the 22d year of her age, daughter of Charles P. and Esther Ann Jacobs, of Madison County, Ind.

——, at Bethpage, L. I., after a short illness, on Second-day the 17th of 4th month, 1865, John Plummer, in the 82d year of his age. Seldom has it been our privilege to witness a more quiet and peaceful departure, giving the assurance that all was well. He remarked to an intimate friend who called to see him the day before his death, that he felt perfectly resigned as to the result; believing if his Master had more for him to do here, he would be enabled to perform the requisitions; adding, the religion of Christ, if attended to, would produce peace and quietness, a state which he now enjoyed; that through life he had endeavored to do what he considered was required of him, although at times it was attended with much difficulty and many sacrifices. His ministry was acknowledged by the Monthly Meeting of Jericho, in the year 1817. His religious labors were mostly performed at and near his home, living in a place where there were but few members of our religious Society, but many that were partially convinced of our principles, by whom he was much esteemed and respected, and

was often invited to attend the funerals of such. "Mark the perfect man and behold the upright, for the end of that man is peace." U.

DIED, at the residence of her son, Laban Gregg, near Belmont, Belmont County, Ohio, HANNAH GREGG, in the 91st year of her age, widow of Caleb Gregg. She was a member of Plainfield Monthly Meeting and Goshen Preparative, and a diligent attender of meetings, when health and strength permitted.

——, on the 4th inst., at Mullica Hill, N. J., PRISCILLA FRENCH, (widow of the late Charles French,) in the 83d year of her age; a member of Pilesgrove Monthly Meeting.

The Annual Conference on the subject of Education, and particularly in reference to the establishment of Swarthmore College, for the education of our children under the care of Friends, will be held on 3d day evening of Yearly Meeting week, 5th mo. 16th, at Race Street Meeting House. The general attendance of Friends is requested.

Friends' Association for the Aid and Elevation of the Freedmen, will meet on the evening of Fourth day, 5th month 17th, (Yearly Meeting week,) at Race Street Meeting House. The attendance of Friends and others interested is invited.

WILLIAM M. LEVICK, EDITH W. ATLEE, } *Clerks.*

WANTED, a Female Teacher at Friends' Meeting-house, Pinegrove, Caroline county, Md. Will pay $65 per quarter. Apply to WILLIS CORKRAN, New Hope, Caroline county, Md.

For Friends' Intelligencer.

The Secretary of the meeting alluded to in the annexed proceedings, offers them for publication in the Intelligencer.

His view is to show that under *proper regulations*, an evening may be not only pleasantly but profitably spent a little outside the beaten track usually pursued; and he believes that if *older* Friends would countenance and encourage such social comminglings, and aid in their organization, both old and young would be benefitted thereby, and a mutual interest be created in each other, that would be of great advantage.

J. M. E.

At a social gathering of a number of the members of Friends' Social Lyceum and their friends, held by previous arrangement in the Library Room (Race Street), Fourth month 11th, 1865,

Joseph L. Hancock was called to preside; Jacob M. Ellis acting as Secretary.

The programme of exercises agreed upon was carried out as follows, viz.:—

First,—"THE WORKING MAN," was energetically read by Euretta V. Moore, feelingly depicting the privations endured by the illy paid operatives of England.

Second,—"HOPE," an original essay by Clemmons Parrish, a truly hopeful production, asserting that disappointments should not be allowed to crush out our hopes—alluding to the cherished hope that the wicked rebellion was nearly at an end; to the hopes of the down-trodden colored race, "docile as they are almost to a fault"—to the buoyant hopes natural to the spring time of life, and a corresponding hope of a good and a bright future—querying "who would damp them?" and pleasantly remarking that "even *hope* gilds the closing of our Lyceum" with the anticipation of meeting again next year.

Third,—"INFINITICISSIMA," a poem recited by Sylvester Garrett.

We would, that this poem, rich as it is in literary merit, had only equalled in bright and hopeful anticipations the successful effort of our friend who repeated it with so much satisfaction in our hearing, we individually having more faith in the simple but forcible language,

"Though weep with those who weep, is God's own voice,"
He bids us too, with those who joy, rejoice."

Fourth,—"THE SONG OF THE SHIRT," by Hood. This stirring poem was beautifully and effectively read by Esther J. Trimble, and renewed our sympathies for a suffering class of females whose wrongs it so feelingly depicts.

Fifth,—Whittier's celebrated poem, JOHN DE'MATHA," was recited in clear and audible tones by Charles A. Dixon, and received additional interest from the distinct delivery of the speaker.

An INTERMISSION of some twenty minutes was then had, during which the social greetings of the company formed an attractive feature of the evening—which was followed by

Sixth,—An address on "EDUCATION," by Caleb S. Hallowell—a production full of interest and instruction. He quoted the assertion of one of England's sweetest bards, "that Knowledge and Wisdom, so far from being one, ofttimes have no connection;" asserting that knowledge was not always wisdom, while wisdom without knowledge was like "faith without works"—remarking, that the miser in knowledge who accumulated solely for the pleasure of possessing without conferring any benefit on others had knowledge without wisdom. Mankind was one vast family, with millions of heads, and millions of eyes, seeking or desiring knowledge, &c.

The defective system of study pursued by many, was referred to—instead of consulting the future prospects of the student, a *fashionable* education was too often indiscriminately bestowed or attempted. There was no limit to education; it begun with birth and ended with life, and happy was that child who was blessed with a mother awake to its best interests.

The present system of school education was also adverted to—we want "*live teachers*," after which a "*live pupil* was a good thing,"

and to complete the trio, a "*live parent*" was an especial advantage—"while a *pair of live parents* was not at all objectionable." He reviewed the course of study proper to be pursued, urging that in each individual case, the age, sex, time at command to devote to it, and probable destination of the learner, should all be taken into consideration; keeping in view, that one object should be, to fulfil all our duties to our fellow creatures, and that in the acquisition of knowledge our energies should not be devoted entirely to business purposes, &c., &c. But it is in vain to attempt following him. Suffice it to say, his alloted ten minutes expired much too soon, and to the regret, we doubt not, of all the audience.

Seventh,—An anonymous essay was read, entitled "A TRIP TO THE OIL REGIONS,"—giving some of the hard stories afloat in that section of the country as to fabulous quantities of oil said to have been procured, as well as a humorous description of the inconveniences of travel and want of proper accommodations, "the soft side of a plank" being the best bed that could then be procured! To the truth of all which the writer can well attest.

Eighth,—Next followed a very creditable recitation in a clear and distinct voice by Henry Saunders—"FOOTSTEPS OF ANGELS," by Longfellow. We cannot but feel indebted to our young friends for adding so much to the enjoyment of the evening.

Ninth,—"OUR LYCEUM," by Jacob M. Ellis. Of this production, it, of course, becomes the writer to say but little. It was in verse, written only for the passing hour, and was a summary of all the exercises of the Lyceum for the entire season, giving the names of each lecturer with his subject. Also the number of questions answered, &c., &c., alluding to the good feeling and warm friendships which had ever characterized the Lyceum, and playfully peeping into the future, as to the possibility of some of these friendships assuming a more substantial and tangible shape.

Tenth,—Longfellow's beautiful poem, "A PSALM OF LIFE," was next recited by Charles A. Dixon, in his usual clear and distinct manner. The writer cannot say whether or not he expresses the feelings of others; but to *him* this poem was the more to be appreciated from its sentiment being so much the opposite of one previously noticed in this review. A hopeful pathos pervaded the whole poem that was peculiarly grateful.

Eleventh and closing exercise,—"THE YOUNG GREYHEAD," read by Euretta V. Moore, was an affecting poem, calculated to show the strength and depth of feeling sometimes exhibited under agonizing suspense and sore affliction.

Nothing now remained but to separate. The cordial adieus were given, and the hopeful feeling of "*we part to meet again*" seemed to beam in every countenance, while the retrospective glances at the social commingings of the season, that were rapidly made, gave an additional interest to the promised coming future.

A RELIGIOUS LIFE.—"We must give ourselves up to God's guidance, and follow, out of reverent obedience and gratitude to Him, the path which He assures us will lead to our truest happiness; and our notions of happiness will alter, and will improve more and more, as we advance in that path. Our Christian path will thus become smoother, and brighter, and more cheering, the farther we advance in it; and when our course on earth is finished, we may trust confidently that it will be continued in a better state, to all eternity; we may trust that God will have 'laid up for us (as Paul says) a crown of glory,' which is promised also to 'all those who love his appearing.— *Whately*.

From "Thoughts in my Garden,"—by Mary G. Ware.

THE SOWING OF SEED.

There is no garden process more instructive than the sowing of seed. Sow it carefully as we may, it often comes to naught, for several circumstances must combine to make it spring up and grow. In the first place it must be good seed, then it must not be sown carelessly on the surface of the earth, nor buried too deeply below the surface. Then the soil must be appropriate to the kind of seed we sow, and it must be well dug up, and prepared to nourish the little plant when it begins to grow. All these preliminaries being attended to, we still are not sure of the result, because that, finally, depends on the descent of a due proportion of sunshine and of rain, over which we have no control. Though we do all that we know how to do, we still work in ignorance of the final result of our efforts. Should this discourage us, or make us less willing to sow our seeds? Surely not; for though we may be many times disappointed, we are also sure of many times succeeding. Only let us be patient, and remember that Providence is over all, the least as well as the greatest, of the efforts of our lives. In the garden, as everywhere else, we learn that there is a power above us that controls all things; and our disappointments, when we do all that it is in our power to do to insure success, never come any oftener than we need them to check the pride and presumption of our self-love. Results are in the hand of Infinite Love and Infinite Wisdom, and are measured out in perfect adaptation to the needs of each individual. Happy are we if we accept the lesson that each success and each disappointment is designed to teach.

Happy are we if, though we may be unable to comprehend the lesson, we use our success as a talent entrusted to us by our Heavenly Father, or bow before our disappointment in humble faith that He withholds success because we are not in the state to be benefitted by it.

Our whole lives are a continual sowing of seed; for not only every thing we say and do, but even our silence and indolence, are seeds which, sooner or later, will produce each its appropriate harvest. We scatter words carelessly around us as if nothing were to come of them; but they are ever liable to find a place where they may take root in the mind of some person who hears them, and we should beware that the seed we thus sow is such that good fruit may be its result. If thistles are suffered to grow in our own garden, the seeds will surely blow over and take root in some garden near us; and just so will the idle words that overflow from our evil passions cling in the mind of some neighbor, and bring forth fruit to our shame.

Our example, too, sows seed more deeply and effectually than our words, and this should make us doubly careful what we do. In a careless and unthrifty neighborhood, if one individual puts his own place in order, an example and a stimulus are given to others, and in a little while the aspect of the whole village will be changed to neatness and order. In like manner the example of a truly devout and virtuous life is a blessing that we cannot measure to all who come within its influence. There is no exhortation so eloquent, no reasoning so unanswerable. We must not, however, think too much of sowing the gardens around us; for in that case we shall be liable to neglect our own, and it is there our first duty lies. No amount of care for the interest of the neighborhood will compensate for unfaithfulness at home. If we pluck up the noxious weeds at home before the seeds ripen, we shall be sure of doing no injury to the neighbor by planting evil seed in his ground, and we shall make space for the growth of good and beautiful plants in our garden that may furnish seed for others by and by. Only let us be careful to retain seed enough for our own ground. We may think so much of giving the truth to others, that we forget to make any application of it to ourselves, thereby making our gift of no avail; for preaching has little or no effect unless enforced and illustrated by a life in accordance with its precepts.

When a child first begins gardening, he is so impatient to see the result of his work that he is almost sure to dig up his seeds in order to find if they are sprouting. The parent looks on and perhaps smiles complacently at the child's folly, bidding him be patient for a few days till the little plants have time to show themselves. Yet it is quite probable that that very parent treats the seeds of thought he sows in the mind of the child with an impatience just as foolish as that of the child over his flower-seeds. He tells him a truth and expects it to spring up and bear fruit as soon as it is sown. He looks to reap the harvest in the character of his child before the seed-time is over. He probes his child's heart with questions to find out if the truth he sows is germinating before the warmth of the Divine Love has had an opportunity to expand the germ and quicken it into life. He will not wait for the gradual way in which the Divine Providence, through the ministry of circumstance, quickens the spiritual nature of the child; and then by the rain of His truth and the sunshine of His love causes the seeds sown, it may be years before, and lying till then darkly and inertly, to take root and grow, and bear fruit manyfold.

Seeds have many ways of springing. Some of them come up almost immediately, and in a few weeks are covered with bloom. Others come up, but remain of little worth during the first year of their life, blooming only the second. Others again require long terms of years to bring the time of the blossom and the fruit; and it is the plants of the greatest value that, for the most part, require the longest time to arrive at perfection. In one point they all agree. Before there is any growth upward into the light and air, there is always a growth downward, in darkness and secrecy. The delicate rootlets must first clasp the earth, and be prepared to draw nourishment from it, before the tender blade begins to grow. All this corresponds precisely with the growth of the principles of truth in the human mind; and all this should teach us to sow patiently, and wait the Lord's good time for the springing of the seed and the whitening of the harvest. Our touch is too rude to permit our opening the ground with safety; and we must content ourselves with letting the seed go through the first stages of growth in the secret places of the soul, that can be penetrated only by the eye of Omniscience.

In like manner we must be patient with ourselves. We understand little, if anything, more of the growth of truth inward in our own souls than in the souls of neighbors; but this inward growth must, nevertheless, take place before there can be any outward sign. We cannot tell whence or how the Holy Spirit breathes the breath of life into the soul. There are times when we feel as if we were making no progress. Our minds seem so dead that nothing can grow there, just as the earth lies in our gardens when long, cold rains come after seed sowing. We must wait and watch, sustained by faith that the sun is behind the clouds, and will after a while prevail over

them. Meanwhile we must not let the weeds grow and choke the ground, for then there will not be room enough for the good plants. It is not the will of the Divine Gardener that any of His seed should perish; and it will not, if we keep the ground clear of weeds, and softened by cultivation, so that the warmth of the sun may penetrate it, and the little roots may be able to find their way between its particles. In other words we must resist all temptation to do evil, and must strive to live in charity with those around us. Just so far as the heart is shut up with selfishness and with indifference to the happiness of those around us, it is hardened against receiving the influences of the Divine Love: while every kind thought and word and deed that warms the heart towards the neighbor, prepares it to receive the life-giving influx that comes down to us from Him who has said, "Inasmuch as ye have done it to the least of these, ye have done it unto me."

Probably every person who has reached mature life has experienced the sudden and unexpected quickening of truths that had long lain inert in the mind, and almost forgotten. The being placed in new circumstances, bring out new wants or capacities in the mind, or setting in motion new trains of thought, will often recall some text of Scripture, or some wise saying of man, which we long since heard or read without giving any special heed to it, but which now rises in the memory and suddenly expands into a growth of beauty and of power that fills us with surprise and delight.

In the tribulations and bereavements of life, when the heart is bowed down and bruised and torn in every fibre, so that it seems impossible its wounds can ever heal, after days and weeks, perhaps months of despair, all at once, we know not how or why, some phrase of consolation will rise in the memory like a strain of soft music, and subdue us into listening silence, as the stormy waves sank into quietness at the "Peace! Be still!" of the Lord. We had, perhaps, known the words from our childhood, but they had never been of any personal interest to us before. We had not thought of them, it may be, for years. Now they come to us with a tender pleading that cannot be resisted, and suggest new trains of thought, and open new sources of emotion, and there is a great calm in the tempest wherein we had been struggling so long. We are lost in wonder at what manner of power this is that has suddenly taken possession of us and subdued us to His own paternal will, till our anguish and our want of submission are lost in the enfolding arms of eternal love. The little seed, so small we had never before given it a thought, has grown into a great tree, over-shadowing our whole being.

One such experience in a life should suffice to teach us the lesson of sowing seed in faith, and waiting for its upspringing in patient hope and loving charity. One such life experience is better than anything the garden can tell us; but still it is pleasant to see how the natural ever illustrates the spiritual, and a new interest is given to the processes of nature when we observe how they correspond with the workings of the spirit.

Some years since I planted a handful of the red seed-vessels of the sweet-brier, without being aware how slowly they germinate. I looked for them all through the summer in vain, and supposed they had perished in the ground. The next season the earth was dug up without any regard to them, and other flowers were planted over them that grew and blossomed more readily, but no sign came from the briers. The third year I was carelessly weeding the spot, not supposing anything of worth was there, when I perceived the peculiar odor of the sweet-brier. I was puzzled for a moment whence it could come, as there were no plants of it in the garden that I knew of. Then I remembered that here was the spot where I had so long since planted the seeds, and on carefully separating the weeds I found ten little briers, which, though scarce an inch in height, filled the air all around them with delicious fragrance. They have grown and flourished since into tall and graceful plants, and as I look upon them they preach me this sermon.

When you sow precious seed, have faith that it will, under the Heavenly Father's Providence, some day spring into life; and in the name of Him who has said, I will not break the bruised reed, nor quench the smoking flax, I conjure you beware that in rudely plucking up weeds you do not destroy the infant germs of immortal and heavenly life. Not only must you sow seeds with care, but you must also be tender of the little plants. Silence your impatience when it tells you that the seeds of truth have died in the mind of him whom you would influence; neither be too eager in your endeavors to weed out the vices that may obstruct their growth. By too impatient or rude a handling you may kill or discourage his virtues. In plucking the mote from his eye, if your touch be not delicate you will, at the same time, quench his sight.

To shake off trouble, we must set about doing good to somebody. Put on your hat, and go and visit the poor; inquire into their wants, and administer unto them; seek out the desolate and oppressed, and tell them of the consolation of religion. I have often tried this, and found it the best medicine for a heavy heart.—*Howard.*

"TO WHOM SHALL WE GO?"

"When our purest delights are nipt in the blossom
When those we love best are laid low,
When grief plants in secret her thorns in the bosom
Deserted, 'to whom shall we go.'

When error bewilders, and our path becomes dreary
And tears of despondency flow;
When the whole head is sick, and the whole heart is weary,
Despairing, 'to whom shall we go.'

When the sad thirsty spirit, turns from the springs,
Of enchantment this life can bestow,
And sighs for another, and flutters its wings,
Impatient, 'to whom shall we go.'

O! blest be that light which has parted the clouds
A path to the pilgrim to show,
That pierces the veil, which the future enshrouds,
And shows us, 'to whom may we go.'"

FERNS.

In the cool and quiet nooks,
By the side of running brooks;
In the forest's green retreat,
With the branches overhead,
Nestling at the old trees' feet,
Choose we there our mossy bed.

On tall cliffs that woo the breeze,
Where no human footstep presses,
And no eye our beauty sees,
There we wave our maiden tresses.

In the mouths of mountain caves,
Whence the rapid torrent gushes.
Joying in the spray that laves,
As it wildly foaming rushes.

In the clefts of crumbling walls,
On old ruins sad and hoary,
Filling up the ancient halls
With a new and verdant glory.

Where the shady banks are steepest,
Sheltering from the sunlight's glow,
Loving best the shadiest, deepest,
Where the tallest hedge-rows grow.

In the pleasant woodland glades,
Where the antlered deer are straying,
Lifting there our lofty heads,
There our mimic groves displaying.

Then the treacherous marsh's bosom,
Decking with our regal pride,
There alone allowed to blossom,
(Boon to all our kin denied.)

Though we boast no lovely bloom,
That can rival with the flowers;
Though we fling no sweet perfume;
Though no varied hue is ours—

Yet hath Nature framed our race
In a mould so light and fair,
That a beauty and a grace
Shed we round us everywhere.

[*Chambers' Journal.*

CONTEMPLATION OF HEAVEN.—Since we stay not here, being people of but a day's abode, we must look somewhere else for an abiding city, a place in another country to fix our house in, whose walls and foundation is God, where we must find rest, or else be restless forever. We must carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity is the state, angels are the company, the Lamb is the light, and God is the portion and inheritance.—*Jeremy Taylor.*

FOR THE CHILDREN.

THE DOVE OF POMPEII.

You have all heard, I dare say, of the unwearied faithfulness with which a bird takes care of her nest: how, when the tiny eggs are laid in it, she sits on them patiently, day after day, and week after week, until the young birds are hatched; and then guards them like her very life. Scarcely will she leave her nest to get food, and neither wind nor tempest can drive her away: love for her home and her young ones is stronger than all.

A great many years ago—nearly eighteen hundred, for it was in the year seventy-nine—the afternoon sun shone warm and bright upon a little town on the shore of the Bay of Naples. The town was built on the slope of Mt. Vesuvius; but although this mountain was a volcano, yet the people of the town did not fear it. For years and years Vesuvius had been so quiet and peaceful, that they almost forgot it could be anything else; and the little town had spread its houses and vineyards and gardens upon the sunny slopes of the hill, as if it had been the most peaceful of mountains. Everybody was busy—either with work or play—this August afternoon. The shops were open and full, the fishermen were manning their boats; and those people who were too rich to bear the heat of the sun, were resting and idling in their beautiful houses on the hill. How beautiful some of the houses were! with floors of wonderful mosaic, where bits of different colored stones were inlaid so as to make the whole floor one great picture; while behind were flower gardens and fountains. In a small niche in the portico that surrounded one of these gardens, a dove had built her nest; and now in the warm sunshine she sat brooding a single egg, remembering doubtless (as birds remember) that it was almost time for the young dove within the egg to break his prison walls and come forth into the world. She dare not leave her place for a single minute, lest the egg, missing the warmth of her soft breast, should be chilled.

Suddenly there came a dark shadow over the brightness. From the top of Vesuvius, so quiet, so peaceful-looking, a great thick column of smoke broke forth; mounting up and up into the sky, until it shadowed sea and land. The sun was hid, the gleaming lights on the Bay died out, and the brilliant summer day changed to the blackness of night. Then blue

lightning flashes darted from the cloud; and then there came down showers, not of rain but of ashes, upon the town. The showers fell light and soft at first, like snow, but were quickly followed by showers of small hot stones, thrown up from the mountain. I cannot tell you how thick they fell,—covering the streets, blocking up the doorways and windows, until the whole town of Pompeii lay under a great blanket of cinders and stones that was twelve feet thick. Meanwhile some of the people tried to flee away through the volcanic storm, but many kept within the shelter of their house, until there came a new enemy. For now the mountain began to send forth torrents of water; and this mingling with the ashes, flowed down in broad, deep streams of mud, covering everything, finding its way everywhere. Through the crevices of doors and windows, down cellarways, into every space not filled with the dry ashes and stones, crept the mud. People who were in the houses were speedily blocked in; or if they tried to flee, were caught fast and swallowed up in the black torrent. In three days, the town was completely buried out of sight. The mountain came back to its quiet, peaceable look after a while, but the town of Pompeii had disappeared.

Seventeen hundred years passed away. The upper surface of the hardened mud grew soft and fertile beneath the influence of sun and rain; and fruitful fields were cultivated year after year, over the top of the buried town. People had even forgotten its old history, and no one remembered that there was a town there.

In some chance way, when men were making excavations for some other purpose, part of a house was discovered far down under ground. This was in 1748; and when still other discoveries were made, of statues and coins and other things, people began to remember what they had heard of towns buried long years before by Vesuvius. Soon the king of Naples consented to have further search made; and so the work has gone on little by little, ever since. The workmen find many wonderful and fearful things. There are the old streets of Pompeii, and the houses; and sometime in the houses, sometimes in the streets, lie many skeletons of those who lived there seventeen centuries ago. Scattered around them are jewels and money and keys,—just those things which they caught up in their hurried flight on that dreadful August day. One house of special beauty, seemed quite deserted by its owners, perhaps when the shower of ashes first began to fall; for as the workmen uncovered room after room each one was empty, until down in the kitchen they found the skeletons of an old man and a girl. Hid away in the kitchen oven, they had tried to keep out the deadly torrents of mud, only to meet death in another way. The masters of the house had fled, and the servants had sought what refuge they could. But the dove on her nest in the garden had never stirred. Doubtless her heart fluttered with fear as the darkness closed around her, and hot stones began to fall; but the soft wings were not unfolded: it was not the part of a dove to forsake her nest. And when the workmen slowly cleared away the stones and hard mud from the garden, and uncovered the pretty porch, there in her nest was the skeleton of the dove, and beneath it the tiny bones of the yet unhatched young one for which she had given her life.—*Little American.*

THE EYES OF BEES.

Men never knew what the eyes of bees really were, until the greatly improved microscopes of the present day, in effect, gave us another eye to gaze upon those of bees. They have simple eyes, three in number, and disposed in a triangle between the two compound eyes. The latter are wonderful objects under a microscope. The compound eye of a bee, particularly of a drone, is one of the most exquisitely constructed instruments of nature's handiwork. One of the leaves of chaff that surround a grain of wheat may represent its appearance; but the piece of chaff shows only a uniform glazed surface, whilst in the eye of the bee, which is much darker in color, though alike externally glazed, the brightness arises from the presence of about 3,500 small but perfectly hexagonal lenses, fitting closely together, and disposed in regular rows over the whole circumference. This structure, then, may be likened to a bundle of 3,500 telescopes, so grouped that the large terminal lenses present an extensive convex surface, whilst in consequence of the decreasing diameter of the instruments, their narrow ends meet, and form a smaller concentric curve. Could we look through all these telescopes at one glance, and obtain a stereoscopic effect, we might be able to form some conception of the operation of vision in this insect.

Even one of these 3,500 lenses would occupy us long in the complete examination of it. Each of the eyelets, which, when aggregated, constitute the compound eye of the bee, is itself a perfect instrument of vision, consisting of two remarkably formed lenses—an outer *corneal* and an inner *conical* lens. The corneal lens is a six-sided prism, and the assemblage of these prisms forms the *cornea* of the compound eye. If the whole or a portion of this cornea be peeled off, and placed under a microscope, the beautiful grouping of the lenses becomes distinctly visible. On a close and careful examination, the corneal lens of the eyelet is perceived to be not a simple but a compound

lens, composed of two plano convex lenses of different densities or refracting powers. The plane surface of these lenses being adherent, it follows that the prismatic corneal lens is a compound double convex lens, as was discovered by Dr. Hicks. The effect of this arrangement is, that if there should be any aberration or divergence of the rays of light during their passage through one portion of the lens, it is rectified in its transit through the other. It is nothing very new to find lenses of different densities in an animal's eye, but where is there another instance in which one compound lens consists of two adherent lenses of this description?

Yet the wonder does not end here. Man has been unconsciously groping his way in the formation of his most perfect microscopic lens to an imitation of the bee's eye. His aim has been to correct the aberration of light, which caused his lenses to color, and distort the objects under investigation, and he attained this end by employing compound lenses of varying densities. When after long study, he obtained an achromatic lens, he had but equalled the little bee; and how striking the thought, that, by the use of his own achromatic lens, man first distinctly perceived that of the bee! The little insect had used it for thousands of years, perhaps, before man trod the earth. By its wonderful lenses and numerous facets, it gains light in the dim cups of flowers. Into those floral hollows it carries, as it were, thousands of light collectors and reflectors, capable of forming a single picture by the means of a great number of smaller images. Into the dark hive it bears the same optical apparatus, and thereby economizes every particle of straggling or slanting light. If bees, as one alleges, always work in the dark, has not each one of them three or four thousand illuminators? And if we reflect upon the many thousands of these, all in optical operation throughout the hive, how can it be said that these creatures work in the dark?—*The Honey Bee; its Natural History, Anatomy, &c., by James Samuelson, and J. B. Hicks, London.*

THE FAMILY CIRCLE.—What a simple, beautiful, powerful institution it is! The nursery and preparatory school of the affections and moral sentiments of our nature—what an incalculable influence it brings to bear upon the development of our best capabilities! Take, for example, the relation of children to parents; submission to right authority; trust in a higher wisdom and a stronger power than their own; love answering to love, meeting it sometimes as a monitor, sometimes as a playmate, and unconsciously becoming assimilated to it; is it possible to conceive an atmosphere more exquisitely adapted to quicken in young souls the innate germs of that moral and spiritual life which is destined to find its highest object in the disclosures to it of the fatherhood of God? We often speak of the sanctities of home. Literally as well as figuratively, our characterisation of it is true—for it is there that those affections are first elicited, exercised and expanded, which in due time, and unless perverted by evil, will be filled with the fulness that flows from the Uncreated Source, and that will constitute our sublimer life when the present initiatory one has passed away. The family circle is a scenic representation to young hearts of that higher world of relationships wherein humanity is to reach its perfection; and the unquestioning obedience we yield to earthly parents, our implicit trust in them, our unreserved love of them are, in their first exercise, just those susceptibilities of our nature which in their last will unite us forever with the "Parent Divine." Our training for immortality begins with our first recognition of the right to command which the tones of a father's voice express, with the first appreciation of the love which plays in a mother's smile. True, we may frustrate but too effectually these simplest preparations for what we should be hereafter; but it is not the less true that it is in the family circle that we acquire those primary sentiments which constitute the very substratum of subjective religion.

GARDEN WALKS.—As many persons have at this time large heaps of coal ashes, they can dispose of them in no way to a better advantage than by hauling them into their garden alleys. Remove from four to six inches of the dirt, and having screened the ashes, or separated the core and cinders, first apply the coarse stuff, then oyster-shells, if you have any on hand, small stones, glass or pieces of bricks, and top-dress with the ashes. Roll it, and you will have one of the best walks ever seen in a garden. The ashes become very hard, and are never wet, winter or summer, if the weather gives the water the least chance to get away. In summer, in five minutes after a shower there will be scarcely enough moisture to dampen the soles of your shoes.

If there is not sufficient ashes for all the walks, commence with the principal ones, and in a couple of years the garden will be complete. Then, each spring after, give them a slight top-dressing of the ashes, which will about consume your annual stock.—*Ger. Telegraph.*

CHEMICAL ANALYSIS OF LEAVES.

At the last sitting of the Academy of Sciences, a paper was received from M. Gueymard, on the question whether the leaves of trees are good for manure? which he answers in the affirmative, because forest trees as well as copse wood receive no other manure but the leaves

that fall and rot on the spot, and if these leaves were removed every year vegetation would diminish considerably in the forest. To ascertain what may be the proportion of active elements for manure in the leaves of trees and vegetables in general, M. Gueymard took 100 gms. of leaves in a dry state, and, after incineration, ascertained by analysis the composition of the residue, arranging the numbers thus found in a table. From his researches it appears that the dead leaves of the potato plant, if spread out in successive layers, alternating with stable manure and left to ferment so, will make a very powerful manure. Leaves of any kind should never be incinerated for the purpose of using the ashes for manure, since thereby all the soluble salts would be set at liberty and carried off by the first rains. Leaves and similar vegetable substances are slow of decomposition, and, therefore, when used for manure, render the soil bibulous and open to the action of air and water; the roots of the plant grow and spread with ease, and even the worst soil improves. For corn of all kinds those residues of plants should be selected as yield the largest quantity of phosphate.—*Galignani.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $9 75*a* 10. In Rye Flour and Corn Meal no transactions are reported.

GRAIN.—The Wheat market is feverish, and there being no demand either for milling or exportation, prices are entirely nominal.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

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Philada, 3d mo. 11, 1865.

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Journal of John Comly, (600 pages) price	$2.00
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Journal of John Woolman,	1.00
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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, FIFTH MONTH 20, 1865. No. 11.

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Agents for Clubs will be expected to pay for the entire Club.
The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.
AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 147.)

Having now given the general outlines of the discipline of the Quakers, I shall proceed to explain the particular manner of the administration of it.

To administer it effectually all individuals of the society, as I have just stated, whether men or women, are allowed the power of watching over the conduct of one another for their good, and of interfering, if they should see occasion.

But besides this general care, two or more persons of age and experience, and of moral lives and character, and two or more women of a similar description, are directed to be appointed, to have the oversight of every congregation or particular meeting in the kingdom. These persons are called overseers, because it is their duty to oversee their respective flocks.

If any of the members should violate the prohibitions mentioned in the former part of the work, or should become chargeable with injustice, drunkenness, or profane swearing, or neglect of their public worship, or should act in any way inconsistently with his character as a Christian, it becomes the particular duty of these overseers, though it is also the duty of the members at large, to visit him in private, to set before him the error and consequences of his conduct, and to endeavor by all the means in their power to reclaim him. This act on the part of the overseer is termed by the society, admonishing. The circumstance of admonishing, and of being admonished are known only to the parties, except the case should have become of itself notorious; for secrecy is held sacred on the part of the persons who admonish. Hence it may happen, that several of the society may admonish the same person, though no one of them knows that any other has been visiting him at all. The offender may be thus admonished by overseers and other individuals for weeks and months together, for no time is fixed by the society, and no pains are supposed to be spared for his reformation. It is expected, however, in all such admonitions, that no austerity of language or manner should be used, but that he should be admonished in tenderness and love.

If an overseer, or any other individual, after having thus labored to reclaim another for a considerable length of time, finds that he has not succeeded in his work, and feels also that he despairs of succeeding by his own efforts, he opens the matter to some other overseer, or to one or more serious members, and requests their aid. These persons now wait upon the offender together, and unite their efforts in endeavoring to persuade him to amend his life. This act, which now becomes more public by the junction of two or three in the work of his reformation, is still kept a secret from other individuals of the society, and still retains the name of admonishing.

It frequently happens that, during these different admonitions, the offender sees his error, and corrects his conduct. The visitations of course cease, and he goes on in the estimation of the society as a regular or unoffending member, no one knowing but the admonishing persons that he has been under the discipline of the society. I may observe here, that what is done by men to men is done by women to women, the women admonishing and trying to reclaim those of their own sex, in the same manner.

Should, however, the overseers, and other persons before mentioned, find after a proper length of time that all their united efforts have been ineffectual, and that they have no hope of success with respect to his amendment, they lay the case, if it should be of a serious nature, before a court, which has the name of the monthly meeting. This court, or meeting, make a minute of the case, and appoint a committee to visit him. The committee in consequence of their appointment wait upon him. This act is now considered as a public act, or as an act of the Church. It is not now termed admonishing, but changes its name to dealing. The offender, too, while the committee are dealing with him, though he may attend the meetings of the society for worship, does not attend those of their discipline.

If the committee, after having dealt with the offender according to their appointment, should be satisfied that he is sensible of his error, they make a report to the monthly court or meeting concerning him. A minute is then drawn up, in which it is stated, that he has made satisfaction for the offence. It sometimes happens, that he himself sends to the same meeting a written acknowledgement of his error. From this time he attends the meetings for discipline again, and is continued in the society, as if nothing improper had taken place. Nor is any one allowed to reproach him for his former faults.

Should, however, all endeavors prove ineffectual, and should the committee, after having duly labored with the offender, considered him at last as incorrigible, they report their proceedings to the Monthly Meeting. He is then publicly excluded from membership, or, as it is called disowned. This is done by a distinct document, called a testimony of disownment, in which the nature of the offence, and the means that have been used to reclaim him, are described. A wish is also generally expressed in this document, that he may repent, and be taken into membership again. A copy of this minute is always required to be given to him.

If the offender should consider this act of disowning him as an unjust proceeding, he may appeal to a higher tribunal, or to the quarterly court or meeting. This quarterly court or meeting then appoint a committee, of which no one of the Monthly Meeting that condemned him can be a member, to reconsider his case. Should this committee report, and the Quarterly Meeting in consequence decide against him, he may appeal to the Yearly. This latter meeting is held in London, and consists of deputies and others from all parts of the kingdom. The Yearly Meeting then appoint a committee of twelve deputies, taken from twelve Quarterly Meetings, none of whom can be from the Quarterly Meeting that passed sentence against him, to examine his case again. If this committee should confirm the former decisions, he may appeal to the Yearly Meeting at large; but beyond this there is no appeal. But if he should even be disowned by the voice of the Yearly Meeting at large, he may, if he lives to give satisfactory proof of his amendment, and sues for re-admission into the society, be received into membership again; but he can only be received through the medium of the Monthly Meeting, by which he was first disowned.

As two charges are usually brought against the administration of that part of the discipline, which has been just explained, I shall consider them in this place.

The first usually is, that, though the Quakers abhor what they call the authority of priestcraft, yet some overseers possess a portion of the spirit of ecclesiastical dominion; that they are austere, authoritative, and overbearing in the course of the exercise of their office, and that though the institution may be of Christian origin, it is not always conducted by these with a Christian spirit. To this first charge I shall make the following reply.

That there may be individual instances, where this charge may be founded, I am neither disposed, nor qualified, to deny. Overseers have their different tempers, like other people; and the exercise of dominion has unquestionably a tendency to spoil the heart. So far there is an opening for the admission of this charge. But it must be observed, on the other hand, that the persons, to be chosen overseers, are to be by the laws of the society "as upright and unblamed in their conversation, as they can be found, in order that the advice, which they shall occasionally administer to other friends, may be the better received, and carry with it the greater weight and force on the minds of those, who they shall be concerned to admonish." It must be observed again that it is expressly enjoined them, that "they are to exercise their functions in a meek, calm and peaceable spirit; in order that the admonished may see that their interference with their conduct proceeds from a principle of love and a regard for their good, and preservation in the truth."

And it must be observed again, that any violation of this injunction would render them liable to be admonished by others, and to come under the discipline themselves.

The second charge is, that the discipline is administered partially; or that more favor is shewn to the rich than to the poor, and that the latter are sooner disowned than the former for the same faults.

This latter charge has probably arisen from a vulgar notion, that, as the poor are supported by the society, there is a general wish to get rid of them. But this notion is not true. There is more than ordinary caution in disowning those who are objects of support; add to which, that as some of the most orderly members of the body are to be found among the poor, an expulsion of these, in a hasty manner, would be a diminution of the quantum of respectability, or of the quantum of moral character, of the society at large.

In examining this charge, it must certainly be allowed, that though the principle "of no respect of persons" is no where carried to a greater length than in the Quaker Society, yet we may reasonably expect to find a drawback from the full operation of it in a variety of causes. We are all of us too apt, in the first place, to look up to the rich, but to look down upon the poor. We are apt to court the good will of the former, when we seem to care very little even whether we offend the latter. The rich themselves and the middle classes of men respect the rich more than the poor; and the poor show more respect to the rich than to one another. Hence it is possible, that a poor man may find more reluctance in entering the doors of a rich man to admonish him; than one who is rich to enter the doors of the poor for the same purpose, men, again, though they may be equally good, may not have all the same strength of character. Some overseers may be more timid than others, and this timidity may operate upon them more in the execution of their duty upon one class of individuals, than upon another. Hence a rich man may escape for a longer time without admonition, than a poorer member. But when the ice is once broken; when admonition is once begun; when respectable persons have been called in by overseers or others, those causes, which might be preventive of justice, will decrease; and if the matter should be carried to a Monthly or a Quarterly Meeting, they will wholly vanish. For in these courts it is a truth, that those, who are the most irreproachable for their lives, and the most likely of course to decide justly on any occasion, are the most attended to, or carry the most weight, when they speak publicly. Now these are to be found principally in the low and middle classes, and these in all societies contain the greatest number of individuals. As to the very rich, these are few indeed compared with the rest, and these may be subdivided into two classes for the farther elucidation of the point. The first will consist of men, who rigidly follow the rules of the society, and are as exemplary as the very best of the members. The second will consist of those, who are members according to the letter, but not according to the spirit, and who are content with walking in the shadow, that follows the substance of the body. Those of the first class will do justice, and they will have an equal influence with any. Those of the second, whatever may be their riches, or whatever they may say, are seldom if ever attended to in the administration of the discipline.

From hence it will appear, that if there be any partiality in the administration of this institution, it will consist principally in this, that a rich man may be suffered in particular cases to go longer without admonition than a poorer member; but that after admonition has been begun, justice will be impartially administered; and that the charges of a preference, where disowning is concerned, has no solid foundation for its support.

(To be continued.)

THE CHURCH OF CHRIST.—The Church of Christ was designed to represent him on earth, and to minister to all the moral needs of the human race. Her work, then, is not done when she sends out preachers and teachers; when she exhibits sacraments and liturgies; when she sets up churches at home and mission stations abroad. She must grope her way into the alleys and courts and purlieus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer. She must go down into the pit with the miner, into the forecastle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the church must press equally on all the surfaces of society; like the sea, flow into every nook of the shoreline of humanity; and like the sun, shine on things foul and low, as well as fair and high—for she was organized, commissioned, and equipped for the moral renovation of the world.—*Bishop Simpson.*

EXTRACT FROM MEMOIR OF MARY L. WARE.

"It is a common and very natural idea with young people, that older ones cannot understand or sympathize in their feelings; forgetting that we have all been young, and that the struggles by which the soul is exercised in youth are never to be forgotten. The experience of different natural characters of course varies, but the fact of struggle is common to

all. And upon no spot in the review of the past does one's memory dwell with so much intense emotion, as upon that thorny and tangled labyrinth through which the spirit wandered, 'bewildered, but not lost,' at the period when the necessity and duty of proving its own character first roused it to a sense of its responsibilities. You say most truly, that it is good to look at things at a distance, from new and various points of view. I have always advocated this, for my own changeful life forced the conviction upon me; and for the same reason, I would advocate free, confidential discussion of inward and spiritual experience. The mere clothing our thoughts and feelings in words sometimes places them in a different position. We take them out of the atmosphere of our own perhaps morbid fears and anxieties, and can therefore see them more clearly. Then, too, we have the advantage of another's observation, and, may-be, experience of the selfsame difficulties, to aid us in our judgment of their true character. At any rate, we have the certainty of that warm kindling of the affections which to a loving heart is always a help in bearing the burden of life. There is ample reward for all the effort it may cost in unclothing ourselves, in the consciousness that however the outer world may think of us, at *home*, in that sanctuary which God and nature have alike appointed as the best resting-place for the spirit upon earth, we are understood and appreciated and loved. Let us not suffer any factitious thoughts or circumstances to cheat us of this privilege, but with trusting, confiding hearts take the good which Heaven designs for us when the family-community was established in the world."

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. VIII.

THE FOTHERGILL FAMILY.

(Continued from page 148.)

The first meeting between him (Samuel Fothergill and his father,) after the return of the latter from America is thus related by his biographer:—

"Soon after the return of John Fothergill from his last visit to America, he went to the Quarterly Meeting at York, which was large and attended by many Friends from different parts of the nation. His company was very acceptable and the occasion was, in a peculiar degree, solemn and instructive. Here he met his son Samuel. Tradition has handed down (and there is no other record of it,) a remarkable circumstance, connected with this, their first interview, since the return of the father to England. It is said that from some accidental circumstance, John Fothergill did not arrive in York until the morning of the day of the meeting, and that it was late when he entered the meeting-house. After a short period of silence he stood up, and appeared in testimony, but after he had proceeded a short time, he stopped and informed the meeting that his way was closed; that what he had before him was taken away, and was, he believed, given to another. He resumed his seat and another Friend immediately rose and taking up the subject, enlarged upon it in a weighty and impressive testimony, delivered with great power. It is added, that at the close of the meeting, John Fothergill enquired who the Friend was that had been so remarkably engaged amongst them, and was informed that it was his own son Samuel." . . . . "The good old man received his son as one restored from the spiritually dead, and wept and rejoiced over him with no common joy."

Among the Friends at Warrington who took a deep interest in the welfare and spiritual progress of Samuel Fothergill, was Susanna Croudson, a young woman highly esteemed in the society and very acceptable as a minister. She was a few years older than himself, and being more advanced in religious experience, her judicious counsel extended to him at the time of his reformation, had been peculiarly helpful and encouraging. In her he found a friend, to whom, in the season of his distress, he could unburthen his mind, and whose sympathy was cordial to his feelings. The friendship thus begun, ripened into a more tender affection, a correspondence ensued, and in the 6th month, 1738, they were united in marriage. Their union, being founded upon the surest basis, proved to be a happy one; they lived together in true harmony and religious fellowship.

They were often engaged in the love of the Gospel to visit the churches, and sometimes being called to different fields of service, their correspondence affords a lively and touching example of Christian faith and conjugal affection. In a letter of Samuel Fothergill to his wife, dated Malton, 4th month 20th, 1740, he thus speaks of two eminent ministers then far advanced in years and ripe in religious experience: "I was at Castleton, which is Luke Cock's meeting. I spent an hour with that emblem of innocence, and in the afternoon rode ten miles, to the house where the ark resteth, i. e. John Richardson's, who went with me next day to Pickering, and I went back with him to his home. On the following day was at Kirby meeting to which that man of God belongs. It was a very heavenly season. Oh! let it be forever remembered by all that partook of the benefit of it. The good man said they had always good meetings; but this was a very extraordinary one. The life of truth arose wonderfully, and that father in Israel, John Richardson, took me home, where we sat up until almost daylight. We then repaired to our respective lodgings, but soon after five in the morning he

came and sat by my bedside, and though weak and very poorly, would accompany me ten miles to this place, and we have parted in mutual tenderness."

The religious services of Samuel Fothergill are mentioned by James Gough, who met with him at Lancaster, in the year 1740. He says: "Here I met with Samuel Fothergill, then young in the ministry, but even then appearing with that solemnity, brightness and Gospel authority, as gave Friends lively hopes of his proving, as he did, through the successive stages of his life, a bright and shining light, a vessel of honor indeed; of eminent service in the church of Christ. The public service of the Quarterly Meeting fell to the share of us who were young, though many weighty experienced ministers were present, and our good Master being with us, it proved a refeshing, satisfactory and edifying meeting." These two young ministers were then travelling in the service of the Gospel, with the approbation of their respective meetings, and their religious labors were truly acceptable, being crowned with the evidence of divine life.

John Fothergill, after his return from his third visit to America, was unremitting in his endeavors to serve his Divine Master, both at home and abroad. In 1742, being then in his 67th year, he went to Ireland on a Gospel mission, where he attended sixty meetings in about eleven weeks, although he often travelled in pain by reason of his increasing infirmities. In the same year he attended a general meeting at Pickering, in the county of York. These meetings, which were held once a year, and mostly very large, being held in an open place, and resorted to by thousands of the neighboring people. In 1744 he was at London Yearly Meeting for the last time, and notwithstanding his great debility, he attended the several sittings "under that exemplary, reverent, watchful frame of mind, which rendered his company truly acceptable and serviceable.

He afterwards attended the Circular Yearly Meeting at Worcester, and was enabled in that large assembly to bear a noble Christian testimony to the all-sufficiency of that Power which had preserved, supported and guided him in the way of holiness, and is able to do the same for all the children of men. On returning to his home he was able during several weeks to attend meetings, in which his ministry was clear and lively. When no longer able to attend in the meeting-house, the mid-week meetings were held, during some weeks, at his house, as long as he was able to sit up. When the time of his departure drew nigh, and the power of expression was almost gone, he was heard to say several times in a very fervent and emphatic manner, "Heavenly Goodness is near, Heavenly Goodness is near," thus acknowledging to the last a sense of the Lord's presence. He died the 13th of the Eleventh month, 1744, aged 69 years, having been a minister nearly fifty years.

He was remarkably qualified, both for church discipline and Christian ministry; his service being highly appreciated in Monthly Quarterly and General Meetings, in which he approved himself a wise counsellor and an able ambassador of Christ.

"Expressions of self-distrust and extreme discouragement seem strangely unintelligible to many minds, when they come from those who are thought better than others, and are always striving and advancing. Yet these are the very persons to feel discouraged, because of the high mark they set for themselves. And the fact that they are thought better than others, with the keen insight of their own failings, is more apt to mortify and depress, than to exalt the humble and earnest spirit."

For Friends' Intelligencer.

MECHANISM IN NATURE.—NO. XIV.

Simple organic devices are sometimes the germs of a long series of contrivances. The loop and the orifice through which tendons pass embody a contrivance of wide application in the arts. Another is now referred to having equal breadth of use.

The *Patella* or kneepan, that curious little bone, like a lens in form and embedded in one of the powerful tendons of the lower extremities, acts not only as a shield to protect the knee joint against injury from the front, but gives the muscle which acts on this tendon a mechanical advantage in bringing the foot forward.

To illustrate the function of this singular tendonal appendage; take a common two-fold two foot rule, open it out straight, then tie a string to one end, stretch it to the other end of the rule, allowing it to lie along side, passing the centre of the joint; now if the string be drawn the rule joint will not move and no amount of pulling on the string will close the rule. But if the string be raised at the joint of the rule by a knot or prop, so that that point of the string opposite the joint is outside, as it were, the centre, then by pulling the string the rule will readily close.

It is in this way the patella acts, somewhat in the manner of a pulley, helping the transmission of motion at the angle, as well as preventing injury to and abrasion at the joint.

This is another form of trochlea, differing widely from the loop and eye, already referred to, yet serving a similar purpose—facilitating motion at the angle of tendons.

The use of the loop, or bony orifice is plainly

impossible here, but invention, never exhausted in nature, gives us another mechanical device equally as efficient and simple, and much used by man in his constructions. A few references will illustrate.

The bowsprit is a boom or mast projecting forward from the stem of a vessel to counteract the force of the after sails. To make this effective a staff stands from the middle of the bowsprit downwards and forwards; over the outer end of this a chain or cord passes, one end secured low down to the bow of the vessel, the other far-forward to the bowsprit. The staff here acts like a fixed patella, causing the chain to pull at a sufficient angle to hold the point of the bowsprit down and resist the after drag of the sails and jibs.

In carpentry a short rigid piece or post, called a *strut* is used in various ways, chiefly to distend tensional rods and act as a brace. To strengthen a girder or beam, rods are extended from end to end and are thrust out of a straight line by a post from the middle, this gives the rods an advantage over the beam in aiding the support of superincumbent weight.

Masts, posts and pillars liable to deflection, may be stiffened by drawing rods or cords tightly from end to end over struts diverging from their middles.

All these act on the patella principle, not from any resemblance in form—patella meaning a dish—but from similarity of function. The patella deflects a tendon, giving it a mechanical advantage in producing motion. In a manner the strut to a bowsprit or beam assists the hempen, or iron tendons in supporting weight by thrusting them out of parallelism with the beam, and giving rise to a transverse strain which acts where required on the beam.

The action of each is different, but the principle of the strut and patella are the same. Thus: the action of the patella is to gain advantage in producing motion in a direction differing from the line of draught; the action of the strut is to gain advantage in obtaining strength in a direction differing from the line of tension.

If we now convert that which changes the direction of strain into that which changes the direction of motion, we have one and the same thing, an element of mechanism—an intermediate machine as it were directing the action of the power.

A rocking piece for changing direction of motion is called a *bell-crank*, from its first use in the line of bell wires. In the mechanic arts these form a large family of expedients, varying greatly in form, size and strength, and ranging from the common tackle of our door bell pulls to the colossal beams of hydraulic pumps, carrying many tons of weight, and changing direction of the immense power, transmitted through them to the requirements of the mine or well, from which the water is to be delivered.

The patella is a *bell-crank*, when the tendon moves the foot forward or straightens the limb; it is a *strut* when the limb is held at an angle supporting the body.

Insignificant in size, strange in situation and apparently unsuited for its purpose, the patella is a wonderful contrivance, germinating as we have seen, through the prolific power of invention, into a multitude of expedients, useful in the arts and valuable to man. J. H. C.

5th month 5th, 1865.

(To be continued.)

NEVER say a word that can be construed as fishing for applause. Do not imagine that anything you can say respecting yourself will either varnish your defects or add lustre to your perfections. Indeed, discreet, well-educated persons rarely find opportunity to speak much of themselves; they are better employed. Those who speak little of themselves, but who set other people's merit in its true light, make a favorable impression upon the minds of their hearers, and acquire their love and esteem. They who are less anxious to obtain the approbation of others than to merit it, generally do both.

From the Leisure Hour.

THE PYRAMIDS AND THE PENTATEUCH.

(Concluded from page 152.)

The Egyptians were long famous for their skill in archery, and naturally Hagar, the Egyptian maid of Sarah, taught her son the art of her country, and Ishmael became an archer.

Quite incidentally we gather from the history of Joseph's imprisonment that there was wine in Egypt, and from the Psalms that vines were grown there. Herodotus who lived for some time at On, the residence of Joseph's wife, and who wrote four or five hundred years before Christ, states that vines were not grown in Egypt. The monuments, on the other hand, have several paintings of vine-culture and of wine-making. Drunken men, and even women, are seen carried home by head and heels on the shoulders of their servants; and yet the culture of the vine was evidently difficult. More laborers seem required to water the plants and dress the trees than were required for any other kind of growth, and the bunches are generally small. Hence, when the spies returned with "grapes of Eshcol," the size naturally filled with amazement a people who had been accustomed only to the grapes of the land of Ham. Hence, also, the narrative must have been written, not in the age of Herodotus, but in the age of the monuments.

In the same history the baker is represented as carrying his basket upon his *head*. The usual way of carrying bundles in Syria was on the side, or on the back, or on the shoulders. On the monuments men are represented as carrying them in the way which the Pentateuch describes.

Glancing through the monuments, there are several facts that strike the observer as significant. The variety of employments is remarkable. Here are agriculturists, shepherds—a degraded class, apparently—fishermen, hunters, men of all trades, all working apart and as distinct castes; and yet agriculture is evidently the favorite pursuit. Here is corn in abundance. In seasons of deficient harvest elsewhere, a journey to Egypt, the granary of the world, as it seems, is very likely to be the resource of a pastoral tribe, and that tribe will find there a subdivision of labor, and a degree of artificial civilization, not common in purely agricultural countries, and certainly not common in Syria.

Surrounding the monarch, on some of these monuments, are various classes of rulers. Here are priests anointed for their office by God and the king; warrior-chiefs, second only to the monarch—the whole indicating social institutions unlike anything in those days in that vicinity. There was, in fact, nothing like it nearer than India. These are "the princes of the house of Pharaoh."

In all these scenes, moreover, there is a freedom of domestic life very unlike the restraint of most Eastern nations. The women are generally unveiled, and seem to have as much liberty as in modern Europe. After the time of the Persian conquest (B. C. 350,) this ceased in Egypt.

The color of many of the ladies is noteworthy. They are, for the most part, of a browner tinge than the Syrian women, though fairer than the Nubians. Generally the ladies of the highest rank are lighter in tint than their attendants. A fair complexion was evidently a recommendation at the court of the Pharaohs.

Occasionally we see animals which, from the statements of profane historians, we had hardly expected. Here are asses, which Herodotus tells us were an abomination to the Egyptians; and very noble animals they seem. Camels are rare. It was long thought, indeed, that there were none; but there are some. To an agricultural people in the valley of the Nile they must have been of less use than to the wanderings tribes of Palestine and Edom.

Read, with these scenes in view, the history of Abraham's visit to Egypt (Gen. 12: 10–16,) and the two pictures will seem each a comment on the other. The history must have been written by one who was familiar with customs of which Palestine in that age, and Egypt in a later age, afforded no example.

But there are other peculiarities on these paintings. The Egyptians are all beardless men, they and their servants. A few toil-worn men, and a few mourners, have their beards half-grown; and now and then the *rapidity* of the conquest of some great warrior—as of Rameses—is indicated by the state of his beard, which he has evidently had no time to remove. But generally their faces are quite smooth; and so Joseph "shaves" when summoned into the presence of Pharaoh.

Here are men who seem to have been very odious to the Egyptians—not from earliest times, indeed, but still from remote antiquity. They are seen crushed under the chariot-wheels of the kings; they are figured as supporters of vases and seats; they are dragged as slaves through the markets and massacred without mercy. Sometimes they are painted on the soles of shoes and sandals, as the easiest way of treading them down. These are the shepherds, who were an abomination to the Egyptians, though not to the people of Arabia or Syria.

Here are chairs and chair-makers. Visitors *sit* at table, in a way quite unusual in late Jewish history: not all, indeed, for at common meals the people sit on their legs, which are doubled under them; but on great occasions chairs are used, as stately and as formal as any in Europe (Gen. 43: 33.)

Here, again, is the gold chain of office; here the signet ring, which was presented to the man who was made vizier; here the white fine linen, with which foreigners were clothed when they were naturalized, and became members of the Egyptian aristocracy.

Compare with these scenes the facts incidentally mentioned in Joseph's history (Gen. 41: 14; 40: 16; 46: 34), and the naturalness and consequent truthfulness of the narrative will at once appear. The history must have been written by one who knew Egypt, and who lived before the customs of the country had materially changed.

Such is a sample, a very inadequate sample, of the facts which the Egyptian monuments disclose; and we shall rejoice if this brief notice succeeds in directing attention to studies which cannot fail to throw light on all parts of Scripture, and which will be found to supply additional proof of the antiquity and genuineness of the books of Moses.

THE INORDINATE PURSUIT OF THE THINGS OF THIS WORLD.—It is, therefore, our earnest desire that all Friends everywhere be very careful to avoid all inordinate pursuit after the things of this world, by such ways and means as depend too much upon the uncertain proba-

bilities of hazardous enterprizes; but rather labor to content themselves with such *a plain way and manner of living* as is most agreeable to the self-denying principle of Truth which we profess, and which is most conducive to that tranquillity of mind that is requisite to a religious conduct through this troublesome world. *Annual Epistle*, 1724.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 20, 1865.

PHILADELPHIA YEARLY MEETING.—The attendance at our present annual gathering is quite as large as usual. Several ministers are with us from other Yearly Meetings:—Rachel Hicks, from Long Island; Bennet G. Walters, from Prairie Grove, Iowa; Freeman Clark, from Norwich, Canada West; John Searing, from Scipio, N. Y.; Mary B. Needless, from Baltimore; also others, both elders and members, with minutes. The several meeting-houses in this city were opened as usual on First-day morning, the 14th inst., that at Race Street having a very large audience, which in the morning, filled to their utmost capacity both the north and south ends. Much excellent counsel was held forth, and the great truths of the gospel, as held by Friends, were explained and enforced.

On Second-day the business of the Yearly Meeting was commenced. Epistles from the Yearly Meetings of New York, Baltimore, Genessee, and Ohio, were read, expressing the travail of the body in these several branches of the Society. A committee to essay replies was appointed. In the reunion of such a large body of Friends, from widely separated sections, a warm and affectionate salutation was extended to all, and gratitude was felt and expressed that the bountiful Giver of every good and perfect gift, has thus far brought our country through a period of conflict and of trial.

Our time does not allow of a more extended notice of the Yearly Meeting in the present number, but in our next issue we hope to give further details.

TRUTH is the only real lasting foundation for friendship; and in every thing but truth there is a principle of decay and dissimulation.

DIED, of consumption, at the residence of Francis Boggs, in Camden county, N. J., on the 28th of 4th month, 1865, PAULINA HOFMAN, daughter of Thomas Hofman, in the 20th year of her age. She was an example of patience in her afflictions; and although in he morning of life, she became resigned and prepared to exchange time for a never-ending eternity, leaving the full assurance that our loss is her gain.

——, on the 29th of 4th month, 1865, at the residence of her brother-in-law, Vanleer Eachus, in Radnor, Del. Co., Pa., SARAH BOND; a consistent member of Radnor Monthly Meeting of Friends.

——, near Waynesville, Warren county, Ohio, on the 4th of 4th month, 1865, after a tedious illness, SAMUEL GAUSE, in the 83d year of his age; for 36 years an esteemed member and elder of Miami Mo. Meeting of Friends.

——, suddenly, on the 10th of 4th month, 1864, JAMES M. JANNEY, in the 60th year of his age; an elder and member of Miami Monthly Meeting. He was concerned in early life, above every other consideration, to live a life of self-denial, manifesting both by precept and example, those principles which so truly adorn the Christian life.

IT is better for the soul's sake to suffer death, than to lose the soul for the love of this life.—*Hermes.*

FRIENDS' SOCIAL LYCEUM.

The following lecture on "The Solar System" was delivered by J. G. Moore, 3d month 28th, 1865, and was unintentionally omitted in the regular report:

The ancients beheld the various phenomena of the heavens with wonder and delight, but until the time of Ptolemy, 2d century, A. D., no one had attempted to account for them to any extent. The theory of Ptolemy, consisted in locating the Earth in the centre of the Universe, that it was at rest, and the Sun, Moon, and Stars revolved around it. But notwithstanding the errors in this system, the Ptolemaic theory was generally believed and stood the test of time for 1400 years. In 1510, A. D., Copernicus commenced his astronomical investigations. He attempted to account for the various celestial phenomena, by the theory of Ptolemy. But difficulties met him at every step. The Cycle and Epicycle failed to account for the irregularities in the motion of the planets; he therefore introduced more of these curves, until the system became so exceedingly complex, that Copernicus abandoned it, and after 30 years of toilsome investigation, he evolved the theory which bears his name, and which is universally believed at the present day. The main feature in this system, is that the Sun is the Grand Centre, around which the Earth and all the other planets revolve.

The death of Copernicus occurred in 1543, and as there was no great astronomer to be found able to grasp this subject, it was allowed to rest for a number of years. Tycho Brahe, born three years after the death of Co-

pernicus, was the next to review this theory, and the investigations he made were very valuable to Kepler, who next stepped upon the stage of action. The first subject which claimed the attention of this great astronomer, was in regard to the orbits in which planets revolve. He confined his investigations to the planet "Mars." Having rejected one theory of circular motion, he consoled himself with the thought, that there was a diminished number to examine. He continued with unabated energy his researches, and having exhausted every combination of circular theory, he established the principle, that "planets do not revolve in circular orbits." Thus he achieved a negative triumph. Next to the circle, the most beautiful curve is the ellipse, and by applying it to the orbit of Mars, he found that this planet really moved in an elliptical orbit, and by extending his investigations to the rest of the planets, he found the same to be true of them all he was prepared to establish his first law. "The orbits of all the planets are elliptical, having the Sun in the common focus." From this first law of Planetary motion, the second was adduced. "The Radius Vector passes over equal spaces in equal times." This, the lecturer explained by diagram. Kepler was impressed, that a bond of union existed among the planets, and supposed that it was in some way, connected with their periodic times and distances from the Sun. He first tried simple numbers and their squares, then the squares and cubes, and after many years of labor, he finally discovered the third and Great Law:—"The squares of the Periodic times of any two planets are proportioned to the cubes of their mean distances from the Sun." When Kepler left the investigation of astronomy, one great question remained to be solved, "Why do these planets move in elliptical orbits?" The cause of this was left for Sir Isaac Newton to discover. The lecturer then reviewed the manner in which he accomplished this task. Newton after having made many calculations, found his result to be in error by a very small fraction; whilst pondering over this, he visited the Royal Society in London, and found that Picard had discovered a new radius of the earth, and as this was an element in his calculations, he went home, substituted the new number, finished his calculation, and made the greatest discovery of the age, viz.: "All the planets are held together by the law of attraction."

A new instrument, the Geoselenean, which the lecturer had invented, was exhibited. It illustrated the principal phenomena of the solar system, viz.: The diurnal and annual motions of the earth from West to East; the change of seasons; cause of unequal day and night; parallelism of the earth's axis; elliptical orbit of the earth; sidereal and solar day; the Precession of the Equinoxes, one of the most difficult problems in astronomy; also the revolution of the moon, the inclination of her orbit to the ecliptic; the recession of her nodes; and Solar and Lunar eclipses. The lecturer also exhibited the Planetarian, an instrument designed to show the revolution of all the planets with other satellites.

Extracted from the Minutes.

CHARLES A. DIXON, *Secretary.*

FENELON says, "We must not be ever children, hanging upon heavenly consolations, we must put away childish things with St. Paul. Our early joys were excellent to attract us, to detach us from gross and worldly pleasures by others of a purer kind, and to lead us into a life of prayer and recollection, but to be constantly in a state of enjoyment that takes away the feeling of the cross, and to live in a fervor of devotion, that continually keeps paradise open, this is not dying upon the cross and becoming nothing."

From the "Atlantic Monthly."

WITH THE BIRDS.

Not in the spirit of exact science, but rather with the freedom of love and old acquaintance, would I celebrate some of the minstrels of the field and forest,—these accredited and authenticated poets of nature.

All day, while the rain has pattered and murmured, have I heard the notes of the Robin and the Wood-Thrush; the Red-Eyed Fly-catcher has pursued his game within a few feet of my window, darting with a low, complacent warble amid the dripping leaves, looking as dry and unruffled as if a drop of rain had never touched him; the Cat Bird has flirted and attitudinized on my garden fence; the House-Wren stopped a moment between the showers, and indulged in a short, but spirited, rehearsal under a large leaf in the grape-arbor; the King-Bird advised me of his proximity, as he went by on his mincing flight; and the Chimney Swallows have been crying the child's riddle of "*Chippy, chippy, cherryo,*" about the house-top.

With these angels and ministers of grace thus to attend me, even in the seclusion of my closet, I am led more than ever to expressions of love and admiration. I understand the enthusiasm of Wilson and Audubon, and see how one might forsake house and home and go and live with them the free life of the woods.

To the dissecting, classifying scientist a bird may be no more perfect or lovable than a squirrel or a fish; yet to me it seems that all the excellences of the animal creation converge and centre in this nymph of the air; a warbler seems to be the finishing stroke.

First, there is its light, delicate, aërial organization,—consequently, its vivacity, its high temperature, the depth and rapidity of its inspirations, and likewise the intense, gushing, lyrical character of its life. How hot he is! how fast he lives!—as if his air had more oxygen than ours, or his body less clay. How slight a wound kills him! how exquisite his sensations! how perfect his nervous system! and hence how large his brain! Why, look at the cerebral developement of this tiny songster,—almost a third larger, in proportion to the size of its body, than that of Shakspeare even! Does it mean nothing? You may observe that a warbler has a much larger brain and a much finer cerebral organization throughout than a bird of prey, or any of the Picus family even. Does it signify nothing? I gaze into the eyes of the Gazelle,—eyes that will admit of no epithet or comparison,—and the old question of preëxistence and transmigration rises afresh in my mind, and something like a dim recognition of kinship passes. I turn this Thrush in my hand. I remember its strange ways, the curious look it gave me, its ineffable music, its freedom, and its ecstasy,—and I tremble lest I have slain a being diviner than myself.

And then there is its freedom, its superior powers of locomotion, its triumph over time and space. The reptile measures its length upon the ground; the quadruped enjoys a more complete liberation, and is related to the earth less closely; man more still; and the bird most of all. Over our heads, where our eyes travel, but our bodies follow not,—in the free native air,—is his home. The trees are his temples and his dwellings, and the breezes sing his lullaby. He needs no sheltering; for the rain does not wet him. He need fear no cold; for the tropics wait upon his wings. He is the nearest visible representation of a spirit I know of. He *flies*,—the superlative of locomotion; the poet in his most audacious dreams dare confer no superior power on flesh and blood. Sound and odor are no more native to the air than is the Swallow. Look at this marvellous creature! He can reverse the order of the seasons, and almost keep the morning or the sunset constantly in his eye, or outstrip the west-wind cloud. Does he subsist upon air or odor, that he is forever upon the wing, and never deigns to pick a seed or crumb from the earth? Is he an embodied thought projected from the brain of some mad poet in the dim past, and sent to teach us a higher geometry of curves and spirals? See him with that feather high in air, dropping it and snapping it up again in the very glee of super-abundant vitality, and in his sudden evolutions and spiral gambollings seeming more a creature of the imagination than of actual sight!

And, again, their coming and going, how curious and suggestive! We go out in the morning, and no Thrush or Vireo is to be heard; we go out again, and every tree and grove is musical; yet again, and all is silent. Who saw them come? who saw them depart? This pert little Winter-Wren, for instance, darting in and out the fence, diving under the rubbish here and coming up yards away,—how does he manage with those little circular wings to compass degrees and zones, and arrive always in the nick of time? Last August I saw him in the remotest wilds of the Adirondack, impatient and inquisitive as usual; a few weeks later, on the Potomac, I was greeted by the same hardy little busybody. Does he travel by easy stages from bush to bush and from wood to wood? or has that compact little body force and courage to brave the night and the upper air, and so achieve leagues at one pull? And yonder Bluebird, with the hue of the Bermuda sky upon his back, as Thoreau would say, and the flush of its dawn upon his breast,—did he come down out of heaven on that bright March morning when he told us so softly and plaintively, that, if we pleased, Spring had come?

About the middle of September I go out in the woods, and am attracted by a faint piping and lisping in the tops of the Oaks and Chestnuts. Tiny figures dart to and fro so rapidly that it pains the eye to follow them, and I discover that the Black-Poll Warbler is paying me a return visit. Presently I likewise perceive a troop of Redstarts, or Green-Backed Warblers, or Golden and Ruby-Crowned Wrens, flashing through the chestnut-branches, or hanging like jewels on the cedar-sprays. A week or two later, and my darlings are gone, another love is in my heart, and other voices fill my ears. But so unapparent and mysterious are the coming and going, that I look upon each as a special Providence, and value them as visitants from another sphere.

(To be continued.)

The First Needles.—Needles were first made in London by a negro from Spain, in the reign of Queen Mary. He died, however, without imparting the secret of his art; and it was lost till 1565, when it was recovered in the reign of Elizabeth. It was one Elias Growse, a German, who taught the English. The manufacture of needles was literally lost to England for nearly a century; but about 1650, it was recovered by Christopher Greening, who settled in Long Crendon, in Buckinghamshire. The reputation long enjoyed by Whitechapel needles, points out the particular locality in London where the manufacture was once carried on. At the present time the largest number of needles are made at Reddich, in Worcestershire; at Hathersage, in Derbyshire; and

in and near Birmingham. The product of Reddich and its neighborhood alone is very great. Even several years ago, it reached 100,000,000 needles per week.—*Del. Co. Rep.*

"THY WILL BE DONE."

"How sweet to be allowed to pray,
To God the Holy One;
With filial love and trust to say,
'Father—Thy will be done.'

We in these sacred words can find
A cure for every ill;
They calm and soothe the troubled mind
And bid all care be still.

O! let that will, which gave me breath
And an immortal soul;
In joy or grief, in life or death,
My every wish control.

O! could my heart thus ever pray,
Thus imitate thy Son—
Teach me, oh! God, with truth to say,
Thy will, not mine, be done."

PREMONITIONS.

BY J. H. ELLIOT.

I heard a robin this morning,
Low piping to its mate,—
And I said,—"the Spring is dawning,
So heart be still, and wait."

The grass in my neighbor's garden
Is flecked with spots of green;
In the air are faint flower odors,
Though the buds are still unseen.

The wild March winds are sweeping
The pent streets through and through;
But the Sun is warm at noon-time,
And the sky is deeply blue;

And the snow on the far-off hill-tops,
Grows less and less each day,
While the swift streams in the valleys,
Sing its chill blood away.

Bareheaded out in the sunshine
The happy children play,
The first to welcome the Spring-time,
With out-stretched arms alway;

And the men wear on their faces
A rare unwonted smile,
And their steps grow more elastic,
And their hearts more light the while.

So I say to my heart and its longings,
"Patience—be still and wait,
For the Spring is surely coming,
All the brighter for being late."

KNOWING TOO MUCH.

"A little knowledge is a dangerous thing," s Pope, and the truth of it was brought cibly to our mind recently, when visiting a chine shop. The foreman was telling an ap- ntice how to do some part of the work when youth interrupted him, saying, "I know about it—I can do it myself." "Well!" d the foreman in reply, "I have been twenty rs in this business, and I can't say that I know it all. I am content to learn every day, and I think after you have lived a little longer you will find what I say to be true."

It was; we corroborate it.

It is natural that a youth should be hasty, and in the pride of his initiation into a few mysteries of his trade, fancy he is master of it all. But time brings experience to him as to us all, and that is the light which reveals, not how much but how little we know.

All knowledge is comparative, and the greatest minds are not the most ostentatious—not the most boastful of their accomplishments—but are content to acquire a little every day, to add to their stock. "There is no royal road to learning," which is to say, that the man in humble life has as fair a chance as the rich one, and that money cannot purchase mental ability, although it may bring privileges for information. In the pursuit of knowledge with facilities, not under difficulties, we are all dependent one upon the other. The practical man has his experience to demonstrate that certain effects spring from specific causes; the scientist brings his knowledge of physical laws and the properties of matter generally to bear upon the solution of a given question, and both classes work to mutual advantage; for one to sneer at the other as a visionary, or as an artisan, as the case may be, is to show how a little knowledge can be made a dangerous thing.—*Sci. American.*

PERSONAL IMPRESSIONS OF ABRAHAM LINCOLN.

BY F. B. CARPENTER.

MY DEAR MR. TILTON: You ask me if I will not write out some incidents of my intercourse with Mr. Lincoln for the *Independent*. The asorbing interest with which everything relating to him is now read, and will be cherished, must be my excuse, if excuse is needed, for thus placing myself before the public. As you and my personal friends generally know, my relation to the late President was peculiar. Perhaps no one outside of his official family ever enjoyed such unusual opportunities for studying and knowing him. For six months of last year I was an occupant of the White House, permitted, during the whole of this period, the freedom of his private office at almost all hours—engaged upon a work commemorating what he believed to be the greatest event of his life, and by far the most important of his administration; a work in which, as many will bear me witness, he felt and manifested the deepest interest; for the consummation and perfection of which he invited me to the White House. It is no exaggeration, then, to say, that my opportunities for seeing and knowing Mr. Lincoln were almost unexampled.

My friends have often urged me to write out for publication the incidents of these to me,

memorable six months. The obvious reasons which have hitherto stood in the way of this may be said now to exist no longer, and I hope at an early day to be able to put in permanent form many reminiscences which would at any time, in connection with the illustrious subject, have commanded popular interest, but which will now be invested with a sacredness which belongs only to the history of the world's martyrs.

Many persons have formed their impressions of Mr. Lincoln from the stories in circulation attributed to him, and, consequently, suppose him to have been habitually of a jocund, humorous disposition. This was a characteristic side of him, but it was merely the by-play of his nature.

I believe that it was this happy faculty of throwing off care for the moment that kept him alive under his heavy burdens; but any true discerner of character, looking into that worn and seamed face, would have said at once, "He is a sad if not a melancholy man."

It has been the business of my life, as you know, to study the human face, and I say now, as I have said repeatedly to friends, Mr. Lincoln had the saddest face I ever painted! During some of the dark days of last Spring and Summer I saw him at times when his careworn and troubled appearance was enough to bring tears of sympathy into the eyes of his most violent enemies. I recall particularly one day, when, having occasion to pass through the main hall of the domestic apartments, I found him alone, pacing up and down a narrow passage, his hands behind him, his head bent forward upon his breast, heavy black rings under his eyes, showing sleepless nights—altogether such a picture of the effects of weighty cares and responsibilities as I never had seen. And yet he always had a kind word, and almost always a genial smile, and it was his way frequently to relieve himself at such times by some harmless pleasantry. I recollect an instance told me by one of the most radical members of the last Congress. It was during the darkest days of '62; He called upon the President, early one morning, just after news of a disaster. It was a time of great anxiety if not despondency. Mr. Lincoln commenced telling some trifling incident—which the Congressman was in no mood to hear. He rose to his feet and said, "Mr. President, I did not come here this morning to hear stories; it is too serious a time." Instantly the smile disappeared from Mr. Lincoln's face, who exclaimed, "A———, sit down! I respect you as an earnest, sincere man. You cannot be more anxious than I am constantly, and I say to you now, that were it not for this occasional *vent*, I should die."

Judge Bates once said to me that the President's stories "were almost always told in the place of argument." The character of his mind was such, that his thought naturally took on this form of illustration, and the point he wished to enforce was always brought out in this way; with a strength and clearness impossible in abstract discussion.

A large number of those whom he saw every day came with appeals to his feelings in reference to relatives and friends in confinement and under sentence of death. It was a constant marvel to me that, with all his other cares and duties he could give so much time and be so patient with this multitude. I have known him to sit for hours patiently listening to details of domestic troubles from poor people—much of which, of course, was irrelevant—carefully sifting the facts, and manifesting as much anxiety to do exactly right as in matters of the gravest interest. Poorly clad people were more likely to get a good hearing than those who came in silks and velvets. No one was ever turned away from his door because of poverty. If he erred, it was to be on the side of mercy. It was one of his most painful tasks to confirm a sentence of death. I recollect the case of a somewhat noted rebel prisoner, who had been condemned to death, I believe, as a spy. A strong application had been made to have his sentence commuted. While this was pending he attempted to escape from confinement, and was shot by the sentinel on guard. Although he richly deserved death, Mr. Lincoln told Judge Holt in my presence that "it was a great relief to him that the man took his fate into his own hands."

If the slightest occasion existed for showing clemency he was sure to improve it.

Judge Bates, in the same conversation referred to above, said that he had often told the President that "he was hardly fit to be entrusted with the pardoning power." "Why," said the Judge, "he can scarcely turn away from the application (if it touches his feelings) of a man, and the tears of a *woman* are sure to overcome him."

A touching instance of his kindness of heart occurred quite recently, and was told me incidentally by one of the servants. A poor woman from Philadelphia had been waiting with a baby in her arms, for three days, to see the President. Her husband had furnished a substitute for the army, but some time afterward was one day made intoxicated by some companions, and in this state induced to enlist. Soon after he reached the army he deserted, thinking that, as he had provided a substitute, the government was not entitled to his services. Returning home, he was, of course, arrested, tried, convicted, and sentenced to be shot. The sentence was to be executed on Saturday. On Monday, his wife left her home

ith her baby to endeavor to see the President.' aid old Daniel: "She had been waiting here hree days, and there was no chance for her o get in. Late in the afternoon of the third ay the President was going through the back assage to his private rooms, to get a cup of ea or to take some rest." (This passage-way as lately been constructed, and shuts the per- on passing entirely out of view of the occu- ants of the ante-room). "On his way through e heard the little baby cry. He instantly ent back to his office and rang the bell. Daniel,' said he, 'is there a woman with a aby in the ante-room?' I said there was, nd if he would allow me to say it, I thought t was a case he ought to see; for it was a mat- r of life and death.' Said he, 'Send her to e at once.' She went in, told her story, and he President pardoned her husband. As the oman came out from his presence, her eyes ere lifted and her lips moving in prayer, the ears streaming down her cheeks." Said Dan- l: "I went up to her and pulling her by the hawl said, 'Madam, it was the baby that did !'"

Another touching incident occurred, I be- ieve the same week. A woman in a faded hawl and hood, somewhat advanced in life, t length was admitted, in her turn, to the President. Her husband and three sons, all he had in the world, enlisted. Her husband ad been killed, and she came to ask the Pres- dent to release to her the oldest son. Being atisfied of the truthfulness of her story, he aid, "Certainly, if her prop was taken away he was justly entitled to one of her boys." He immediately wrote an order for the dis- harge of the young man. The poor woman hanked him very gratefully, and went away. On reaching the army she found that this son ad been in a recent engagement, was wounded, nd taken to a hospital. She found the hospi- al, but the boy was dead, or died while she vas there. The surgeon in charge made a nemorandum of the facts upon the back of the President's order, and almost broken-hearted, he poor woman found her way again into his resence. He was much affected by her pres- nce and story, and said, "I know what you wish me to do now, and I shall do it without our asking; I shall release to you your second on." Upon this, he took up his pen and com- nenced writing the order. While he was writing the poor woman stood by his side, the ears running down her face, and passed her and softly over his head, stroking his rough air, as I have seen a fond mother do to a son. By the time he had finished writing, his own eart and eyes were full. He handed her the paper: "Now," said he, "*you* have one and *I* ne of the other two left: that is no more than ight." She took the paper, and reverently placed her hand again upon his head, the tears still upon her cheeks, said, "The Lord bless you, Mr. President. May you live a thousand years, and may you always be the head of this great nation!"

I could multiply these instances—for they were of constant occurrence—but my limits warn me to close. No more sincere tears have fallen during the past week, than those shed by the humble and obscure in every part of the country, who had been in various ways in contact with that great heart. And many a poor boy, led into error, if not crime, but pardoned in his great compassion, feels to-day that in his death he has lost more than a father. Surely "THE MEMORY OF THE JUST IS BLESSED!"—*Independent.*

THE USE OF MOSSES.

Of the use of mosses in the economy of nature, very little is known, except that they are very often the precursors of a higher order of vegetables, for which they prepare a soil, by retaining amongst their matted branches, the drifting sand and dust in places which would otherwise remain bare and sterile. They afford refuge in winter, and food as well as lodging in summer to innumerable insects. They overspread the trunks and roots of trees, and in winter defend them against frost. In wet weather, they preserve them from decay; and during the greatest drought, provide them with moisture, and protect them from the burning heat of the sun. Indeed, to the traveller in the dense and trackless forests of North America, they are pretty sure guides to the points of the compass, growing chiefly upon the northern sides of the trunks and branches of the trees—as if, it is said, to shelter them from the cold north wind, but in reality, because they find there most shade and moisture. The poor Laplanders find several of their comforts from mosses. The Golden Maiden Hair, one of the largest species of the moss tribe, forms excellent beds, by cutting thick layers of it, one of which forms the mattress, the other as a coverlet. Linnæus tells us, that he, himself, often made use of such a bed, when travelling in Lapland. These mossy cushions are so elastic, that a bed may be rolled up into a parcel small enough to be carried under a man's arm, and the inhabitants take them about with them on their journeys. The Lapland women also make use of the grey bog moss, which is particularly soft, like a great fur or fleece. In this they wrap their infants, without any other clothing, and place them in leathern cradles, which are also lined with moss—the little babies are thus completely protected from the cold, like young birds in soft and warm nests. The Greenlanders use their moss as tinder, and for wicks to their lamps.

IMMORALITIES OF BUSINESS.

There is reason to fear that the temptations to dishonesty in the business world are rapidly multiplying. These times of high prices, and great excitement in all departments of trade, are not favorable to integrity. A living must be obtained at all events. Money must be made somehow. Under this pressure, the suggestion is almost inevitable, that it is no time to be too particular about the means. There is an alarmingly intense craving after wealth. The man who hears that his neighbor has suddenly made a fortune, burns to do the same thing, and if his newborn ambition can only be gratified, he will not be scrupulous about the method. The new system of taxation opens a new and vast field for dishonest operations. Many a man's integrity, supposed to be unimpeachable, has failed to stand the simple test of the income tax.

What is to be the effect of this rapid increase of immorality in the business world? What will be its influence upon our churches, upon our social life, our civilization, upon individual and national character? The morals of trade were bad enough before. If the testimony of such men as George P. Marsh of this country, and of Herbert Spencer of England, is to be believed, the amount of moral corruption in the various departments of business throughout the world, has been enormous.

"Joint-stock companies," says Marsh, in his recent work on "Man and Nature," "have no souls, and their managers, in general, no consciences. Cases can be cited where engineers and directors of railroads, with long grades above one hundred feet to the mile, have regularly sworn in their annual reports, for years in succession, that there were no grades upon their routes exceeding half that elevation. In fact, every person conversant with the history of these enterprises knows that in their public statements, falsehood is the rule, and truth the exception. . . . I shall harm no honest man by endeavoring, as I have done elsewhere, to excite the attention of thinking and conscientious men to the dangers which threaten the great moral and even political interests of Christendom, from the unscrupulousness of the private associations that now control the monetary affairs, and regulate the transit of persons and property, in almost every civilized country. More than one American State is literally governed by unprincipled corporations, which not only defy the legislative power, but have too often corrupted even the administration of justice. Similar evils have become almost equally rife in England and on the continent; and I believe the decay of commercial morality, and I fear, the sense of all higher obligations than those of a pecuniary nature, on both sides of the Atlantic, is to be ascribed more to the influence of joint-stock bonds, and manufacturing and railway companies, to the working, in short of what is called the principle of 'associate action,' than to any other cause of demoralization."

The testimony of Herbert Spencer in his essays on the "Morals of Trade" and "Railway Morals and Railway Policy," is equally startling. It is not of "the often-told tale of adulterations" that he speaks, but of the "less observed and less known dishonesties" of the higher departments of trade. "It is not true," he says, "as many suppose, that only the lower classes of the commercial world are guilty of fraudulent dealings; those above them are, to a great extent, blame-worthy. On the average, men who deal in bales and tons differ but little in morality from men who deal in yards and pounds. Illicit practices, of every form and shade, from venial deception up to all but direct theft, may be brought home to the higher grades of our commercial world. Tricks innumerable, lies, acted or uttered, elaborately devised frauds, are prevalent; many of them established as 'customs of the trade;' nay not only established but defended." And then he proceeds to depict, with merciless pen, the mean deceptions and outrageous villainies practised in various departments of English wholesale trade. Near the close of his review he remarks: "On all sides we have found the result of long personal experience to be the conviction that trade is essentially corrupt. In tones of disgust or discouragement, reprehension or division, according to their several natures, men in business have one after another expressed or implied this belief. Omitting the highest mercantile classes, a few of the less common trades, and those exceptional cases where an entire command of the market has been obtained, the uniform testimony of competent judges is, 'that success is incompatible with strict integrity.'" And not only this, but he also makes bold to express the "opinion," not very complimentary to John Bull, "that these delinquencies are products of the average English character placed under special conditions. There is no good reason for assuming that the trading classes are intrinsically worse than other classes. Men taken at random from higher and lower ranks, would most likely, if similarly circumstanced, do the same."

The morals of joint-stock companies, according to H. Spencer, are alarmingly corrupt. A full history of railway management and railway intrigue in England would be black with frauds and crime. "In such a history," he says, "the doings of projectors and the mysteries of the share market would occupy less space than the analysis of the multiform dishonesties which have been committed since 1845, and the genesis of that elaborate system of tactics by

which companies are betrayed into ruinous undertakings that benefit the few at the cost of the many."

These writers, of course, would not be understood as saying that every man in the walks of trade is dishonest, that the business operations of no firm, or company or corporation will bear scrutiny. It is well known that there are men, and asociations of men, in the business world whose commercial integrity is beyond suspicion. But they do affirm that there is an amount of deception, and intrigue, and fraud in almost all departments of trade, and very generally in the operations of joint-stock companies, which should arouse the attention of all thoughtful and good men. And when we take into account the multiplied temptations to dishonesty in business at the present time in our country the case becomes truly alarming. How far can this process go? How long will it be before this immorality in business unchecked, with corrupt society generally, pervade all the transactions and relations of men, and sap the foundations of law and government? Why is it that the large class of men who are becoming or have become rich by villainy, keep beyond the reach of the Gospel? Why do they either spend the Sabbath in pleasure, in eating, drinking, and sleeping, or if they occasionally go to church, go only where the mummeries of ritualism, robes, and church rites occupy the time, and leave little space and less disposition to tell men of their sins? Why is it already impossible to execute a law against a villainous traffic in our large commercial cities? How long can this immorality continue to increase without sapping all the foundations of society, overthrowing law, order and religion, and working itself out in some terrible retribution, as the immorality of slavery has done at the South?

And yet we greatly mistake if we suppose that men are any more dishonest in principle at the present time than they were years ago. No man becomes morally corrupt in a day. If instances of fraud increase as temptations multiply, it simply shows that dishonesty was waiting for its opportunity. Times like the present prove that very much of that which is called "commercial integrity," is not that "integrity of the upright" of which the Scriptures speak, but simply that integrity of the politic, which the maxims of trade too often inculcate. Archbishop Whately is right when he says that "Honesty is the best policy, but he who acts from that principle is not an honest man." The man who is honest simply because it pays well, will be dishonest the moment dishonesty will pay better. If there is a great increase of fraudulent practices in these tumultuous times, it simply discloses the previous hollowness of commercial virtue. What is needed is, more of that honesty that springs not from policy, but from principle; more of that integrity which is practised not because it will pay, but because it is right. Our only remedy is in the Gospel of Christ brought to bear, in its regenerating power upon the hearts of men, and faithfully applied in its precepts to their conduct in the sphere of business as in every other sphere of their action.—*J. W. Wellman in Boston Recorder.*

Do good with what thou hast, or it will do thee no good.

CHILDREN IN JAPAN.

During more than half a year's residence in Japan, I have never seen a quarrel among young or old. I have never seen a blow struck; scarcely an angry face. I have seen the children at their sports, flying their kites on the hills, and no amount of intermingled strings, or kites lodged in the trees, provoked angry words or impatience. I have seen them intent on their games of jack-stones and marbles, under the shady gateways of the temples, but have seen no approach to a quarrel among them. They are taught implicit obedience to their parents, but I have never seen one of them chastised. Respect and reverence for the aged is universal. A crying child is a rarity seldom heard or seen. We have nothing to teach them in this respect out of our own civilization. I speak from what I know of the little folks of Japan, for more than any other foreigner have I been among them.

Of all that Japan holds, there is nothing I like half so well as the happy children. I shall always remember their sloe-black eyes and ruddy brown faces with pleasure. I have played battledore with the little maidens in the streets, and have flown kites with as happy a set of boys as one could wish to see. They have been my guides in my rambles, shown me where all the streams and ponds were, where the flowers lay hid in the thickets, where the berries were ripening on the hills; they have brought me shells from the ocean, and blossoms from the field, presenting them with all the modesty and a less bashful grace than a young American would. We have hunted the fox-holes together, and looked for the green and golden ducks among the hedges. They have laughed at my broken Japanese, and taught me better; and for a happy, good-natured set of children, I will turn out my little Japanese friends against the world. God bless the boys and girls of Niphon!—*Letter from Japan.*

The shoeless traveller should beware of the thorn and the stone.

SPECTACLES FOR HORSES.—The United States Gazette relates the following incident: A gentleman had an old and valued horse whose sight was defective. For some time past the quadruped evinced a tendency to stumble, and to strain his sight at objects close to him, in a manner that set the kind-hearted owner to devising a remedy. The gentleman judged that, with a pair of spectacles, the horse would do as well as when in his prime. An optician ground to order a pair of pebble glasses, about the size of the object glasses of a large sized lorgnette. They were fixed in a frame over the horse's eyes. That animal is now a horse in spectacles, and not an elderly gentleman ever yet showed greater appreciation of the convenience. When in the stable, the spectacles are removed.—*Sci-American.*

HAPPINESS is a perfume that one cannot shed over another, without a few drops falling on one's self.

To be good and disagreeable is high treason against virtue.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $7 50 *a* 8. In Rye Flour and Corn Meal no transactions are reported.

GRAIN.—The Wheat market is feverish, and there being no demand either for milling or exportation, prices are entirely nominal.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada, 3d mo. 11, 1865.

BOOKS FOR SALE:—

Journal of John Comly, (600 pages) price	$2.00
Friends' Miscellany, (originally 12 vols.,) the 4th volume out of print	8.00
Journal of John Woolman,	1.00
Conversations, Discussions, and Anecdotes, by Thomas Story	1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp,	5.00
Journal of Hugh Judge	70
History of Delaware County, Penna., containing interesting accounts of early Friends, and the settlement of Friends' Meetings; with engravings: 580 pages	3.00
Familiar Letters of Ann Willson	75
Central School Reader	75
Sister Ruth's Stories, or Evenings with John Woolman	75
Comly's Reader, (for schools or private families.)	50
Memoir of Priscilla Cadwallader	50
Memoirs of Ann Byrd, Rufus Hall, and Isaac Martin, each	25

And various books belonging to "The Book Association of Friends, of Philadelphia." EMMOR COMLY,

4th mo. 8, 1865 w.y.grts. No. 131 North 7th St., Phila.

WANTED, a situation as GOVERNESS, by a Teacher who has had a number of years experience in boarding, private and family schools. Satisfactory references and testimonials furnished. Comforts of a home desired. Address, "Teacher," at this Office.

3t. 56.520. w a n p.

BELLEVUE FEMALE INSTITUTE. A BOARDING SCHOOL FOR GIRLS.

THE SPRING AND SUMMER TERM of this healthfully and beautifully located Institution, will open, 5th month 22d, 1865, and continue in session twelve weeks. For terms of admission and other particulars, see circular, which may be had on application to the Principals, Attleboro P. O., Bucks County, Pennsylvania.

ISRAEL J. GRAHAME. } *Principals.*
JANE P. GRAHAME. }

4. 1. 13t. 624.

WALL PAPER AND LINEN WINDOW SHADE DEPOT.—Paper Hangings, a good article, as low as 15 cts.; Hanging papers, neatly, 15 cts.; Glazed and Plain, very neat figures; HOWELL & BROTHERS' New Decorations, Gold and Plain; Oil Window-Shades and Fixtures; neat gilt Borders, and entirely plain, at JOHNSTON'S DEPOT, No. 1033 Spring Garden Street below 11th Street, Philadelphia. Country trade invited.

513. 12t. 729. p x n z.

LAND AGENCY.—Jonathan Tylor offers himself, in connection with his other busfness, as a Land Agent for the Society of Friends and others, who may want to purchase lands within the limits of the Southern quarter. He is well acquainted with most of the Friends belonging to this quarter, and much of the lands near its particular meetings. Northern Friends and others who may wish to purchase lands amongst us are particularly invited to this advertisement, and if they wish to come and see said lands by the way of Philadelphia, should take the morning train from Broad and Prime streets to Harrington, Delaware, then the stage, which runs daily to Denton, where they may enquire for J. Tylor, who will give every facility in his power to enable them to go about and see the lands for sale, and make selections that they may wish to purchase. Address J. TYLOR, Denton, Md.

References.—J. C. Turnpenny, corner 10th and Spruce, Phila.
Dillwyn Parrish, 1017 Cherry street, Philadelphia.
J. Jamison, 66 and 68 N. Water street, Phila.
J. Pearson, 119 Light st. Wharf, Baltimore.

3. 11, 12t, 5. 27, p. w v. n z.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, Figured and Decorative Wall Papers; Window-shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.

Workmen sent to any part of the country, at city rates.

SAMUEL F. BALDERSTON & SON,
No. 902 Spring Garden Street, Philada.

3. 11. 12t. 5. 27. x n z d.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.

3. 25. 49t. 3. 7. 66. w s x f.

REMOVAL.—BENJAMIN STRATTON would inform his friends and the public generally, that he has removed his LADIES' SHOE store from 910 Arch Street, to 237 South Eighth Street, where he hopes by strict attention to business, to receive the patronage that he has heretofore been favored with.

56. 4t. 527, mfn.

TRUMAN & SHAW, Hardware Dealers, No. 835 Market Street, below Ninth, invite an examination of their stock of Housekeeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application.

3. 25, 50t. omv.nz Pa, Fre.

MARRIAGE CERTIFICATES, by FRIENDS' CEREMONY; (will answer where one party is not a member,) and filled up in a beautiful manner, specimens of which may be seen. Also Wedding Cards and Invitations, either engraved, printed, or written, in superior styles, with box for the Certificate, and envelopes of the finest quality, for the Cards, all of them sent by mail, if requisite. T. E. CHAPMAN, No. 5 South Fifth Street.

12t. 325.610. v s n.

THE UNDERSIGNED informs his Friends, that he has taken the STORE, No. 107 North 4th Street, above Arch, where he will keep a good assortment of CLOTHS, CASSIMERES & VESTINGS, which he will make to order, and in good style, at reasonable prices; particular attention given to Friends' clothing.

2d mo. 18, 1865. 13t. 513. f. i. v. p. WM. HAWKINS.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.

7th mo. 30.—1y. p.wx.nz.

PRINTED BY MERRIHEW & SON,

BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.

Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 163.)

I find it almost impossible to proceed to the great courts or meetings of the Quakers, which I had allotted for my next subject, without stopping a while to make a few observations on the principles of that part of the discipline which I have now explained.

It may be observed, first, that the great object of this part of the discipline is the reformation of the offending person: secondly, that the means of effecting this object consists of religious instruction or advice; and thirdly, that no pains are to be spared, and no time to be limited, for the trial of these means, or, in other words, that nothing is to be left undone, while there is a hope that the offender may be reclaimed. Now these principles the Quakers adopt in the exercise of their discipline, because, as a Christian community, they believe they ought to be guided only by Christian principles, and they know of no other, which the letter or the spirit of Christianity can warrant.

I shall trespass upon the patience of the reader in this place, only till I have made an application of these principles, or till I have shewn him how far these might be extended, and extended with advantage to morals, beyond the limits of the Quaker-society, by being received as the basis upon which a system of penal laws might be founded, among larger societies or states.

It is much to be lamented, that nations, professing Christianity, should have lost sight, in their various acts of legislation, of Christian principles: or that they should not have interwoven some such beautiful principles as those, which we have seen adopted by the Quakers into the system of their penal laws. But if this negligence or omission would appear worthy of regret, if reported of any Christian nation, it would appear most so if reported of our own, where one would have supposed, that the advantages of civil and religious liberty, and those of a reformed religion, would have had their influence in the correction of our judgments, and in the benevolent dispositions of our will. And yet nothing is more true, than that these good influences have either never been produced, or, if produced, that they have never been attended to, upon this subject. There seems to be no provision for religious instruction in our numerous prisons. We seem to make no patient trials of those, who are confined in them, for their reformation. But, on the other hand, we seem to hurry them off the stage of life, by means of a code, which annexes death to two hundred different offences, as if we had allowed our laws to be written by the bloody pen of the pagan Draco. And it seems remarkable, that this system should be persevered in, when we consider that death, as far as the experiment has been made in our

own country, has little or no effect as a punishment for crimes. Forgery, and the circulation of forged paper, and the counterfeiting of the money of the realm, are capital offences, and are never pardoned. And yet no offences are more frequently committed than these. And it seems still more remarkable, when we consider, in addition to this, that in consequence of the experiments, made in other countries, it seems to be approaching fast to an axiom, that crimes are less frequent, in proportion as mercy takes the place of severity, or as there are judicious substitutes for the punishment of death.

I shall not inquire, in this place, how far the right of taking away life on many occasions, which is sanctioned by the law of the land, can be supported on the ground of justice, or how far a greater injury is done by it, than the injury the criminal has himself done. As Christians, it seems that we should be influenced by Christian principles. Now nothing can be more true, than that Christianity commands us to be tender-hearted one to another, to have a tender forbearance one with another, and to regard one another as brethren. We are taught also that men, independently of their accountableness to their own governments, are accountable for their action in a future state, and that punishments are unquestionably to follow. But where are our forbearance and our love, where is our regard for the temporal and eternal interests of man, where is our respect for the principles of the gospel, if we make the reformation of a criminal, a less object than his punishment, or if we consign him to death, in the midst of his sins, without having tried all the means in our power for his recovery?

Had the Quakers been the legislators of the world, they had long ago interwoven the principles of their discipline into their penal codes, and death had been long ago abolished as a punishment for crimes. As far as they have had any power with legislatures, they have procured an attention to these principles. George Fox remonstrated with the judges in his time on the subject of capital punishments. But the Quakers having been few in number, compared with the rest of their countrymen, and having had no seats in the legislature, and no predominant interest with the members of it, they have been unable to effect any change in England on this subject. In Pennsylvania, however, where they were the original colonists, they have had influence with their own government, and they have contributed to set up a model of jurisprudence worthy of the imitation of the world.

William Penn, on his arrival in America, formed a code of laws chiefly on Quaker principles, in which, however, death was inscribed as a punishment, but it was confined to murder. Queen Anne set this code aside, and substituted the statute and common law of the mother country. It was, however, resumed in time, and acted upon for some years, when it was set aside by the mother country again. From this time it continued dormant till the separation of America from England. But no sooner had this event taken place, which rendered the American States their own legislators, than the Pennsylvania Quakers began to aim at obtaining an alteration of the penal laws. In this they were joined by worthy individuals of other denominations; and these, acting in union, procured from the legislature of Pennsylvania, in the year 1786, a reform of the criminal code. This reform, however, was not carried, in the opinion of the Quakers, to a sufficient length. Accordingly, they took the lead again, and exerted themselves afresh upon this subject. Many of them formed themselves into a society "for alleviating the miseries of public prisons." Other persons co-operated with them in this undertaking also. At length, after great perseverance, they prevailed upon the same legislature, in the year 1790, to try an ameliorated system.

This trial answered so well, that the same legislature again, in the year 1794, established an act, in which several Quaker principles were incorporated, and in which only the crime of premeditated murder was punishable with death.

As there is now but one capital offence in Pennsylvania, punishments for other offences are made up of fine, imprisonment, and labor; and these are awarded separately or conjointly, according to the magnitude of the crime.

When criminals have been convicted, and sent to the great gaol of Philadelphia to undergo their punishment, it is expected of them that they should maintain themselves out of their daily labor; that they should pay for their board and washing, and also for the use of their different implements of labor; and that they should defray the expenes of their commitment, and of their prosecutions and their trials. An account therefore is regularly kept against them, and if at the expiration of the term of their punishment there should be a surplus of money in their favor arising out of the produce of their work, it is given to them on their discharge.

An agreement is usually made about the price of prison labor between the inspector of the gaol and the employers of the criminals.

As reformation is now the great object in Pennsylvania, where offences have been committed, it is of the first importance that the gaoler and the different inspectors should be persons of moral character. Good example, religious advice, and humane treatment on the

part of these, will have a tendency to produce attention, respect, and love on the part of the prisoners, and to influence their moral conduct. Hence it is a rule never to be departed from, that none are to be chosen as successors to these different officers, but such, as shall be found on inquiry to have been exemplary in their lives.

As reformation, again, is now the great object, no corporal punishment is allowed in the prison. No keeper can strike a criminal. Nor can any criminal be put into irons. All such punishments are considered as doing harm. They tend to extirpate a sense of shame. They tend to degrade a man, and to make him consider himself as degraded in his own eyes; whereas it is the design of this change in the penal system, that he should be constantly looking up to the restoration of his dignity as a man, and to the recovery of his moral character.

As reformation, again, is now the great object, the following system is adopted. No intercourse is allowed between the males and the females, nor any between the untried and the convicted prisoners. While they are engaged in their labor, they are allowed to talk only upon the subject which immediately relates to their work. All unnecessary conversation is forbidden. Profane swearing is never overlooked. A strict watch is kept, that no spirituous liquors may be introduced. Care is taken that all the prisoners have the benefit of religious instruction. The prison is accordingly open, at stated times, to the pastors of the different religious denominations of the place. And as the mind of man may be worked upon by rewards as well as by punishments, a hope is held out to the prisoners, that the time of their confinement may be shortened by their good behaviour. For the inspectors, if they have reason to believe that a solid reformation has taken place in any individual, have a power of interceding for his enlargement, and the executive government of granting it, if they think it proper. In the case, where the prisoners are refractory, they are usually put into solitary confinement, and deprived of the opportunity of working. During this time the expences of their board and washing are going on, so that they are glad to get into employment again, that they may liquidate the debt, which, since the suspension of their labor, has been accruing to the gaol.

In consequence of these regulations, those who visit the criminals in Philadelphia in the hours of their labor, have more the idea of a large manufactory, than of a prison. They see nail-makers, sawyers, carpenters, joiners, weavers, and others, all busily employed. They see regularity and order among these. And as no chains are to be seen in the prison, they seem to forget their situation as criminals, and to look upon them as the free and honest laborers of a community following their respective trades.

In consequence of these regulations, great advantages have arisen both to the criminals, and to the State. The State has experienced a diminution of crimes to the amount of one half since the change of the penal system, and the criminals have been restored, in a great proportion, from the gaol to the community, as reformed persons. For few have been known to stay the whole term of their confinement. But no person could have had any of his time remitted him, except he had been considered both by the inspectors and the executive government, as deserving it. This circumstance of permission to leave the prison before the time expressed in the sentence, is of great importance to the prisoners. For it operates as a certificate for them of their amendment to the world at large. Hence no stigma is attached to them for having been the inhabitants of a prison. It may be observed, also, that some of the most orderly and industrious, and such as have worked at the most profitable trades, have had sums of money to take, on their discharge, by which they have been able to maintain themselves honestly, till they could get into employ.

Such is the State, and such the manner of the execution of the penal laws of Pennsylvania, as founded upon Quaker-principles, so happy have the effects of this new system already been, that it is supposed it will be adopted by the other American States.

May the example be universally followed! May it be universally received as a truth, that true policy is inseparable from virtue; that in proportion as principles become lovely on account of their morality, they will become beneficial, when acted upon, both to individuals and to States; or that legislators cannot raise a constitution upon so fair and firm a foundation, as upon the gospel of Jesus Christ!

(To be continued.)

"Glorify the Lord in the Fires."—Among the many illustrations of Scripture which Whitefield often introduced into his sermons, one is truly worthy of record. Preaching from the words, "Wherefore glorify ye the Lord in the fires," Isaiah xxiv. 15, he says: "When I was some years ago at Shields, I went into a glass-house, and standing very attentively, I saw several masses of burning glass of various forms. The workman took one piece of glass and put it into one furnace, then he put it into a second, and then into a third. I asked him: 'Why do you put that in so many fires?' He answered me: 'Oh, sir, the first is not hot enough, nor the second, and therefore we put it into the third, and that will make it

transparent.' Oh, thought I, does this man put this glass into one furnace after another, that it may be rendered perfect? Oh, my God, put me into one furnace after another, that my soul may be transparent, that I may see God as He is."—*British Workman.*

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. IX.

TESTIMONY AGAINST SLAVERY ADVANCING.

The most interesting and important subject that at this date engaged the attention of Friends in America, was their testimony against the importation and purchase of slaves, which has already been noticed. As they continued to examine the system of slavery, its repugnance to the benign spirit of Christianity became more evident, and through the operation of divine grace, they were gradually prepared to make the sacrifices required. The Friends of Chester Quarterly Meeting, ever true to their principles, brought the subject of slavery the fourth time before the Yearly Meeting, which, in the year 1730, issued the following advice: "The Friends of this Meeting, on the consideration of the proposition of Chester Meeting, relating to the purchasing of such negroes as may hereafter be imported, and having reviewed and considered the former minutes in relation thereto, and having maturely deliberated thereon, are now of opinion, that Friends ought to be very cautious of making any such purchases for the future, it being disagreeable to the sense of this meeting. And this meeting recommends it to the care of the several Monthly Meetings, to see that such who may be, or are likely to be found in that practice, may be admonished and cautioned how they offend therein."

This advice was renewed in 1735, and repeated every succeeding year, except one, until 1743, when the following query, addressed to the subordinate meetings, was required to be answered annually, viz.: "Do Friends observe the former advices of our Yearly Meeting, not to encourage the importation of negroes, nor to buy them after imported?"

While the Society was thus engaged in discouraging the purchase and importation of slaves, the concern in relation to slavery itself, was spreading among its members, and some individuals had espoused the cause of human liberty as the inherent right of all. Among the pioneers in this righteous cause, residing in the colonies, Ralph Sandiford has the merit of being one of the earliest and most earnest. He was born in Liverpool, in 1693, and removed in youth to Philadelphia, where he joined in religious fellowship with Friends. Being engaged in business as a merchant, he sometimes visited the West Indies, where the revolting cruelty he witnessed in the treatment of slaves, awakened his attention and excited his sympathy. On deliberately examining the subject, he saw that the whole system was wrong, and that grievous oppression was its inevitable consequence.

On his return to Pennsylvania, he earnestly opposed the slave trade, and urged upon the members of his own Society the duty of emancipating their slaves. In the year 1729, he published a treatise entitled, "A brief Examination of the Practice of the Times." In this work he advances many cogent arguments against slavery and the slave trade; showing that they are subversive of the natural rights of man, and utterly repugnant to the spirit of Christianity. He refers to a sermon preached by George Fox, taken in short hand, as it was delivered at a Monthly Meeting in Barbadoes, in which he advised Friends "to use their slaves well, to bring them up in the fear and knowledge of God, and after a reasonable service to set them free." "Had Friends," he says, "stood clear of slave-holding, it might have been answered to the traders in slaves, that there is a people called Quakers, in Pennsylvania, that will not own this practice in word or deed; then would they have been a burning and a shining light, to these poor heathen, and a precedent to the nations throughout the universe, which might have brought them to see the evil in themselves, to glorify the Lord on our behalf, and, like the Queen of the East, to admire the glory and beauty of the Church of Christ. But instead thereof, the tender seed in the honest-hearted is under suffering, to see both elders and ministers, as it were, clothed with it, and their offspring after them, filling up the measure of their parents' iniquity; which may be suffered till such time that recompence from Him that is just to all his creatures, opens the eye the god of this world has blinded."

Appended to Ralph Sandiford's treatise there is an epistle to "His Select Friends," stating his reasons for issuing his book without the concurrence of the Meeting, from which it is evident, that he could not obtain consent for its publication, and being unable in any other way to obtain relief for his burthened mind, he was constrained by a sense of duty, to risk the displeasure of his Friends

It is said that he was disowned from the Society for this breach of discipline, which must be to every feeling heart, a source of regret, as well as an evidence, that the rigid censorship of the press, then exercised by Yearly Meetings' committees, was not always conducted in the wisdom of Truth.

EXTRACT.—"Religion is worth something as a safeguard, even when it has ceased to be life and joy.

The sweet hawthorn, which makes the air

fragrant in spring, is still something in winter, although it be only as a prickly prohibitory hedge.

The trees, which were a home of happy singing birds and a treasure of shade and refreshment in summer, are still a shelter, even when their leafless branches toss and crackle in the fierce winds of December. That is, as long as there is any life in the thorns, or the trees, or the religion.

If it were death instead of only winter that made the trees leafless, they would soon cease to be a shelter, as they have before ceased to be a delight."

From the English "Annual Monitor" for 1865.

SUSANNA CORDER, *of Chelmsford, an Elder, aged* 76 *years, died on the* 28*th of* 2*d month,* 1864.

In preparing a brief account of this beloved friend it is not intended to enter into many particulars of her life, but rather to record the goodness and mercy of her Heavenly Father, which followed her through all the course of her earthly pilgrimage.

Her early years were marked by much mental and bodily suffering; being of a remarkably sensitive nature, she was keenly alive to everything of a painful character in herself and others, and this subjected her to many trials.

She was early the subject of deep religious impressions, which, however, she long resisted. She indulged in light reading, and in pursuits which brought her into much sorrow and darkness, so that she became conscious that she was living without hope and without God in the world.

About the 20th year of her age she again experienced the gracious visitations of heavenly love; she was enabled to make covenant with the God of her life, and was then mercifully permitted to feel her bonds to be broken, whilst a precious sense of the forgiving love of her Heavenly Father in Christ Jesus was granted to her. In some memoranda of that period she remarks, "that her peace flowed as a river," and "that she was often engaged in singing hymns of praise and thanksgiving;" those most gracious words being sounded in her soul, "I have loved thee with an everlasting love;" and so blessed and happy were the undisturbed hours of the night, that she often unwillingly closed her eyes for sleep. But this time of spiritual enjoyment did not very long continue uninterrupted: she learned that in the spiritual, as well as in the natural creation, there are changes of season wisely appointed; and from various causes, and especially from the illness of her tenderly beloved mother, she had to pass through much trial.

About this period she came under much conflict of mind on the subject of dress. Being anxious in all things to be conformed to the Divine will, she had made various alterations in her attire; and she gave way to such scruples that her mind was again brought into much distress. One evening, when alone, William Penn's words were forcibly brought to mind: "That the manifestations of the Holy Spirit never contradicted right reason;" and, in later life, she saw that the enemy of her soul's happiness had, at that time, gained an advantage over her, and that the bondage into which she had been brought was not the work of the Spirit of Truth. It was, however, overruled for good, she felt her heart humbled; she became deeply convinced that if any man be in Christ he is a new creature, and that he will not be conformed to this world, that there will not be the inclination to gratify the vain mind by putting on useless apparel, and that as the law of the Spirit of Life in Christ reigns in the heart, it does, indeed, set free from the law of sin and death; whilst under the holy restraining power of this law of the Spirit of Life, the yoke of Christ is found to bring into a blessed liberty, wherein there is an allowable use of those accommodations that pertain to our respective circumstances in life.

This cloud having passed away, our dear friend had a severe affliction in the death of her beloved parent, whose suffering course had been marked by much patience and resignation. After this bereavement, an impression, received twelve years before, that she should be called to a sphere of duty in which the training of youth would be a prominent occupation, was again forcibly brought to her mind. She remained under this impression for some months, when she heard, apparently by accident, that the school at Suir Island, Clonmel, was in need of an efficient teacher, and she soon after was invited to accept the arduous post. In her memoranda she remarks that it was not undertaken without great conflict, but after much deliberation it appeared right to accept the offer, and she entered on the engagement in the spring of 1817. She remained in Ireland seven years, having had much enjoyment in her occupation. On her return to England she felt very desirous that a school in the vicinity of London should be established, as nearly as possible on the model of that at Suir Island, and, in a short time, there appeared an opening at Stoke Newington; she was encouraged to carry out her views, and the school was opened in the autumn of 1824. William Allen, who resided near, and who was deeply interested in the undertaking, most kindly devoted a considerable portion of time to the religious and scientific instruction of the pupils, and the education obtained was much blessed to many.

Soon after her settlement at Stoke Newington,

Susanna Corder was appointed to the station of Elder: this office she filled through the remainder of her life, much to the comfort and satisfaction of her friends. Having a remarkably clear and quick perception of Gospel truth she was eminently qualified for this weighty and responsible office. She was also appointed a member of the revising committee of the Morning Meeting, in which service she continued to be engaged during the remaining fifteen years of her residence near London.

Possessing superior talents, her pen was often usefully employed. She compiled a volume of "Memorials of Friends," and soon after "A Brief Outline of the Origin and Principles of the Society" of which she was a member; after this, she compiled, with some assistance, memoirs of our beloved friends, William Allen, Elizabeth Fry, and Priscilla Gurney. Her last work was a valuable epitome of "Christian Instruction," especially intended for the young.

At the close of the year 1849 occurs the following memorandum: "My mind is induced at this time to take a solemn survey of life; the retrospect is accompanied by an abasing consciousness that I have, indeed, been altogether unworthy of the very least of the many mercies and deliverances that have been vouchsafed to me in the course of my journey through this vale of tears. It was surely by an outstretched arm that I was, in the earlier stages, attracted from the paths of vanity, made willing to resign myself into the Divine Hand, and led to desire that I might faithfully follow Christ in the regeneration. I could experimentally say, as in the presence of God, 'My Father, Thou art the guide of my youth.' The flame of heavenly love has often since burned but very faintly, it has at times smouldered beneath the rubbish of earthly cares, yet it has never been forsaken by Him who did, in unutterable love, first kindle it in my bosom. He has, by mercies and by judgments, visited and stirred up these smouldering embers, and now that I approach, perhaps, very near to the boundless ocean of eternity, I am permitted to feel a renewed and humble trust that through adorable mercy and grace it will never be extinguished; and, Oh! saith my soul, may it burn more brightly to that perfect day, when it shall merge into the exhaustless source of light and life and love. I have had in the course of my pilgrimage to encounter many vicissitudes, and to endure much tribulation. I have had to pass through evil report and good report; through prosperity and adversity; but now, as memory recalls these trials and temptations, I can measurably adopt the language, 'For all I bless thee, *most* for the severe.' It has, indeed, been good for me that I have been afflicted, and brought experimentally to know that tribulation worketh patience, and when meekly submitted unto, leads to the hope which is an anchor to the soul, sure and steadfast. The backward glance over the path of life is not confined to what concerns my own best interests; those of the beloved Society to which I belong have also occupied my solemn meditations. Very affecting is the consideration that, from year to year, many of the valiants of Israel, have, in quick succession, been called from the battle-field, to receive, no doubt, that crown of life which the Lord hath in store for them that love Him; but deeply does the stripped Church feel the bereavement, yet are there still some raised up amongst us, whom the blessed Captain of our salvation condescends to clothe with heavenly armor, and to prepare for the sacred warfare, enabling them to espouse His holy cause, and to magnify his glorious name."

In Eleventh month, 1860, she wrote as follows: "I have now completed the 73d year of my age; the consideration of it is solemn. I had not expected to be thus long an inhabitant of earth: the mortal tenement is feeble, and often exhibits increasing symptoms of decay; but how can I adequately estimate or record the mercies and blessings continued to me! surely they are renewed every morning. I am enabled to look unto Him, who, I trust, was, in my youthful days, the Author of my faith; will He not, if I cleave unto Him, be the Finisher of the all-important work?" She again wrote in 1861, "Being prevented by my lameness from attending our mid-week meeting for worship, I have, in my solitary retirement, been led to recount some of the many favors that have, throughout my pilgrimage, been showered down upon me; and although the present is a time of trial from various causes, yet I have still abundant occasions for deep thankfulness, because I can feelingly believe that He who was graciously pleased to draw my spirit to Himself in my youthful days, is mercifully continuing His care towards a poor, unworthy worm. How have I, this morning, recurred to seasons, when I was first led to make covenant with my Heavenly Father, in the language of Jacob at Bethel, and when the promise was impressed in the secret of my soul, 'In blessing I will bless thee, and in multiplying I will multiply my blessings upon thee.' How feebly and imperfectly have I kept my covenant! but how wonderfully has the Lord Almighty fulfilled His word unto me! Truly He has never failed! He is, indeed, a covenant-keeping God. Oh! for ability to praise and magnify Him forever!"

The last time our dear friend was able to assemble with her friends for public worship was on the occasion of her Quarterly Meeting in 12th month last: she was then far from well, and very soon after symptoms of serious indis-

position appeared, when it became evident to those about her that her feeble frame could not long sustain the weight of disease, and that her life was drawing to its close. She had to pass through much suffering during her illness, but she was preserved in great patience; and though unable, from extreme weakness, to give much expression to her feelings, it was evident that her mind was stayed on her God and Saviour.

She remarked that it had not been given her to see how her illness might terminate, but she added, "I have not one anxious thought." When some relief from most acute pain was obtained, she expressed in a very touching and impressive manner her d ep thankfulness, adding, "'He knoweth our frame, He remembereth that we are dust;' that was a struggle between life and death."

It was striking to witness throughout her illness her deep self-abasement; she was bowed as in the dust, and on one occasion, said, "It is all of mercy, I have nothing else to trust to, not one *shred* of my own: I am only a poor unworthy worm." At another time she added, "Nothing in my hand I bring, simply to Thy cross I cling;" and on another occasion, "Weak as I am, I strive to look to my Great Helper."

She was very grateful for every effort to soothe and alleviate her intense suffering; she would often remark that she hoped she did not seem impatient, that she tried and prayed not to be so, adding, "If I am, I hope you will forgive me." On being reminded of the promise, "As thy day, so shall thy strength be," she said, "and is it not so? I know it is, if not I could not bear it." In this patient and resigned state she continued, till she quietly passed away, we rejoice in believing, to be for ever with the Lord.

PERILS OF IGNORANCE.

There is no instance on record of an ignorant man, who, having good intentions, and supreme power to enforce them, has not done far more evil than good. And whenever the intentions have been very eager, and the power very extensive, the evil has been enormous. But if you can diminish the sincerity of that man, if you can mix some alloy with his motives, you will likewise diminish the evil which he works. If he is selfish as well as ignorant, it will often happen that you may play off his vice against his ignorance, and by exciting his fears restrain his mischief. If, however, he has no fear, if he is entirely unselfish, if his sole object is the good of others, if he pursues that object with enthusiasm, upon a large scale, and with disinterested zeal, then it is that you have no check upon him, you have no means of preventing the calamities which, in an ignorant age, an ignorant man will be sure to inflict. How entirely this is verified by experience we may see by studying the history of religious persecution. To punish even a single man for his religious tenets is assuredly a crime of the deepest dye; but to punish a large body of men, to persecute an entire sect, to attempt to extirpate opinions, which growing out of the state of society in which they arise, are themselves a manifestation of the marvellous and luxuriant fertility of the human mind; to do this is not only one of the most pernicious, but one of the most foolish acts that can possibly be conceived. Nevertheless, it is an undoubted fact that an overwhelming majority of religious persecutors have been men of the purest intentions, of the most admirable and unsullied morals. It is impossible that it should be otherwise. For they are not bad-intentioned men who seek to enforce opinions which they believe to be good. Still less are they bad men who are so regardless of temporal considerations as to employ all the resources of their power, not for their own benefit, but for the purpose of propagating a religion which they think necessary to the future happiness of mankind. Such men as these are not bad, they are only ignorant: ignorant of the nature of truth, ignorant of the consequences of their own acts. But in a moral point of view their motives are unimpeachable. Indeed, it is the very ardor of their sincerity which warms them into persecution. It is the holy zeal by which they are fired that quickens their fanaticism into a deadly activity. If you can impress any man with an absorbing conviction of the supreme importance of some moral or religious doctrine; if you can make him believe that those who reject his doctrine are doomed to eternal perdition; if you can then give that man power, and by means of his ignorance blind him to the ulterior consequences of his own act, he will infallibly persecute those who deny his doctrine; and the extent of his persecution will be regulated by the extent of his sincerity. Diminish the sincerity, and you will diminish the persecution; in other words, by weakening the virtue you may check the evil. This is a truth of which history furnishes such innumerable examples that to deny it would be not only to reject the plainest and most conclusive arguments, but to refuse the concurrent testimony of every age.—*Buckle.*

Communicated for Friends' Intelligencer.

WRITTEN ON RETURNING FROM MEETING.

I am a poor, weak, frail man; God alone knows how weak and frail; and have long hesitated to open my lips in condemnation of my superiors. Still, I am jealous, very jealous of the honor and usefulness of the Society of Friends, and feel that I must bear my testi-

mony against the much speaking of some public Friends.

Time and again have I taken my seat in Meeting, thirsting for the waters of life, in a tearful, prayerful spirit, and oh how soothing and encouraging were the *few* precious words spoken by some child of God; and how tendered the mind of the meeting seemed to be, and how sweet would have been the feelings of most, had the impression left by the few words spoken, been allowed to remain. But, as on this day, one speaking after having fully done, wearied the mind of the meeting, causing many, myself among the number, to regret having come to meeting at all.

And, besides, is it not very impolite for one Friend to occupy so much time when other concerned minds may feel it right to speak?

These lines are written in a spirit of love and kindness, with the single purpose of cautioning Friends against much speaking.

A MEMBER.

5th mo. 14, 1865.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 27, 1865.

PHILADELPHIA YEARLY MEETING.—In addition to the information furnished last week, we may state that 132 Representatives were appointed to attend the service of the meeting, of whom all were present except five. There were 13 friends from other Yearly Meetings in attendance with minutes.

Epistles were received and read on Second-day morning from all the Yearly Meetings with which we correspond, except Indiana, and a minute was received from the clerk of that meeting informing that no way opened to address the meetings with which they were in correspondence, this year.

On Second-day afternoon, the Representatives reported the name of Dillwyn Parrish for Clerk, and Barclay White for Assistant Clerk, which being united with, they were appointed; and they also produced the names of a Committee to preserve order in and about the meeting house. A proposition from Philadelphia Quarterly Meeting, proposing some change in the Discipline on the subject of marriage was referred to a Committee.

A Committee was appointed to examine and settle the Treasurer's account.

The divided condition of those who are recognized as members of the Religious Society of Friends was brought impressively before the meeting. The exhibition of divisions among a people so nearly alike in themselves, and so widely differing from those who lay great stress on ceremonies and outward observances, was felt to be a stumbling block to inquirers, and a great impediment to the usefulness of the Society among men. A Committee was appointed to consider the subject and report to a future sitting.

On Third and Fourth days, the meeting was principally occupied in considering the state of Society, and the proceedings were marked with much interest and profit.

A memorial from Gwynedd Monthly Meeting, approved by Abington Quarter, concerning Joseph Foulke, and also one from Philadelphia Monthly Meeting, approved by Philadelphia Quarter, concerning Asenath Taggart, were read, approved and directed to be recorded.

On 5th day morning, the meeting houses of Friends were opened for public worship, and in the afternoon the minutes of the Representative Committee or Meeting for Sufferings were read, and their proceedings approved. The labors of the Committee appointed in that body to aid our members who were brought into difficulty on account of the draft, and were faithful in maintaining our testimony against war, were peculiarly acceptable to the meeting.

Reports from the subordinate Meetings, furnish the names of Correspondents which have been appointed in all the Quarterly and Monthly Meetings, and the names of members of the Representative Committee, all of which were directed to be published in the Extracts.

A memorial prepared by Darby Monthly Meeting, approved by Concord Quarterly, concerning Joseph Dodgson, was read, approved and directed to be recorded, and, with those previously read, published with the Extracts.

A deputation of women Friends introduced a concern that an address should be made to the President of the United States and his cabinet, expressive of our sympathy for the bereavement which they, and the nation, have sustained in the sudden and violent removal of our late President Abraham Lincoln;—our

sense of his kindness in respecting our conscientious scruples in relation to war, and thankfulness that millions of our fellow beings have been relieved from cruel bondage, and our fervent solicitude that in the performance of their responsible duties, judgment may be tempered with mercy. The concern was united with, and a Committee appointed to prepare a suitable minute, in conjunction with women Friends.

Sixth-day morning. The report of the Committee on the proposition from Philadelphia Quarter was read, and after considerable expression, its further consideration was deferred till our next Yearly Meeting.

The Committee on the Treasurer's account made a report which was approved.

Sixth-day afternoon. The Committee appointed to prepare an address to the Administration, produced an essay, which was united with, and directed to be signed by the Clerks of men's and women's meeting, and the Committee were continued to have it properly prepared and presented to those to whom it is addressed.

The Committee to whom was referred the concern of the Yearly Meeting on the divided condition of those recognized as Friends, made a report which was accepted. The Committee was released, and the subject referred to the consideration of the next Yearly Meeting. The Committee produced an Epistle which was approved, directed to be signed and forwarded to the Yearly Meetings with which we correspond.

A minute embracing some of the exercises of the meeting was read and united with, and a Committee was appointed to assist the Clerks in transcribing and forwarding the Epistles, and publishing and distributing the Extracts.

After a period of solemn silence, in which vocal supplication was offered, the meeting concluded.

(Some further account may be given when the Extracts are published.)

PHILADELPHIA YEARLY MEETING OF WOMEN FRIENDS.—On Third-day, the business of the Yearly Meeting was resumed. The state of the body as portrayed by the answers to the several queries, was presented for consideration. The reports from the different Quarterly Meetings showed that many in our widely extended heritage, were deeply concerned to promote the cause of truth, by maintaining the various testimonies of which we make profession.

The prevalence of love and unity throughout our borders, and the general acknowledgement that under their influence we were restrained from speaking improperly one of another, were greatly encouraging.

From day to day the sessions were largely attended, and the various subjects that claimed attention were weightily and dispassionately considered, and the proceedings were interesting and harmoniously conducted. A more extended account will probably be furnished through the Extracts next week.

Among the many advantages resulting from the assembling of Friends in these annual gatherings, is the benefit which attaches to the meetings of the various committees. Chosen from diverse sections, with differently constituted minds, and various local biases, they are appointed for the decision of a common question. They meet, and after solemn deliberation, each expresses what he conscientiously, and sometimes almost tenaciously, believes to be the only correct opinion; but this must, unavoidably, be modified and controlled by the united judgment of the whole.

If, when on these appointments, each is careful to accord unto others that consideration he claims for himself, they may be opportunities of instruction and advancement, by removing little prejudices and misunderstandings, and leading into a state of humility, in which each will "be kindly affectioned one to another with brotherly love; in honor preferring one another."

ERRATA.—On page 123, 20th line from top, for complete, read *completes*. On 12th line from bottom, for machanics, read *mechanics*. On 2d line from bottom, for beddles, read *heddles*.

DIED, on the 16th of 5th month, 1865, at Darby, Delaware Co., Pa., HELEN LONGSTRETH, daughter of M. Fisher and Mary T. Longstreth, in the 12th year of her age.

——, in Willistown, Chester county, on the 13th of 4th month, 1865, ANNA L. SMEDLEY, daughter of Sarah and the late John Smedley, in the 21st year of her age; a member of Birmingham Mo. Meeting.

DIED, in Poughkeepsie, N. Y., on the 7th of 5th mo., 1865, ELIZABETH R., wife of Richard C. Southwick, and daughter of Benjamin R. Bevier, M. D., of Napanoch, Ulster county, N. Y., aged 55 years. Beloved in life, triumphant in death.

——, near Huntsville, Ind., on the 27th of 4th month, 1865, of consumption, MARY W., wife of CHARLES DARNELL, and daughter of Uriah and Mary B. Woolman, in the 35th year of her age.

——, near Huntsville, Ind., on the 11th of 2d mo., 1865, WILLIAM PARRY, son of John A. and Asenath Woolman, aged 5 months.

——, at her residence, in East Marlborough, on the 23d of 3d month, 1865, MARY, wife of Joseph Webster, in the 86th year of her age; a member of London Grove Monthly Meeting. Never has it been our privilege to witness a more quiet and peaceful departure to the land of spirits. Though her illness was of short duration, she has left to her surviving relatives and friends, full assurance that all was well. Her judgment remained sound, and her faculties unimpaired to this advanced age; and her sympathies were exceedingly alive for the poor and suffering of all classes. May the remembrance of her consistent life and serene close, stimulate us to press forward with renewed vigilance, that we, likewise, may obtain the prize of the high calling of God in Christ Jesus.

——, at her residence, near Potter's Hollow, Albany county, N. Y., NANCY FROST, widow of the late Joel Frost, aged 67 years; a member of Rensselaerville Monthly Meeting.

From "Half Hours."

MENTAL STIMULUS NECESSARY TO EXERCISE.

That exercise should always spring from, and be continued under, the influence of an active and harmonious nervous and mental stimulus, will scarcely require any additional evidence; but as the principle is not sufficiently appreciated or acted upon, a few remarks seem still to be called for to enforce its observance. The simple fact that the muscles are expressly constructed for the purpose of fulfilling the commands of the will, might of itself lead to the inference that a healthy mental stimulus ought to be considered an essential condition or accompaniment of exercise; and, accordingly, the muscular action becomes easy and pleasant under the influence of mental excitement, and a vigorous, nervous impulse is useful in sustaining and directing it. On the other hand, how difficult, wearisome, and inefficient, muscular contraction becomes when the mind, which directs it, is languid or absorbed by other employments! Hence the superiority, as exercises for the young, of social and inspiriting games, which, by their joyous and boisterous mirth, call forth the requisite nervous stimulus to put the muscles into vigorous and varied action; and hence the utter inefficiency of the dull and monotonous daily walk which sets all physiological conditions at defiance, and which, in so many schools, is made to supersede the exercise which it only counterfeits. Even the playful gambolling and varied movements which are so characteristic of the young of all animals, man not excepted, and which are at once so pleasing and attractive, might have taught us that activity of feeling and affection, and sprightliness of mind, are intended by nature to be the sources and accompaniments of healthful and invigorating muscular exercise; and that the system of bodily confinement and mental cultivation now so much in vogue, is calculated to inflict lasting injury on all who are subjected to its restraints. The buoyancy of spirit and comparative independence enjoyed by boys when out of school prevent them from suffering under it so much as girls do; but the mischief done to both is the more unpardonable when it does occur, because it might so easily have been entirely avoided. Even in some infant schools, where properly conducted exercise ought to be considered as a necessary of life, the principle on which I am insisting, is so little understood or valued, that no play-grounds have been provided, and the very best means of moral as well as physical training—play with companions—has, to the great injury of the poor children, been wholly omitted. Under judicious direction the play ground affords the most valuable and effective aid to the parent and teacher, not only in eliciting the highest degree of physical health, but in developing the general character by the practical inculcation of moral principle, kindness, and affection, in the daily and hourly conduct of the children committed to their charge. A double evil is thus incurred in its neglect or omission.

Facts, illlustrative of the beneficial influence of a mental stimulus as the only legitimate source of muscular activity, abound everywhere, and must be familiar to every reflecting mind; but as the practical influences deducible from them have, to a great extent, escaped the notice of parents and teachers, I shall add a few remarks in their farther elucidation.

Every body knows how wearisome and disagreeable it is to saunter along, without having some object to attain; and how listless and unprofitable a walk taken against the inclination, and merely for exercise, is, compared to the same exertion made in pursuit of an object on which we are intent. The difference is, simply, that in the former case the muscles are obliged to work without that full nervous impulse which nature has decreed to be essential to their healthy and energetic action; and that, in the latter, the nervous impulse is in full and harmonious operation. The great superiority of active sports, botanical and geological excursions, gardening and turning, as means of exercise, over mere monotonous movements, is referable to the same principle. Every kind of youthful play and mechanical operation interests and excites the mind, as well as occupies the body, and, by thus placing the muscles in the

best position for wholesome and beneficial exertion, enables them to act without fatigue, for a length of time which, if occupied in mere walking for exercise, would utterly exhaust their powers.

The elastic spring, the bright eye, the cheerful glow of beings thus excited, form a perfect contrast to the spiritless and inanimate aspect of many of our boarding-school processions; and the results, in point of health and activity, are not less different. So influential, indeed, is the nervous stimulus, that examples have occurred of strong mental emotions having instantaneously given life and vigor to paralytic limbs. This has happened in cases of shipwrecks, fires, sea-fights, and shows how indispensable it is to have the mind engaged and interested along with the muscles.

The amount of bodily exertion of which soldiers are capable is well known to be prodigiously increased by the mental stimulus of pursuit, of fighting, or of victory. In the retreat of the French from Moscow, for example, when no enemy was near, the soldiers became depressed in courage and enfeebled in body, and nearly sank to the earth through exhaustion and cold; but no sooner did the report of the Russian guns sound in their ears, or the gleam of hostile bayonets flash in their eyes, than new life seemed to pervade them, and they wielded powerfully the arms which, a few moments before, they could scarcely drag along the ground. No sooner, however, was the enemy repulsed, and the nervous stimulus which animated their muscles withdrawn, than their feebleness returned.

The same important principle was implied in the advice which the Spectator tells us was given by a physician to one of the eastern kings, when he brought him a racket, and told him that the remedy was concealed in the handle, and could act upon him only by passing it into the palms of his hands when engaged in playing with it—and that, as soon as perspiration was induced, he might desist for the time, as that would be a proof of the medicine being received into the general system. The effect, we are told, was marvellous: and, looking to the principle just stated, to the cheerful nervous stimulus arising from the confident expectation of a cure, and to the consequent advantages of exercise thus judiciously managed, we have no reason to doubt that the fable is in perfect accordance with nature.

The story of an Englishman who conceived himself so ill as to be unable to stir, but who was prevailed upon by his medical advisers to go down from London to consult an eminent physician at Inverness, who did not exist, may serve as another illustration. The stimulus of expecting the means of cure from the northern luminary was sufficient to enable the patient not only to bear, but to reap benefit from, the exertion of making the journey down; and his wrath at finding no such person at Inverness, and perceiving that he had been tricked, sustained him in returning, so that on his arrival at home he was nearly cured. Hence also the superiority of battledoor and shuttlecock, and similar games, which require society and some mental stimulus, over listless exercise. It is, in fact, a positive misnomer to call a solemn procession *exercise*. Nature will not be cheated; and the healthful results of complete cheerful exertion will never be obtained where the nervous impulse which animates the muscles is denied.

It must not, however, be supposed, that a walk simply for the sake of exercise can never be beneficial. If a person be thoroughly satisfied that exercise is requisite, and perfectly *willing* or rather desirous to obey the call which demands it, he is, from that very circumstance, in a fit state for deriving benefit from it, because the *desire* then becomes a sufficient nervous impulse, and one in perfect harmony with the muscular action. It is only where a person goes to walk, either from a sense of duty, or at the command of another, but against his own inclination, that exercise is comparatively useless.

This constitution of nature, whereby a mental impulse is required to direct and excite muscular action, points to the propriety of teaching the young to observe and examine the qualities and arrangements of external objects. The most pleasing and healthful exercise may be thus secured, and every step be made to add to useful knowledge and to individual enjoyment. The botanist, the geologist, and the natural historian, experience pleasures in their walks and rambles, of which, from disuse of their eyes and observing powers, the multitude is deprived. This truth is acted upon by many teachers in Germany. In our own country, too, it is beginning to be felt, and one of the professed objects of infant education is to correct the omission. It must not, however, be supposed that *any* kind of mental activity will give the necessary stimulus to muscular action, and that in walking, it will do equally well to read a book or carry on a train of abstract thinking, as to seek the necessary nervous stimulus in picking up plants, hammering rocks, or engaging in games. This were a great mistake; for in such cases the nervous impulse is *opposed* rather than favorable to muscular action. Ready and pleasant mental activity, like that which accompanies easy conversation with a friend, is indeed beneficial by diffusing a gentle stimulus over the nervous system; and it may be laid down as a general rule that any agreeable employment of an inspiriting and active kind, and which does not absorb the

mind, adds to the advantages of muscular exercise; but wherever the mind is engaged in reading, or in abstract speculation, the muscles are drained, as it were, of their nervous energy, by reason of the great exhaustion of it by the brain; the active will, to set them in motion is proportionally weakened, and their action is reduced to that inanimate kind I have already condemned as almost useless. From this exposition the reader will be able to appreciate the hurtfulness of the practice in many boarding-schools, of sending out the girls to walk with a book in their hands, and even obliging them to learn by heart while in the act of walking. It would be difficult, indeed, to invent a method by which the ends in view could be more completely defeated, as regards both mind and body. The very effort of fixing the mind on the printed page when in motion, strains the attention, impedes the act of breathing, distracts the nervous influence, and thus deprives the exercise of all its advantages. For true and beneficial exercise there must, in cases where the mind is seriously occupied, be harmony of action between the mind which impels, and the part which obeys and acts. The will and the muscles must be both directed to the same end, and at the same time, otherwise the effect will be imperfect. But in reading during exercise, this can never be the case. The force exerted by strong muscles, animated by strong nervous impulse or will, is prodigiously greater than when the impulse is weak or discordant; and as man was made not to do two things at once, but to direct his whole powers to one thing at a time, he has ever excelled most when he has followed this law of his nature.—*A. Combe.*

When men impute stubbornness and insincerity to others, as a reason for exercising power over them, their own motives are highly suspicious, and it is time to double our guard against them; for the common excuse of persecutors, in their attempts to force the consciences of others, has always been, "they could think as we would have them, but they will not."—*Dillwyn's Reflections.*

From the "Atlantic Monthly."

WITH THE BIRDS.

(Continued from page 170.)

The migration of the Pigeons, Ducks, and Geese is obvious enough; we see them stream across the heavens, or hear their *clang* in the night; but these minstrels of the field and forest add to their other charms a shade of mystery, and pique the imagination by their invisible and unknown journeyings. To be sure, we know they follow the opening season north and the retreating summer south; but who will point to the parallels that mark the limits of their wandering, or take us to their most secret haunts?

What greater marvel than this simple gift of music? What beside birds and the human species sing? It is the crowning gift; through it the field and forest are justified. Nature said, "These rude forms and forces must have a spokesman of their own nursing; here are flowers and odor, let there be music also." I suspect the subtile spirit of the meadow took form in the Bobolink, that the high pasture-lands begot the Vesper-sparrow, and that from the imprisoned sense and harmony of the forests sprang the Wood-Thrush.

From the life of birds being on a more intense and vehement scale than that of other animals, result their musical gifts and their holiday expression of joy. How restless and curious they are! Their poise and attitudes, how various, rapid, and graceful! They are a study for an artist, especially as exhibited in the Warblers and Flycatchers: their looks of alarm, of curiosity, of repose, of watchfulness, of joy, so obvious and expressive, yet as impossible of reproduction as their music. Even if the naturalist were to succeed in imparting all their wild extravagances of poise and motion to their inanimate forms, his birds, to say the least, would have a very theatrical and melodramatic aspect, and seem unreal in proportion to their fidelity to Nature. I have seen a Blue Jay alone, saluting and admiring himself in the mirror of a little pool of water from a low overhanging branch, assume so many graceful, novel, as well as ridiculous and fantastic attitudes, as would make a taxidermist run mad to attempt to reproduce; and the rich medley of notes he poured forth at the same time—chirping, warbling, cooing, whistling, chattering, revealing rare musical and imitative powers—would have been an equally severe test to the composer who should have aspired to report them; and the indignant air of outraged privacy he assumed, on finding himself discovered, together with his loud and angry protest, as with crown depressed and plumage furled, he rapidly ascended to the topmost branch of a tall Birch, the better to proclaim my perfidy to the whole world, would have excited the interest and applause of the coolest observer.

So much in a general sense; but let me discriminate; "for my purpose holds" to call my favorites by name, and point them out to you, as the tuneful procession passes.

Every stage of the advancing season gives prominence to certain birds as to certain flowers. The Dandelion tells me when to look for the Swallow, and I know the Thrushes will not linger when the Orchis is in bloom. In my latitude, April is emphatically the month of the Robin. In large numbers they scour the fields and groves. You hear their piping in the meadow,

n the pasture, on the hillside. Walk in the woods, and the dry leaves rustle with the whir of their wings, the air is vocal with their cheery call. In excess of joy and vivacity, they run, leap, scream, chase each other through the air, diving and sweeping among the trees with perilous rapidity.

In that free, fascinating, half-work and half-play pursuit,—sugar-making,—a pursuit which still lingers in many parts of New York, as in New England, the Robin is one's boon companion. When the day is sunny and the ground bare, you meet him at all points and hear him at all hours. At sunset, on the tops of the tall Maples, with look heavenward, and in a spirit of utter abandonment, he carols his simple strain. And sitting thus amid the stark, silent trees, above the wet, cold earth, with the chill of winter still in the air, there is no fitter or sweeter songster in the whole round year. It is in keeping with the scene and the occasion. How round and genuine the notes are, and how eagerly our ears drink them in! The first utterance, and the spell of winter is thoroughly broken and the remembrance of it afar off.

Robin is one of the most native and democratic of our birds; he is one of the family, and seems much nearer to us than those rare, exotic visitants, as the Orchard-Starling or Rose-Breasted Grosbeak, with their distant high-bred ways. Hardy, noisy, frolicsome, neighborly and domestic in his ways, strong of wing and bold in spirit, he is the pioneer of the Thrush family, and well worthy of the finer artists whose coming he heralds and in a measure prepares us for.

I could wish Robin less native and plebeian in one respect,—the building of his nest. Its coarse material and rough masonry are creditable neither to his skill as a workman nor to his taste as an artist. I am the more forcibly reminded of his deficiency in this respect from observing yonder Humming Bird's nest, which is a marvel of fitness and adaptation, a proper setting for this winged gem,—the body of it composed of a white, felt-like substance, probably the down of some plant or the wool of some worm, and toned down in keeping with the branch on which it sits by minute tree lichens, woven together by threads as fine and frail as gossamer. From Robin's good looks and musical turn we might reasonably predict a domicil of equal fitness and elegance. At least I demand of him as clean and handsome a nest as the King-Bird's, whose harsh jingle, compared with Robin's evening melody, is as the clatter of pots and kettles beside the tone of a flute. I love his note and ways better even than those of the Orchard-Starling or the Baltimore Oriole; yet his nest compared with theirs, is a half-subterranean hut contrasted with a Roman villa. There is something courtly and poetical in a pensile nest. Next to a castle in the air is a dwelling suspended to the slender branch of a tall tree, swayed and rocked forever by the wind. Why need wings be afraid of falling? Why build only where boys can climb? After all, we must set it down to Robin's democratic turn; he is no aristocrat, but one of the people; and therefore we should except stability in his workmanship, rather than elegance.

Another April bird, which makes her appearance sometimes earlier and sometimes later than Robin, and whose memory I fondly cherish, is the Phœbe-Bird, (*Muscicapa nunciola*,) the pioneers of the Flycatchers. In the inland farming districts, I used to notice her, on some bright morning about Easter-day, proclaiming her arrival with much variety of motion and attitude, from the peak of the barn or hay-shed. As yet, you may have heard only the plaintive, homesick note of the Bluebird, or the faint trill of the Song-Sparrow; and Phœbe's clear, vivacious assurance of her veritable bodily presence among us again is welcomed by all ears. At agreeable intervals in her lay she describes a circle or an ellipse in the air, ostensibly prospecting for insects, but really, I suspect, as an artistic flourish thrown in to make up in some way for the deficiency of her musical performance. If plainness of dress indicates powers of song, as it usually does, then Phœbe ought to be unrivalled in musical ability, for surely that ash-en-gray suit is the superlative of plainness; and that form, likewise, though it might pass for the "perfect figure" of a bird, measured by Joe Gargery's standard, to a fastidious taste would present exceptionable points. The seasonableness of her coming, however, and her civil, neighborly ways, shall make up for all deficiencies in song and plumage, and remove any suspicions we may have had, that, perhaps, from some cause or other, she was in some slight disfavor with Nature. After a few weeks Phœbe is seldom seen, except as she darts from her moss-covered nest beneath some bridge or shelving cliff.

(To be continued.)

The True Life.—The mere lapse of years is not life. To eat and drink and sleep; to be exposed to darkness and the light; to pace around in the mill of habit, and turn the wheel of wealth; to make reason our book-keeper, and turn thought into an implement of trade—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it most worth while to live. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence; the laugh of mirth which vibrates through the

heart; the tears that freshen the dry wastes within; the music that brings childhood back; the prayer that calls the future near; the doubt which makes us meditate; the death which startles us with mystery; the hardship that forces us to struggle; the anxiety that ends in trust, are the true nourishment of our natural being.

BY FAITH YE ARE SAVED.

"Christian! when overwhelmed with grief and care
Thou prayest for the help that thou dost need,
As shipwrecked mariner for life will plead:
O, then, for Faith pour forth the fervent prayer!
'Tis Faith alone, life's heavy ills can bear.
O, mark her calm, far-seeing, quickening eye,
Full of the light of immortality:
It tells of worlds unseen, and calls us there;
That look of hers can save thee from despair,
When sorrow, like thick darkness, gathers round,
And all life's flowers are fading in the dust,—
Faith lifts our drooping vision from the ground,—
Says, that the hand that smites us yet is just;
That human agony hath ever found
The mighty God a never failing trust."

WILT THOU LISTEN.

"Wilt thou listen, O God! to my prayer?
Unto Thee for relief will I cry,
Lead my heart, overwhelmed with despair,
To the Rock that is higher than I.

O, thou Refuge for all the oppressed,
Thy praises, O Lord, I will sing,
Thou art ever my shelter of rest;
I will trust in the shade of Thy wing.

For my prayer, O my God, Thou wilt hear,
And a blessed inheritance give,
To those who shall serve Thee with fear,
And in holy obedience live."

TAKE CARE OF THE YOUNG MUSCLES.

The season of long, hot days, short nights, hard labor, and short rests, has come, and it seems to me it were well to utter a word of caution to farmers, be they fathers or masters, who have the care of boys. Many a boy is ruined for life in these hard harvest days. Boys are generally ambitious to become men and do "men's work:" the father is glad to see so much "grit," and the lad of fourteen perhaps is allowed to take scythe or cradle, and go into the field with full grown men and see how near he can keep up. With what result? His "grit" keeps him along for a while, but the muscles of his arms, and, far worse than this, those of his chest, soon become strained by what is to him unnatural labor and he "gives out." Yet the vital energies of youth are strong, and he soon seems to recover his exhausted strength, and again he repeats his efforts. But the forces of nature each time rally more feebly, he becomes weak in the chest, his joints become enlarged, the action of the whole system becomes dull, the *animus* of youth is gone, in too many cases never to return. He enters manhood, not with the spirit that goes to daily toil with a song, and returns at evening with a shout, but with a spiritless step, as if it were a hateful drudgery, and such to him it is. Farm pursuits become distasteful and are left at the first opportunity. We wonder sometimes at the iron constitutions of foreigners who seek their homes with us. The main secret is here. Boys are not put to *hard* labor there. You scarcely ever find a young Irishman of twenty that has ever handled a scythe, previous to coming here. It is considered there to be work only fit for full grown men, Think of this, farmers, when your boys want to "pitch in" with the men, and give them a lighter toil, that shall give healthful exercise, not over-straining labor.—*American Agriculturist.*

THE TUNNEL THROUGH MOUNT CENIS.

We have received promising reports regarding the tunnel through the mountain. We have been told of the accelerated progress, of soft stones crumbling rapidly before the engines applied, and sanguine persons have gone so far as to predict that within four years, trains would be rattling and rumbling beneath the Alps. This would be delightful to believe, but in Italy we are bound to be on our guard against such florid forecasts. The proverbial swallow is not more unreliable as an omen than the soft vein hit upon by the burrowers in the North Italian boundary, whose worst trials and severest labor are in all probability still before them. Accordingly as they advance the difficulty of ventilation will increase, and, setting aside unforeseen difficulties which are possible, but may not arise, geologists, who have studied the formation of the mountain in the process of perforation, predict that the laborers will come upon a strata of granite that will sorely try the temper of their picks. We may venture to attach some weight to the opinion of the engineers whom the French Government doubtless consulted before undertaking to pay half a million francs to the Italian Government for every year less than 20 (than 18 from the present time) that should elapse before the tunnel was opened for traffic. A passage is now being struck through the mountain, but it is of far smaller dimensions than those the tunnel must have, and it is estimated that there will be fully two years' work to do after the passage shall have been made. Prudent persons, on their guard against exaggeration, will be well satisfied if the whole work be done within the former estimate of ten years. The projectors of the railway have continued their labors in the teeth of a winter such as is seldom known, even in that habitually inclement and frost-bitten region. To the fireside dwellers in the plain it may well seem wonderful that their scheme

has not slept shrouded in a snowdrift, through the long months of the rigorous season. The snow this winter upon Cenis has been something quite exceptional. In many places on the public road it is ten metres in depth, and in some as much as 14 metres. At the end of winter, when no more snow is to be apprehended, laborers are set to cut through the snow, as traffic would be greatly impeded were it left to depart by the natural means of a thaw. The usual cost of the labor required is 10,000f., but this year it will cost 40,000f. Six hundred men have been at work for some days, and will be so for a fortnight longer. Travellers would do well to look out for avalanches—if vigilance were of any avail, but unfortunately it is not, for they come down like a thunderbolt, sending before them a column of air which sweeps away everything and everybody on its passage. Two men employed on the road were, the other day, thus hurled to destruction. An avalanche fell on Thursday last and blocked up the road for some time. Not far from where it fell, on the French side of the mountain, a little to the south of refuge No. 22, another has since fallen. Now railway trains have already encountered most of the accidents to which it seems possible they should be exposed. They have smashed each other reciprocally, have fallen over precipices, plunged into rivers, and been burned upon their own rails. But a train carried away by an avalanche, and sent crashing and splintering for hundreds and thousands of feet in Alpine gorges and ravines would be a novelty as remarkable as it would be horrible to contemplate. To guard against such a frightful contingency the Super-Cenisian railway company will roof in the road wherever avalanches are possible, and wherever drifting can occur. The experience of centuries renders it easy to ascertain such places. In the construction of those covered ways timber will be largely employed, but iron and masonry will also be used. Since we last wrote on the subject of this proposed railway, preparations for a trial have been completed, two kilometres of rail have been laid down between Lanslebourg and the summit, in the steepest part of the mountain, and trains have been run at a height of 5,500 feet above the sea. The first series of experiments were made in February and March, with the same engine that ran a year before, up and down equally steep hills in Derbyshire. The second series now making are with an improved engine, such as has not ever previously been used. In order to secure at once lightness and strength, both so necessary for mountain work, it is made almost entirely of steel. On the 20th of last month a series of trials were to commence for the satisfaction of the French Government. When these are concluded there will be a second and final series, at which will be present Italian, English, Austrian, and Russian commissioners. When the French and Italian Governments are satisfied, the laying of the rails and other work will be actively proceeded with and completed within a year from the time of such permission. The length of the line from St. Michel to Susa is seventy-seven kilometres, or forty-eight English miles. The trains are to run it in four and a half hours, being a saving of six hours on the time at present occupied. It is calculated that if the trains on the line from Paris to Macon are a little accelerated, which might very well be done to the extent of one hour, the mail will arrive here from the former city at 4, or at latest 5, in the afternoon, instead of as at present at some time between 11 P. M. and 6 A. M., according to the season of the year. To the railway the weather makes little difference. The snow-plow clears away a metre depth of snow, and it is unexampled that more, if so much, has fallen within twenty-four hours—at least in this part of the world. The experiment was lately tried of driving the engine without a plow, through a very considerable depth of snow, and it made its way without difficulty. Independently of the immense gain to travellers, the advantage of this mountain railway to postal communication would be very great. The letters from Paris that now reach us only in the morning would be delivered on the previous evening, and there would be plenty of time to answer them by the mail, which then, instead of starting at night, would leave at 9 A. M. When the capital gets to Florence the gain will be still greater. Monday night's letters from Paris will be delivered in Florence on Wednesday morning; people will have all day to reply, and their answers will be delivered in Paris on Friday morning. To do it any faster than that really seems hardly possible. At any rate, with such a pace established, we can afford to wait patiently for the opening of the monster tunnel.—*Letter from Turin.*

When we read the various and often opposite opinions of philosophers, on subjects which their differences prove are out of their reach, and take into view the discordant interpretations of pious persons on the simple doctrines of Christianity, with the almost countless parties into which attempts have betrayed and divided them, how can any judicious, impartial mind but be convinced that something beyond human reason is wanting as a guide to the mind in the pursuit of truth, and that till this something is discovered and submitted to, we shall continue to bewilder ourselves in our researches, and never arrive at a solution of our doubts. Reason as an umpire on these occasions, has hitherto been resorted to in vain.—*Dillwyn's Reflections.*

QUICK WORKING.—In one of the processes of steel-pen making done by females at Birmingham, a quick worker will cut out in one day of ten working hours 250 gross, or 36,000 pens, which involves 72,000 distinct motions of the arm, two in every second.—*Sci. Amer.*

IN studying to render ourselves agreeable to others, we lay up an agreeable treasure of purity and love in our hearts.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $7 75 *a* 8. In Rye Flour and Corn Meal no transactions are reported.

GRAIN.—The Wheat market is feverish, and there being no demand either for milling or exportation, prices are entirely nominal.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada, 3d mo. 11, 1865.

BOOKS FOR SALE:—

Journal of John Comly, (600 pages) price	$2.00
Friends' Miscellany, (originally 12 vols.,) the 4th volume out of print	8.00
Journal of John Woolman,	1.00
Conversations, Discussions, and Anecdotes, by Thomas Story	1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp,	5.00
Journal of Hugh Judge	75
History of Delaware County, Penna., containing interesting accounts of early Friends, and the settlement of Friends' Meetings; with engravings: 580 pages	3.00
Familiar Letters of Ann Willson	75
Central School Reader	75
Sister Ruth's Stories, or Evenings with John Woolman	75
Comly's Reader, (for schools or private families.)	50
Memoir of Priscilla Cadwallader	50
Memoirs of Ann Byrd, Rufus Hall, and Isaac Martin, each	25

And various books belonging to "The Book Association of Friends, of Philadelphia."

EMMOR COMLY,
4th mo. 8, 1865 w.y.grts. No. 131 North 7th St., Phila.

PUBLIC SALE.—By virtue of authority vested in the undersigned by Baltimore Yearly Meeting of Friends, we will offer at Public Sale, on the 15th of the 6th month (June), at 2 o'clock, P. M,, that valuable and desirably located property, known as the Fair Hill Boarding School Property.

This farm lies at the intersection of the Brookeville and Washington, and Sandy Spring branch turnpikes, bounding about half a mile on each, and is distant eighteen miles from Washington, and 2½ miles from Sandy Spring Meeting House.

The whole tract contains about 350 acres, which has been divided into two farms, with an ample supply of wood and water, and two wood lots of twenty acres each. Farm No. 1 contains about 190 acres, and includes the extensive buildings now used as a Boarding School, with barn, other out-buildings, and tenant houses, and has about 35 acres of wood land included within its limits.

Farm No. 2 contains about 120 acres, with 27 acres of wood land, and has a small tenement thereon. The wood lots, of 20 acres each, are well timbered, and bound on the Sandy Spring branch pike.

A more particular description is not deemed necessary, as purchasers will have an opportunity of viewing the premises, which can be reached daily, by stage, either from Washington or Laurel station, on Baltimore and Washington Railroad.

The terms will be one-third cash, and the balance in two equal payments at one and two years, secured on the property, with interest from day of sale.

Richard S. Kirk, residing on the premises, will give any further information to those who may visit it, or by letter addressed to either of the undersigned, at Sandy Spring P. O., Md.

CALEB STABLER,
BENJ. RUSH ROBERTS,
527. 3t. 610. D. X. I. N. Z. RICHARD T. BENTLEY.

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THE SPRING AND SUMMER TERM of this healthfully and beautifully located Institution, will open, 5th month 22d, 1865, and continue in session twelve weeks. For terms of admission and other particulars, see circular, which may be had on application to the Principals, Attleboro P. O., Bucks County, Pennsylvania.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, SIXTH MONTH 3, 1865. No. 13.

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 179.)

I come, after this long digression, to the courts of the Quakers. And here I shall immediately premise, that I profess to do little more than to give a general outline of these. I do not intend to explain the proceedings, preparatory to the meetings there, or to state all the exceptions from general rules, or to trouble the memory of the reader with more circumstances than will be sufficient to enable him to have a general idea of this part of the discipline of the Quakers.

The Quakers manage their discipline by means of monthly, quarterly, and yearly courts, to which, however they themselves uniformly give the name of meetings.

To explain the nature and business of the monthly or first of these meetings, I shall fix upon some county in my own mind, and describe the business, that is usually done in this in the course of the month. For as the business, which is usually transacted in any one county, is done by the Quakers in the same manner and in the same month in another, the reader, by supposing an aggregate of counties, may easily imagine how the whole business of the society is done for the whole kingdom.

The Quakers * usually divided a county into a number of parts, according to the Quaker-population of it. In each of these divisions there are usually several meeting-houses, and these have their several congregations attached to them. One meeting-house, however, in each division, is usually fixed upon for transacting the business, of all the congregations that are within it, or for the holding of these monthly courts. The different congregations of the Quakers, or the members of the different particular meetings, which are settled in the northern part of the county, are attached of course to the meeting-house, which has been fixed upon in the northern division of it because it gives them the least trouble to repair to it on this occasion. The members of those again, which are settled in the southern, or central, or other parts of the county are attached to that, which has been fixed upon in the southern, or central, or other divisions of it, for the same reason. The different congregations in the northern division of the county appoint, each of them, a set of deputies once a month, which deputies are of both sexes, to repair to the meeting-house, which has been thus assigned them. The different congregations in the southern, central, or other divisions, appoint also, each of them, others, to repair to that, which has been assigned them in like manner. These deputies are all of them previously instructed in the matters belonging to the congregations, which they respectively represent.

At length the day arrives for the Monthly

* This was the ancient method, when the society was numerous in every county of the kingdom, and the principle is still followed according to existing circumstances.

Meeting. The deputies make ready to execute the duties committed to their trust. They repair, each set of them, to their respective places of meeting. Here a number of Quakers, of different ages and of both sexes, from their different divisions, repair also. It is expected that all, who can conveniently attend, should be present on this occasion.

When they are collected at the meeting-house, which was said to have been fixed upon in each division, a meeting for worship takes place. All persons, both men and women, attend together. But when this meeting is over, they separate into different apartments for the purposes of the discipline; the men to transact by themselves the business of the men, and of their own district, the women to transact that, which is more limited, namely such as belongs to their own sex.

In the men's meeting, and it is the same in the women's, the names of the deputies beforementioned, are first entered in a book, for, until this act takes place, the meeting for the discipline is not considered to be constituted.

The minutes of the last Monthly Meeting are then generally read, by which it is seen if any business of the society was left unfinished. Should any thing occur of this sort, it becomes the first object to be considered and dispatched.

The new business, in which the deputies were said to have been previously instructed by the congregations which they represented, comes on. This business may be of various sorts. One part of it uniformly relates to the poor. The wants of these are provided for, and the education of their children taken care of, at this meeting. Presentations of marriages are received, and births, marriages, and funerals are registered. If disorderly members, after long and repeated admonitions, should have given no hopes of amendment, their case is first publicly cognizable in this court. Committees are appointed to visit, advise, and try to reclaim them. Persons, reclaimed by these visitations, are restored to membership, after having been well reported of by the parties deputed to visit them. The fitness of persons, applying for membership, from other societies, is examined here. Answers also are prepared to the queries* at the proper time. Instructions also are given, if necessary, to particular meetings, suited to the exigencies of their cases; and certificates are granted to members on various occasions.

In transacting this, and other business of the society, all members present are allowed to speak. The poorest man in the meeting-house, though he may be receiving charitable contributions at the time, is entitled to deliver his sentiments upon any point. He may bring forward new matter. He may approve or object to what others have proposed before him. No person may interrupt him, while he speaks. The youth, who are sitting by, are gaining a knowledge of the affairs and discipline of the society, and are gradually acquiring sentiments and habits, that are to mark their character in life. They learn, in the first place, the duty of a benevolent and respectful consideration for the poor. In hearing the different cases argued and discussed, they learn, in some measure, the rudiments of justice, and imbibe opinions of the necessity of moral conduct. In these courts they learn to reason. They learn also to hear others patiently, and without interruption, and to transact business, that may come before them in maturer years with regularity and order.

I cannot omit to mention here the orderly manner in which the Quakers conduct their business on these occasions. When a subject is brought before them, it is canvassed to the exclusion of all extraneous matter, till some conclusion results. The clerk of the Monthly Meeting then draws up a minute, containing, as nearly as he can collect, the substance of this conclusion. This minute is then read aloud to the auditory, and either stands or undergoes an alteration, as appears, by the silence or discussion upon it, to be the sense of the meeting. When fully agreed upon, it stands ready to be recorded. When a second subject comes on, it is canvassed, and a minute is made of it, to be recorded in the same manner, before a third is allowed to be introduced. Thus each point is settled, till the whole business of the meeting is concluded.

I may now mention that in the same manner as the men proceed in their apartment on this occasion, the women proceed in their own apartment meeting also. There are women-deputies, and women-clerks. They enter down the names of these deputies, read the minutes, of the last Monthly Meeting, bring forward the new matter, and deliberate and argue on the affairs of their own sex. They record their proceedings equally. The young females also are present, and have similar opportunities of gaining knowledge, and of improving their judgments, and of acquiring useful and moral habits, as the young men.

It is usual, when the women have finished the business of their own meeting, to send one of their members to the apartments of the men, to know if they have any thing to communicate. This messenger having returned, and every thing having been settled and recorded in both meetings, the Monthly Meeting is over, and men, women, and youth of both sexes, return to their respective homes.

In the same manner as the different congregations, or members of the different meetings, in any one division of the county, meet to-

* These queries will be explained in the next chapter.

gether, and transact their monthly business, so other different congregations, belonging to other divisions of the same county, meet at other appointed places, and dispatch their business also. And in the same manner as the business is thus done in one county, it is done in every other county of the kingdom once a month.

(To be continued.)

REDEEMING THE TIME.—Another part of the work which we call you to, is, to redeem this little time that is allotted to you; to make the best of it, and improve it to the greatest furtherance of your salvation; to lose none of it upon unprofitable things; to spend it in those works which will comfort you most when time is gone. If it will be more comfortable to you in the day of judgment that you have spent your time in plays, and sports, and idleness, worldly cares and pleasures, than in serving God, preparing for another life, then hold on, and do so to the end; but if it will not, then spend no more of your time in idleness and unfruitful things, till you have time to spare from more important work. This is our request to you, that you would not lose one hour of precious time, but spend it as those who have lost too much, and have but little more to spend in preparation for eternity.—*Baxter.*

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. XI. 1754.

TESTIMONY AGAINST SLAVERY ADVANCING.

(Continued from page 181.)

The testimony of the Society against Slavery continued to advance, affording in its steady progress and ultimate triumph, a beautiful illustration of the power of Divine truth, and the tenderings of Christian charity.

Among the instruments employed by the great Head of the Church in this good work, the names of Woolman and Benezet stand conspicuous.

John Woolman was born in Northampton, Burlington county, N. J., in the year 1720. In his interesting and instructive Journal he writes as follows: "Before I was seven years old I began to be acquainted with the operations of Divine love. Through the care of my parents, I was taught to read nearly as soon as I was capable of it; and as I went from school one Seventh-day, I remember, while my companions went to play by the way, I went forward out of sight, and, sitting down, I read the 22d chapter of the Revelations,—'He showed me a pure river of the water of life, clear as a crystal, proceeding out of the throne of God and of the Lamb;' and in reading it, my mind was drawn to seek after that pure habitation, which I then believed God had prepared for his servants. The place where I sat, and the sweetness that attended my mind, remain fresh in my memory. This, and the like gracious visitations, had such an effect upon me, that when boys used ill language it troubled me, and, through the continued mercies of God, I was preserved from it. * *

"From what I had read and heard, I believed there had been in past ages people who walked in uprightness before God, in a degree exceeding anything I knew, or heard of, now living; and the apprehension of their being less steadiness or firmness amongst the people in this age than in past ages, often troubled me while I was a child.

"Having attained the age of sixteen years, I began to love wanton company; and, though I was preserved from profane language and scandalous conduct, still I perceived a plant in me which produced much wild grapes. Yet my merciful Father forsook me not utterly; but at times, through His grace, I was brought seriously to consider my ways, and the sight of my backsliding affected me with sorrow; but for want of rightly attending to the reproofs of instruction, vanity was added to vanity, and repentance to repentance. Upon the whole, my mind was more and more alienated from the truth, and I hastened towards destruction.

"But in this swift race it pleased God to visit me with sickness, so that I doubted of recovering; and then did darkness, horror, and amazement, with full force seize me, even when my pain and distress of body were very great." "I had no confidence to lift my cries to God, whom I had thus offended, but in a deep sense of my great folly I was humbled before him; and at length that Word, which is as a fire and a hammer, broke and dissolved my rebellious heart, and then my cries were put up in contrition; and in the multitude of his mercies I found inward relief, and felt a close engagement, that if he was pleased to restore my health, I might walk humbly before him."

In this pious frame of mind he continued to seek the knowledge of heavenly truth, but for some years he experienced many painful conflicts between the powers of good and evil, and many spiritual baptisms, by which he became a vessel of honor, purified and prepared for the Master's use.

His narrative thus continues: "I kept steadily to Meetings; spent First-day afternoons chiefly in reading the Scriptures and other good books, and was early convinced in my mind that true religion consists in an inward life, wherein the heart doth love and reverence God, the Creator, and learns to exercise justice and goodness not only toward all men, but also toward the brute creatures; that, as the mind was moved by an inward principle to love God, as an invisible, incomprehensible Being, by the same principle it was moved to love him in all his manifestations in the visible world; that, as

by his breath the flame of life was kindled in all animal, sensible, creatures, to say we love God as unseen, and at the same time exercise cruelty toward the least creature moving by his life, or by life derived from him, was a contradiction in itself.

"I found no narrowness respecting sects and opinions; but believed that sincere, upright-hearted people, in every Society, who truly love God, were accepted of him. As I lived under the cross, and simply followed the openings of Truth, my mind, from day to day, was more enlightened; my former acquaintances were left to judge of me as they would, for I found it safest for me to live in private, and keep these things sealed up in my own breast. While silently pondering on that change which was wrought in me, I find no language equal to it, nor any means to convey to another a clear idea of it. I looked upon the works of God in the visible creation, and an awfulness covered me; my heart was tender, and often contrite, and universal love to my fellow creatures increased in me. This will be understood by such as have trodden the same path.

"Some glances of real beauty may be seen in their faces who dwell in true meekness. There is a harmony in the sound of that voice to which Divine Love gives utterance, and some appearance of right order in their temper and conduct, whose passions are regulated; yet all these do not fully show forth that inward life to such as have not felt it; but this white stone and new name are known rightly to those only who have it."

(To be continued.)

Look on the Bright Side.—Look on the bright side of things. It is the right side. The times may be hard, but it will make them no easier by wearing a gloomy and sad countenance. It is the sunshine, and not the cloud, that makes the flower. Full one half our ills are so only in imagination. There is always that before or around us which should cheer and fill the heart with warmth.

The sky is blue ten times where it is black once. We have troubles, it may be So have others. None are free from them. Perhaps it is as well that none should be. They give sinew and tone to life; fortitude and courage to the man. That would be a dull sea, and the sailor would never get skill, where there was nothing to disturb the surface of the ocean.

It is the duty of every one to extract all the happiness and enjoyment he can without and within him; and above all he should look on the bright side of things. What though things do look a little dark! The lane will turn, and he night end in broad day. In the long run, and very often in the short, the great balance rights itself.

What is ill becomes well; what is wrong, right. Men were not made to hang down either their heads or their lips, and those who do, only show that they are departing from the path of true common-sense and right. There is more virtue in one sunbeam than a whole hemisphere of cloud and gloom. Therefore we repeat, look on the bright side of things. Cultivate what is warm and genial; not the cold, repulsive, dark, and morose.

Third Annual Report of the Women's Association of Philadelphia for the Relief of the Freedmen.

At the close of the third year of our Association, we again recur to the actions that have marked its different periods.

The well-attested tales of sorrow and woe that have repeatedly come to us from the Freedmen, have permitted no abatement in the duty we have assumed. While penury and disease so extensively prevail in the land, we esteem it a privilege to do even a little "to bind up that which was broken, and strengthen that which was sick," and we reverently acknowledge our gratitude to the "Author of all our sure mercies," for the many laborers He has sent into this field, which "is already white unto the harvest."

Those whose hearts have been touched with a feeling of the infirmities of the Freedmen, and whose liberal purses and willing hands have co-operated with us in their relief, will doubtless be interested in a detailed account of our labors and appropriations during the past year.

Any who may not have entered upon this sphere of duty will perceive there is abundant room for labor, and we hope will, in future, be induced to allot a portion of their means and their time to the exigencies of this class of our suffering and destitute fellow-citizens.

We ask it not for such as reside among us, but for the Freed-people just arrived into a condition of self dependence, we plead,—for the sick, the aged and the little motherless children. They come to us from long journeys, footsore and weary, houseless, and many of them without clothing, and can we refuse to extend a hand of help in their hour of extremity?

Wretched as the present situation of many of them undoubtedly is, they accept it patiently, reverently believing the time will soon come when their freedom shall be more fully established, and their opportunities for labor and self-support more clearly defined. Their lives have heretofore been barren of earthly comfort, and they come to us in need of all that we can bestow. They "lodge without clothing, and

ness, and such like afflictions, are the least of this world's trials.

We are often told that the age of stern Christian trial has passed, and with it the resulting high type of Christian life. Not so. The trials of this age are different from those of fiercer ages, but who shall say they are less? "Peace has her victories greater than war." Martyrdoms are endured in garrets as well as at the stake, and display all the more Christian grace as they are concealed and protracted, and their subjects more sensitive. Many a man would rush along the Bridge of Lodi who would quail before the sneer of his comrades.

The allurements of honor and wealth are more powerful, the opportunities far more general, than when the early disciples renounced them for Christ. The allurements and opportunities were almost nothing then, almost every thing now.

It requires far less affection to leap overboard for your wife, than it does to anticipate her wants, relieve her of care, and make joyous her daily life. It requires more grace to live for Christ than to die for him. Years of self-denial, without the spur of any great occasion, show more Christian grace than one great act wrought in the eye of the world. It has been the habit of men to sneer at this age and country as being mercenary and cowardly. But when or where did occasion ever call forth means and men of worth so quickly? The sneer is answered, but no better answered than daily fact replies to the regretful or cynical complainer against the Church of these Christian times.—*Meth.*

From the "Atlantic Monthly."

WITH THE BIRDS.

(Continued from page 189.)

Another April comer, who arrives shortly after Robin-Redbreast, with whom he associates both at this season and in the autumn, is the Golden-Winged Woodpecker, *alias*, "High-Hole," *alias*, "Flicker," *alias*, "Yarup." He is an old favorite of my boyhood, and his note to me means very much. He announces his arrival by a long loud call, repeated from the dry branch of some tree, or a stake in the fence,—a thoroughly melodious April sound. I think how Solomon finished that beautiful climax on Spring, "And the voice of the turtle is heard in our land," and see that a description of Spring in this farming country, to be equally characteristic, should culminate in like manner,—"And the call of the High-Hole comes up from the woods."

It is a loud, strong, sonorous call, and does not seem to imply an answer, but rather to subserve some purpose of love or music. It is "Yarup's" proclamation of peace and good will to all. On looking at the matter closely, I perceive that most birds, not denominated songsters, have in the spring, some note or sound or call that hints of a song, and answers imperfectly the end of beauty and art. As a "brighter iris comes upon the burnished dove," and the fancy of the young man turns lightly to thoughts of his pretty cousin, so the same renewing spirit touches the "silent singers," and they are no longer dumb; faintly they lisp the first syllables of the marvellous tale. Witness the clear, sweet whistle of the Gray-Crested Titmouse,—the soft, nasal piping of the Nuthatch,—the amorous, vivacious warble of the Bluebird,—the long, rich note of the Meadow-Lark, the whistle of the Quail,—the drumming of the Partridge,—the animation and loquacity of the Swallows, and the like. Even the Hen has a homely, contented carol; and I credit the Owls with a desire to fill the night with music. All birds are incipient or would-be songsters in the spring. I find corroborative evidence of this even in the crowing of the Cock. The flowering of the Maple is not so obvious as that of the Magnolia; nevertheless, there is actual inflorescence. Neither Wilson nor Audubon, I believe, awards any song to that familiar little Sparrow the *Socialis;* yet who that has observed him sitting by the wayside, and repeating, with devout attitude, that fine sliding chant, does not recognise the neglect? Who has heard the Snow-Bird sing? Not the ornithologist, it seems; yet he has a lisping warble very savory to the ear. I have heard him indulge in it even in February.

Even the Cow-Bunting feels the musical tendency, and aspires to its expression, with the rest. Perched upon the topmost branch beside his mate or mates.—for he is quite a polygamist, and usually has two or three demure little ladies in faded black beside him,—generally in the early part of the day, he seems literally to vomit up his notes. Apparently with much labor and effort, they gurgle and blubber up out of him, falling on the ear with a peculiar subtile ring, as of turning water from a glass jug, and not without a certain pleasing cadence.

Neither is the common Woodpecker entirely insensible to the wooing of the spring, and, like the Partridge, testifies his appreciation of melody after quite a primitive fashion. Passing through the woods, on some clear, still morning in March, while the metallic ring and tension of winter is still in the earth and air, the silence is suddenly broken by long, resonant hammering upon a dry limb or stub. It is Downy beating a reveille to Spring. In the utter stillness and amid the rigid forms we listen with pleasure, and as it comes to my ear oftener at this season than at any other, I freely exonerate the author of it from the imputation of any gastronomic motives, and credit him with a genuine musical performance.

It is to be expected, therefore, that "Yellow

Hammer" will respond to the general tendency, and contribute his part to the spring chorus. His April call is his finest touch, his most musical expression.

I recall an ancient Maple standing sentry to a large Sugar-Bush, that year after year had afforded protection to a brood of Yellow Hammers in its decayed heart. A week or two before the nesting seemed actually to have begun, three or four of these birds might be seen, on almost any bright morning, gambolling and courting amid its decayed branches. Sometimes you would hear only a gentle, persuasive cooing or a quiet confidential chattering,—then that long, loud call, taken up by first one, then another, as they sat upon their naked limbs,—anon, a sort of wild rollicking laughter, intermingled with various cries, yelps, and squeals, as if some incident had excited their mirth and ridicule. Whether this social hilarity and boisterousnes is in celebration of the pairing or mating ceremony, or whether it is only a sort of annual "house-warming" common among High-Holes on resuming their summer quarters, is a question upon which I reserve my judgment.

Unlike most of his kinsmen, the Golden-Wing prefers the fields and the borders of the forest to the deeper seclusion of the woods,—and hence, contrary to the habit of his tribe, obtains most of his subsistence from the ground boring for ants and crickets. He is not quite satisfied with being a Woodpecker. He courts the society of the Robin and the Finches, abandons the trees for the meadow, and feeds eagerly upon berries and grain. What may be the final upshot of this course of living is a question worthy the attention of Darwin. Will his taking to the ground and his pedestrian feats result in lengthening his legs, his feeding upon berries and grains subdue his tints and soften his voice, and his associating with Robin put a song into his heart?

Indeed, what would be more interesting than the history of our birds for the last two or three centuries? There can be no doubt that the presence of man has exerted a very marked and friendly influence upon them, since they so multiply in his society. The birds of California, it is said, were mostly silent till after its settlement, and I doubt if the Indians heard the Wood-Thrush as we hear him. Where did the Bobolink disport himself before there were meadows in the North and rice-fields in the South? Was he the same blithe, merry-hearted beau then as now? And the Sparrow, the Lark, and the Goldfinch, birds that seem so indigenous to the open fields and so averse to the woods,—we cannot conceive of their existence in a vast wilderness and without man. Did they grow, like the flowers, when the conditions favorable to their existence were established?

But to return. The Bluebird and Song-Sparrow, these universal favorites and firstlings of the spring, come before April, and their names are household words.

May is the month of the Swallows and the Orioles. There are many other distinguished arrivals, indeed nine-tenths of the birds are here by the last week in May, yet the Swallows and Orioles are the most conspicuous. The bright plumage of the latter seems really like an arrival from the tropics. I see them flash through the blossoming trees, and all the forenoon hear their incessant warbling and wooing. The Swallows dive and chatter about the barn or squeak and build beneath the eaves; the Partridge drums in the fresh unfolding woods; the long, tender note of the Meadow-Lark comes up from the meadow; and at sunset, from every marsh and pond come the ten thousand voices of the Hylas. May is the transition month and exists to connect April and June, the root with the flower.

With June the cup is full, our hearts are satisfied, there is no more to be desired. The perfection of the season, among other things, has brought the perfection of the song and plumage of the birds. The Master artists are all here; and the expectations excited by the Robin and the Song-Sparrow are fully justified. The Thrushes have all come; and I sit down upon the first rock, with hands full of the pink Azalea, to listen. With me, the Cuckoo does not arrive till June; and often the Goldfinch, the King-Bird, and the scarlet Tanager delay their coming till then. In the meadows the Bobolink is in all his glory; in the high pastures the Field-Sparrow sings his breezy vesper-hymn; and the woods are unfolding to the music of the Thrushes.

(To be continued.)

Worthy of Imitation.—We have two laws in Maine, which I think Massachusetts, and indeed all the other States, would do well to adopt. The first is one enacted at the suggestion of Gov. Hubbard in 1851. He was (and still is) an extensive medical practitioner in the State, and in the course of his journeyings far and near, driving his own beast, he realized the need of frequent and convenient watering-places on the highways. By his recommendation, the legislature passed a law proposing that any person, to the acceptance of the selectmen, who should set up a good tub or trough by the roadside, into which pure water should be constantly discharged, and make it easily accessible to travellers, should have an abatement of three dollars on their taxes every year as long as that convenience should be maintained. The consequence is, now, that you cannot travel far on any principal road in Maine, where you will not see a flow-

ing fountain of pure water, at which horses and cattle can refresh themselves; and for the most part, also, you will see a tin dipper hanging from the penstock, by means of which the human traveller may partake of Adam's ale. The Maine law, you know was a Maine statute, and Gov. Hubbard was in office when that was passed. Another provision of law in Maine, entitled to imitation, is this: Any person in the rural towns who will set out, and properly protect, rows of shade-trees on the lines of the road, are rewarded by an abatement on their taxes. In many towns, therefore, you will now see the highways ornamented and shaded by growing sugar-maples, elm, linden, and other deciduous trees; and in many instances the effect is much set off by the intermingling of evergreen trees, such as hemlocks, firs, spruce, cedars, and pines. Such ornaments are not only a luxury to travellers in warm weather, but they enhance the value of the contiguous farms.—*An Ex-Editor.*

COPPER IN THE SEA.—Two French chemists some few years since demonstrated that the ocean contained a notable portion of silver. Subsequently these and other philosophers have again been at work upon the same subject. They tell us that, calculating the whole ocean, it cannot contain less than two millions of tons of silver in solution. The truth of this statement is verified by experiments tried in various parts of the world—one more famous than the rest by Field, an English chemist, who lives at Coquimbo, Chili. The water he analyzed was taken from the Pacific Ocean, and afforded the same result as that which the French chemists obtained from water taken off St. Malo, France, in the English channel. That the ocean should contain minute portions of every substance of the globe that is soluble in saline water is not surprising; therefore we are, in a measure, prepared for the further discovery that the "old greybeard," ocean, contains also an enormous quantity of copper—a fact recently proved in the laboratory of a London contributor, Septimus Piesse. The beautiful blue color of portions of the Mediterranean Sea is due, he says, to an ammoniacal salt of copper, while the greenness of other seas is owing to the chloride to copper. The method of extracting silver from the sea is one of simple affinity. Granulated copper being suspended in the briny waves, any silver salt that is contained therein is decomposed, a portion of the copper is dissolved, and the silver is precipitated thereon, from which it is afterwards parted by the usual means adopted in every laboratory. By a happy analogy, Mr. Piesse separated copper from the sea by the same process. His experiments were performed between the ports of Marseilles, on the French Mediterranean coast, and Nice, in Sardinia. A bag of nails and scrap iron was suspended at the side of the steamer which plies between these places, and after the first voyage (about twelve hours,) copper was indicated to be present thereon. Four separate voyages, however, were made before the bag of iron was removed to the laboratory; then the quantity of copper was found to be so great that much surprise was shown that the presence of this metal had not been previously discovered, especially when the action of sea water on ships' bottoms has been long known.—*Mining and Pet. Standard.*

"CANNEL COAL."

About a century ago the celebrated Duke of Bridgewater was the proprietor of a large estate situated at a place called Worsley, seven miles from Manchester. This estate contained numberless valuable coal seams, easily to be got at, but nevertheless comparatively worthless, in consequence of the great expense and difficulty of transporting the coal to market. The Duke being a singularly enterprising individual, determined, if possible, to remedy this defect, and by one of those happy coincidences which so frequently reward a praiseworthy effort, he found, in the self-instructed genius, James Brindley, the very man to contrive the means for securing the desired end. Suffice it to say that Brindley constructed an excellent profit-paying canal between Liverpool, Manchester, Worsley, and the Great Wigan district. This canal appears to have been finished about the year 1766, and store-houses were built at various points at its course, where the Duke's coal was deposited, for the purpose of supplying the immediate neighborhood. At this time the word "kennel" or "kannel" was generally employed in Lancashire and Cheshire to designate an artificial watercourse; and even Brindley himself in some of his letters, speaks of a new undertaking as "the Duke's kennel." It is not, therefore, surprising that the Duke's coal should have received the name of "kennel coal," being, so to say, kennel borne; and this name would be peculiarly applicable at Liverpool where sea-borne coal from Whitehaven, in Cumberland, had long been in use, and was, moreover, an article differing in many of its qualities from the Duke's coal. That this is the true origin of the name now applied to this kind of coal is further established by the fact that the eminent geologist Werner, who visited the coal districts of England not long after the above period, has adopted the very word, and in speaking of the Wigan coal calls it "kennel kohle." This word has indeed been lately written "cannel" in this country, and some ingenious persons, finding themselves quite at a loss to discover the source of such a name, come to the conclusion that it is derived from the word

"candle," and to support this they have asserted that slips of this kind of coal will burn like a candle; an assertion which we need hardly say is altogether fabulous.—*Newton's Journal of Arts.*

An Abolition Society has been established in Madrid. A public meeting was recently held, which was presided over by Don Antonio Maria Segovia, a member of the lower chamber of the Cortes, and one of the founders of the society. The meeting is reported to have been crowded and most enthusiastic, and resolutions were unanimously adopted approving the establishment of the society, and nominating as its president Don Sebastiano Olozaga, one of the leaders of the progressista party. A large and influential committee, including five vice-presidents of high standing, were elected, and the majority of the gentlemen present inscribed their names as members of the new society. The cause of the abolition of slavery may now be considered as fairly planted in Spain.—*The Methodist.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $7 75 *a* 8. In Rye Flour and Corn Meal no transactions are reported.

Grain.—The Wheat market is feverish, and there being no demand either for milling or exportation, prices are entirely nominal.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada, 3d mo. 11, 1865.

BOOKS FOR SALE:—

Journal of John Comly, (600 pages) price	$2.00
Friends' Miscellany, (originally 12 vols.,) the 4th volume out of print	8.00
Journal of John Woolman,	1.00
Conversations, Discussions, and Anecdotes, by Thomas Story	1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp,	5.00
Journal of Hugh Judge	70
History of Delaware County, Penna., containing interesting accounts of early Friends, and the settlement of Friends' Meetings; with engravings: 580 pages	3.00
Familiar Letters of Ann Willson	75
Central School Reader	75
Sister Ruth's Stories, or Evenings with John Woolman	75
Comly's Reader, (for schools or private families.)	50
Memoir of Priscilla Cadwallader	50
Memoirs of Ann Byrd, Rufus Hall, and Isaac Martin, each	25

And various books belonging to "The Book Association of Friends, of Philadelphia."

Emmor Comly,
4th mo. 8, 1865 w.y.grts. No. 131 North 7th St., Phila.

BELLEVUE FEMALE INSTITUTE. A Boarding School for Girls.

The Spring and Summer Term of this healthfully and beautifully located Institution, will open, 5th month 22d, 1865, and continue in session twelve weeks. For terms of admission and other particulars, see circular, which may be had on application to the Principals, Attleboro P. O., Bucks County, Pennsylvania.

Israel J. Grahame. } *Principals.*
Jane P. Grahame. }

4. 1. 13t. 624.

PUBLIC SALE.—By virtue of authority vested in the under signed by Baltimore Yearly Meeting of Friends, we will offer at Public Sale, on the 13th of the 6th month (June), at 2 o'clock, P. M., that valuable and desirably located property, known as the Fair Hill Boarding School Property.

This farm lies at the intersection of the Brookeville and Washington, and Sandy Spring branch turnpikes, bounding about half a mile on each, and is distant eighteen miles from Washington, and 2¼ miles from Sandy Spring Meeting House.

The whole tract contains about 350 acres, which has been divided into two farms, with an ample supply of wood and water, and two wood lots of twenty acres each. Farm No. 1 contains about 190 acres, and includes the extensive buildings now used as a Boarding School, with barn, other out-buildings, and tenant houses, and has about 35 acres of wood land included within its limits.

Farm No. 2 contains about 120 acres, with 27 acres of wood land, and has a small tenement thereon. The wood lots, of 20 acres each, are well timbered, and bound on the Sandy Spring branch pike.

A more particular description is not deemed necessary, as purchasers will have an opportunity of viewing the premises, which can be reached daily, by stage, either from Washington or Laurel station, on Baltimore and Washington Railroad.

The terms will be one-third cash, and the balance in two equal payments at one and two years, secured on the property, with interest from day of sale.

Richard S. Kirk, residing on the premises, will give any further information to those who may visit it, or by letter addressed to either of the undersigned, at Sandy Spring P. O., Md.

Caleb Stabler,
Benj. Rush Roberts,
527. 3t. 610. D. x. I. N. Z. Richard T. Bentley.

J. TYLOR still continues his Land Agency, for the Society of Friends and others, and particularly solicits patronage.

Address, J. Tylor, Denton, Md.

References:—Joseph C. Turnpenny, 10th and Spruce Sts., Phila.
Dillwyn Parrish, 1017 Cherry Street, "
J. Jamison, 66 & 68 North Water Street, "

63. 12t. 819, pfan.

SUMMER BOARDING.—Those wishing a retreat in the country with its shade, and the general luxuries of the farm and dairy, can be accommodated at our residence in the village of Evergreen, which stands unrivalled for neatness, and all those constituents that are requisite to health. We are within half a mile of the Fairville depot, on the Philadelphia and Baltimore R. R., and the Wilmington and Hamorton stage passes the door twice each day. Our terms are moderate.

Address Hamorton, Chester county, Pa.

527. 1t. pan. Eusebius Barnard.

WALL PAPER AND LINEN WINDOW SHADE DEPOT.—Paper Hangings, a good article, as low as 15 cts.; Hanging papers, neatly, 15 cts-; Glazed and Plain, very neat figures Howell & Brothers' New Decorations, Gold and Plain; Oil Window-Shades and Fixtures; neat gilt Borders, and entirely plain, at Johnston's Depot, No. 1033 Spring Garden Street below 11th Street, Philadelphia. Country trade invited.

513. 12t. 729. pxnz.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.

3. 25. 49t. 3. 7. 66. w s x f.

MARRIAGE CERTIFICATES, by Friends' Ceremony; (will answer where one party is not a member,) and filled up in a beautiful manner, specimens of which may be seen. Also Wedding Cards and Invitations, either engraved, printed, or written, in superior styles, with box for the Certificate, and envelopes of the finest quality, for the Cards, all of them sent by mail, if requisite. T. E. Chapman, No. 5 South Fifth Street.

12t. 325.610, v s n.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty Five) Market Street, below Ninth, invite an examination of their stock of House keeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 3. 25, 50t. omv.nz Pa, Fre.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.

7th mo. 30.—1y. p.wx.nz.

PRINTED BY MERRIHEW & SON,

Book, Pamphlet and general Job Printers, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 195.)

The Quarterly Meeting of the Quakers, which comes next in order, is much more numerously attended than the Monthly. The Monthly, as we have just seen, superintend the concerns of a few congregations or particular meetings which were contained in a small division of the county. The Quarterly Meeting on the other hand, superintends the concerns of all the Monthly Meetings in the county at large. It takes cognizance of course of the concerns of a greater portion of population, and, as the name implies, for a greater extent of time. The Quaker population of a whole county is now to assemble in one place. This place, however, is not always the same. It may be different, to accommodate the members in their turn, in the different quarters of the year.

In the same manner as the different congregations in a small division of a county have been shewn to have sent deputies to the respective Monthly Meetings within it, so the different Monthly Meetings in the same county send each of them deputies to the Quarterly. Two or more of each sex are generally deputed from each Monthly Meeting. These deputies are supposed to have understood at the Monthly Meeting, where they were chosen, all the matters which the discipline required them to know relative to the state and condition of their constituents. Furnished with this knowledge, and instructed moreover by written documents on a variety of subjects, they repair at a proper time to the place of meeting. All the Quakers in the district in question, who are expected to go, bend their direction hither. Any person travelling in the county at this time would see an unusual number of Quakers upon the road directing their journey to the same point. Those who live farthest from the place where the meeting is held have often a long journey to perform. The Quakers are frequently out two or three whole days, and sometimes longer, upon this occasion. But as this sort of meeting takes place but once in the quarter, the loss of their time and the fatigue of their journey, and the expenses attending it, are borne cheerfully.

When all of them are assembled, nearly the same custom obtains at the Quarterly, as has been described at the Monthly Meeting. A meeting for worship is first held. The men and women, when this is over, separate into their different apartments, after which the meeting for discipline begins in each.

I shall not detail the different kinds of business which come on at this meeting. I shall explain the principal subject only.

The Society at large have agreed upon a number of questions or queries as they call them, which they have committed to print, and which they expect to be read and answered in the course of these Quarterly Meetings. The following is a list of them.

I. Are meetings for worship and discipline kept up, and do Friends attend them duly, and at the time appointed; and do they avoid all unbecoming behaviour therein?

II. Is there among you any growth in the truth; and hath any convincement appeared since last year?

III. Are Friends preserved in love towards each other; if differences arise, is due care taken speedily to end them; and are Friends careful to avoid and discourage tale-bearing and detraction?

IV. Do Friends endeavor by example and precept to train up their children, servants, and all under their care, in a religious life and conversation, consistent with our Christian profession, in the frequent reading of the Holy Scriptures, and in plainness of speech, behaviour and apparel?

V. Are Friends just in their dealings and punctual in fulfilling their engagements; and are they annually advised carefully to inspect the state of their affairs once in the year?

VI. Are Friends careful to avoid all vain sports and places of diversion, gaming, all unnecessary frequenting of taverns, and other public houses, excess in drinking, and other intemperance?

VII. Do Friends bear a faithful and Christian testimony against receiving and paying tythes, priest's demands, and those called church-rates?

VIII. Are Friends faithful in our testimony against bearing arms, and being in any manner concerned in the militia, in privateers, letters of marque, or armed vessels, or dealing in prize-goods?

IX. Are Friends clear of defrauding the king of his customs, duties and excise, and of using or dealing in goods suspected to be run.

X. Are the necessities of the poor among you properly inspected and relieved; and is good care taken of the education of their offspring?

XI. Have any meetings been settled, discontinued, or united since last year?

XII. Are there any Friends prisoners for our testimonies; and if any one hath died a prisoner, or been discharged since last year, when and how?

XIII. Is early care taken to admonish such as appear inclinable to marry in a manner contrary to the rules of our society; and to deal with such as persist in refusing to take counsel?

XIV. Have you two or more faithful friends, appointed by the Monthly Meeting, as overseers in each particular meeting; are the rules respecting removals duly observed: and is due care taken, when any thing appears amiss, that the rules of our discipline be timely and impartially put in practice?

XV. Do you keep a record of the prosecutions and sufferings of your members; is due care taken to register all marriages, births and burials; are the titles of your meeting houses, burial grounds, &c., duly preserved and recorded; and are all legacies and donations properly secured, and recorded, and duly applied?

These are the questions, which the society expect should be publicly asked and answered in their Quarterly Courts or Meetings. Some of these are to be answered in one Quarterly Meeting* and others in another; and all of them in the course of the year.

The clerks of the Quarterly Meeting, when they come to this part of the business, read the first of the appointed queries to the members present, and are then silent. Soon after this a deputy from one of the Monthly Meetings comes forward, and producing the written documents, or answers to the queries, all of which were prepared at the meeting where he was chosen, reads that document, which contains a reply to the first query in behalf of the meeting he represents. A deputy from a second Monthly Meeting then comes forward, and produces his written documents also, and answers the same query in behalf of his own meeting in the same manner. A deputy from a third where there are more than two meetings then produces his documents in his turn, and replies to it also, and this mode is observed, till all the deputies from each of the Monthly Meetings in the county have answered the first query.

When the first query has been thus fully answered, silence is observed through the whole court. Members present have now an opportunity of making any observations they may think proper. If it should appear by any of the answers to the first query, that there is any departure from principles on the subject it contains, in any of the Monthly Meetings which the deputies represent, it is noticed by any one present. The observations made by one frequently give rise to observations from another. Advice is sometimes ordered to be given, adapted to the nature of this departure from principles; and this advice is occasionally circulated, through the medium of the different Monthly Meetings, to the particular congregation where the deviation has taken place.

When the first query has been thus read by the clerk, and answered by the deputies, and when observations have been made upon it, and instructions given as now described, a second query is read audibly, and the same process

* The Quakers consider the punctual attendance of their religious meetings, the preservation of love among them, and the care of the poor, of such particular importance, that they require the first, third and tenth to be answered every quarter.

takes place, and similar observations are sometimes made and instructions given.

In the same manner a third query is read by the clerk, and answered by all the deputies, and observed upon by the meeting at large; and so on a fourth, and a fifth, till all the queries set apart for the day are answered.

It may be proper now to observe, that while the men in their own meeting-house are thus transacting the quarterly business for themselves, the women, in a different apartment or meeting-house are conducting it also for their own sex. They read, answer, and observe upon the queries in the same manner. When they have settled their own business, they send one or two of their members, as they did in the case of the Monthly Meeting, to the apartment of the men, to know if they have any thing to communicate to them. When the business is finished in both meetings, they break up, and prepare for their respective homes.

In the order, in which I have hitherto mentioned the meetings for the discipline of the Quakers, we have seen them rising by regular ascent, both in importance and power. We have seen each in due progression comprising the actions of a greater population than the foregoing, and for a greater period of time. I come now to the Yearly Meeting, which is possessed of a higher and wider jurisdiction than any that have been yet described. This meeting does not take cognizance of the conduct of particular or of Monthly Meetings, but at one general view of the state and conduct of the members of each Quarterly Meeting, in order to form a judgment of the general state of the society for the whole kingdom.

We have seen, on a former occasion, the Quakers with their several deputies repairing to different places in a county; and we have seen them lately with their deputies again repairing to one great town in the different counties at large. We are now to see them repairing to the metropolis of the kingdom.

As deputies were chosen by each Monthly Meeting to represent it in the Quarterly Meeting, so the Quarterly Meetings choose deputies to represent them in the Yearly Meeting. These deputies are commissioned to be the bearers of certain documents to London, which contain answers in writing to a number of the queries mentioned in the last chapter. These answers are made up from the answers received by the several Quarterly Meetings from their respective Monthly Meetings. Besides these, they are to carry with them other documents, among which are accounts of sufferings in consequence of a refusal of military service, and of the payment of the demands of the church.

The deputies, who are now generally four in number for each Quarterly Meeting, that is, four of each sex (except for the Quarterly Meetings of York and London, the former of which generally sends eight men and the latter twelve, and each of them the like number of females,) having received their different documents, set forward on their journey. Besides these, many members of the society repair to the metropolis. The distance of three or four hundred miles forms no impediment to the journey. A man cannot travel at this time, but he sees the Quakers in motion from all parts, shaping their course to London, there to exercise, as will appear shortly, the power of deputies, judges and legislators in turn, and to investigate and settle the affairs of the society for the preceding year.

It may not be amiss to mention a circumstance which has not unfrequently occurred upon these occasions. A Quaker in low circumstances, but of unblemished life, has been occasionally chosen as one of the deputies to the metropolis, even for a county where the Quaker population has been considered to be rich. This deputy has scarcely been able, on account of the low state of his finances, to accomplish his journey, and has been known to travel on foot from distant parts. I mention this circumstance to show that the society in its choice of representatives, shows no respect to persons, but that it pays, even in the persons of the poor, the respect that is due to virtue.

The day of the Yearly Meeting at length arrives. Whole days are now devoted to business, for which various committees are obliged to be appointed. The men, as before, retire to a meeting house allotted to them, to settle the business for the men and the society at large, and the women retire to another, to settle that which belongs to their own sex. There are nevertheless, at intervals, meetings for worship at the several meeting houses in the metropolis.

(To be continued.)

Treatment of the Insane.—It has been the custom in Belgium, from time immemorial, to send the insane to Gheel, a place of some 10,000 inhabitants. There they are at liberty to roam the town, and even to leave it if they choose, though this they rarely do, unless recovered. They lodge with the peasantry, and pass their time in rural occupations and the society of children. Overseers are at hand to minister to their wants, but not to coerce or restrain them, except in cases of confirmed violence. They are not obliged to work, but prefer to do so, and the product of their labor pays the expenses of their maintenance. Insane persons like to be alone, and like to be free. They prefer agricultural employments; for this combines both comparative solitude and free-

dom. An institution on the Gheel plan has, for some time past, been sought to be carried out in this country, by Dr. Parego, formerly superintendent of the Gheel establishment, and at present in New York city.—*N. Y. Independ.*

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. XI. 1754.

TESTIMONY AGAINST SLAVERY ADVANCING.

(Continued from page 196.)

As John Woolman had experienced the love of God through Christ Jesus, to redeem him from pollution and to sustain him through a sea of conflicts, he felt a tender compassion for the youth who remained entangled in the snares from which he had happily escaped. He went to meetings in a reverential frame of mind, and endeavored to be experimentally acquainted with the language of the true Shepherd. One day being under a strong exercise of mind he "stood up and said some words in a meeting, but not keeping close to the Divine opening, he said more than was required of him." This brought him into deep distress, and for some weeks he remained disconsolate, but his petitions were heard, and the Comforter was sent to heal his wounded spirit. The spring of Divine Love being again opened, he yielded to an impression of duty, and said a few words in a meeting, in which he found peace.

As he was thus humbled and disciplined under the cross, his spiritual discernment was improved, so as to distinguish the voice of a true Shepherd from the voice of a stranger, and he became "a workman that need not be ashamed, rightly dividing the word of truth." His ministry was sound, very deep and penetrating, sometimes pointing out the dangerous situation which indulgence and custom leads into; frequently exhorting others, especially the youth, not to be discouraged at the difficulties which occur, but press after purity. He often expressed an earnest engagement that *pure wisdom* should be attended to, which would lead into lowliness of mind and resignation to the Divine will, in which state small possessions here would be sufficient.

When called to the work of the ministry he was about the 22d year of his age. He was then employed as clerk and salesman in a retail store in Mount Holly. In the following year his mind became exercised on the subject of slavery, as thus related in his journal.

"My employer having a negro woman, sold her, and directed me to write a bill of sale; the man being waiting who bought her. The thing was sudden; and though the thoughts of writing an instrument of slavery for one of my fellow creatures felt uneasy, yet I remembered I was hired by the year; that it was my master who directed me to do it, and that it was an elderly man, a member of our society, who bought her; so through weakness, I gave way, and wrote it, but, at the executing it, I was so afflicted in my mind, that I said before my master and the Friend, that I believed slave-keeping to be a practice inconsistent with the Christian religion. This in some degree abated my uneasiness, yet as often as I reflected seriously upon it, I thought I should have been clearer, if I had desired to be excused from it, as a thing against my conscience; for such it was.

Some time after this, a young man of our society spoke to me to write a conveyance of a slave to him. "After a short pause, I told him I was not easy to write it; for though many kept slaves in our society, as in others, I still believed the practice was not right, and desired to be excused from doing the writing. I spoke to him in good will, and he told me that keeping slaves was not altogether agreeable to his mind, but that the slave being a gift made to his wife, he had accepted her."

In the autumn of 1743, John Woolman was engaged in a religious visit to Friends in the eastern part of New Jersey, being accompanied by Abraham Farrington. This worthy Friend and excellent minister was born about the year 1691 in Bucks County, Pa. In the 22d year of his age, he settled near Crosswicks, New Jersey, where being at a meeting that was attended by Thomas Wilson and James Dickinson, he was thoroughly convinced of the spiritual truths they preached, and became a diligent attendant of the meetings of Friends. After passing through various probations, he was entrusted with a gift in the ministry, and travelled in the service of the gospel both in the neighboring provinces and in East Britain.

On their return from this visit, John Woolman turned his thoughts to the choice of some business by which he might earn a living in an humble way without encumbering his mind with care, or obstructing his religious engagements. The retailer of goods by whom he had been employed was also a tailor, and this trade he concluded to learn, as best suited to his moderate desires and retiring habits.

In the year 1746, in company with Isaac Andrews, a minister of Haddonfield, New Jersey, he engaged in a gospel mission to Maryland and Virginia. During this journey his religious concern on the subject of slavery appears to have been deepened by the scenes he witnessed and the feelings that attended his mind. "Two things," he writes, "were remarkable to me on this journey; first, in regard to my entertainment; where I eat, drank and lodged free of cost with people who lived in ease on the hard labor of their slaves, I felt uneasy, and as my mind was inward to the Lord, I found from place to place this uneasiness return upon me at times, through the whole visit. Where the master bore a good

share of the burden and lived frugally, so that their servants were well provided for and lived moderate, I felt more easy; but where they lived in a costly way, and laid heavy burdens on their slaves, my exercise was often great, and I frequently had conversations with them in private concerning it. Secondly, this trade of importing slaves from their native country being much encouraged amongst them, and the white people and their children generally living without much labor, was frequently the subject of my serious thoughts, and I saw in these southern provinces so many vices and corruptions increased by this trade and this way of life, that it appeared to me as a dark gloom hanging over the land; and though now many willingly run into it, yet in future the consequences will be grievous to posterity! I express it as it appeared to me, not at once nor twice, but as a matter fixed on my mind."

After his return from this visit, he wrote some observations on slaveholding, which he submitted to his father Samuel Woolman, who approved the work, and just before his death, in the year 1750, expressed to his son the deep concern that had attended his mind on that subject. The manuscript was, in the year 1753, offered for examination to the overseers of the press, who made some small alterations in it, directed a number of copies to be published, paid for out of the Yearly Meeting stock, and dispensed among Friends.

The work was first printed in the year 1754, and a second part was added in 1762. It is entitled "Considerations on the keeping of Negroes; recommended to the professors of Christianity of every denomination." Although not the first treatise that was published on that subject, it merits attention as one of the most effective that has ever appeared. No one can read it without being impressed with the Christian spirit that pervades it, and although the argument is cogent, its chief merit is this, that it beautifully sets forth the goodness of God and the universal brotherhood of man.

John Woolman continued to labor earnestly and effectually in the cause of righteousness; leading a life of remarkable self-denial; pleading both publicly and privately for the liberation of the slave; and proclaiming the glad tidings of salvation through Christ.

(To be continued.)

Dying Words of Melancthon.—It is related that Melancthon, just before he died, expressed a wish to hear some choice passages of Scripture read; and this desire having been met, he was asked by his son in-law, Sabinus, whether he would have anything else; to which he replied in these emphatic words, "*Aliud nihil, nisi cœlum!*" (nothing else but Heaven.) And shortly after this he breathed his last.

(By Request.)

From the Yearly Meeting of Women Friends, held in New York by adjournments, from the 23d of 5th month to the 26th of the same inclusive, 1864.

To the next Yearly Meeting of Women Friends to be held in Philadelphia:

Dear Sisters,—The same divine power which first gathered us as a people, and which has since gone before us as a pillar of cloud by day, and of fire by night, has once more permitted us to meet together in our annual assembly, and shewn himself to be crown and diadem thereof, by the breaking of bread, and the dispensing of the new wine of His kingdom.

Having partaken of the food which He has blessed, and feeling strengthened thereby to keep the faith delivered unto our fathers, we are drawn to salute you in sisterly affection, and to crave that your inner life may also be renewed day by day, with a portion of the same "spiritual meat," which we have tasted, and which alone can satisfy the soul that hungers and thirsts after righteousness.

While it is true that we cannot always *remove*, yet we can *assist* to bear each other's burdens, and it is sweet indeed to know that amid all the trials, temptations and discouragements which assail us, we have the loving sympathy of those with whom we are united in the bonds of Christian fellowship.

Our fervent desires have gone forth for you, that you may still be preserved on the immutable foundation, the Rock of the saints' rest, against which the unstable elements of time will ever beat in vain. The desire has been expressed that our testimonies may become more and more dear to us as they are set at naught by the world; and that it may still be our care to preserve the ancient landmarks which our fathers by their faithfulness were enabled to set, that so the youthful and inexperienced travellers Zionward, who are to follow after us, may not be led astray by false lights, and thus lose their way upon the barren mountains of an empty profession. We must remember that we cannot labor collectively, to the glory of God, without first knowing, individually, an overcoming of the spirit of this world; without cheerfully resigning all wisdom and power of our own, and receiving with meekness the ingrafted Word, being willing to hear and to obey. That which is sown in weakness will thus be raised in power, and we shall be qualified to go forth conquering and to conquer, running with willing feet upon the errands of our Divine Master, knowing His voice, and abiding securely in our tents, unless *He calls.*

Mothers have been exhorted to examine themselves, and see whether many of the inconsistencies of their children may not be chargeable to their own unfaithfulness. It is

believed that were they careful to sow naught but good seed in the young and tender mind, and pray for the quickening influence of heavenly love upon it, that they would in the end see the visible fruits of their labor, and bearing the sheaves of sweet peace, rest in the Father's house.

May we, dear sisters, as strangers and pilgrims, whose period of labor here is short, work while it is yet day,—be more closely banded together in love, and labor faithfully for the welfare of Zion and the enlargement of her borders,—that so at the end of our race, an entrance shall be administered to us abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

With the salutation of love we remain your sisters.

Signed on behalf the meeting, by

RACHEL HICKS, *Clerk.*

"The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

For Friends' Intelligencer.

MECHANISM IN NATURE.—NO. XV.

An external feature of the knee-joint furnished us a text for remarks upon a variety of artificial contrivances in every day use in the arts; let us now look into the joint itself and see what original designs and contrivances are there established.

Between the bones which articulate at this point in the lower extremities are loose rings or cushions of yielding material, such that the rolling or sliding faces or ends of the bones, instead of working each on the other, act in a wonderful manner, as we shall see, on the interposed cartilages.

If the unprotected ends of the bones rolled or slipped in contact under the weight of the body they would soon be worn away and destroyed by attrition; but in this as in all cases the Divine Mechanic has provided against a calamity of this kind, by furnishing an elastic, anti-friction pad, adapting itself to the varied pressures and movements to which the joint is ever liable.

When we look at the configuration of the joint surfaces and realize their motion on one another, the necessity is apparent for a yielding, interposed, anti-attrition material, acting the part of a variable socket, adaptive to the different inclinations of the bones and lubricative to their wearing parts.

These oily, pliant intermedia serve other purposes in the movements of our wonderful mechanism. They act the part of springs, lessening the jars and shocks of walking, running and jumping, and also adapt themselves to the tendons which tie the joints together, to unusual contortions of the limbs, and to the passage of nerves and blood vessels which run to and from the feet.

The largeness of the knee-joint as compared with that of the hip and ankle may have excited surprise in the observer without furnishing the reason. The mechanism of this shows that the latter are loaded simply with the weight which rests upon them—the body and what it carries—but the knee joint has to sustain in addition the pressure due to the flexure of the lower extremities as in walking and in stooping. To illustrate this, take, say a ten pound weight in the hand; while the arm hangs to the side of the body the weight does not pain the arm and might be held a great length of time without inconvenience, but when raised to a position at right angles with the body, the weight then seems increased tenfold, and cannot be held long thus without torture. There has been in this experiment no increase of weight, but an increase of leverage, as we say, on the muscles which are then called into play to support the weight in that position.

It is this multiplied pressure which acts on the knee joint while supporting the body, and it is increased in proportion to the degree of flexure of the bones above and below the joint. In this connection we see the great value of the *patella*, giving the tendons power over the pressure on this joint in straightening the limb.

We have thus exhibited a wise provision for a constant want; without this strengthening of the joint, this ample supply of attachments and ingenious combination of materials, we should have sorry things to walk with.

In our mechanism we but unwittingly copy these divine expedients and as often go blindly to work at contriving, blundering all the time for want of plans, but if the eyes were opened on organisms we might see and go forward in success.

There is nothing more common in machines than joints; they exist in great variety and are a fruitful source of trouble and failure. Many of them through ignorance are made of unsuitable material, and many more for want of judgment in disposing the parts proportionally to the pressure; others again—a numerous class—are defective from want of selection of material adapted to the circumstances of use, and all of them require constant attention because they do not have an unfailing supply of lubrication.

Of late years much attention has been given to the details of mechanism, and the interesting subject of joints and bearings has claimed an ample space, from which has resulted several valuable contrivances, thus perfecting in some degree this troublesome part of engineering.

The plan of lining the wearing parts of joints with different materials or metals is in common

use, as is also that of supplying the loss by wear, not by replenishing it with new matter as the waste proceeds as in organic processes, but by closing the parts together, until all is worn out, by screws or keys, thus retaining the necessary closeness of action.

Other plans of interposing loose rings of harder or softer metals, and in some cases of yielding material to equalize the wear, after the manner of cartilage, have been in use for some time; later, the bearings of shafts are made to accommodate themselves to the flexibility and displaced line of the shafts, on the ball and socket principle, which are admirable in performance.

Some heavy vertical shafts rest and revolve on a hemisphere, which adapts itself easily to any irregularities of bearing which may occur. The pivot of the great screw in the passenger-hoisting machine at the Continental Hotel, in this city, is fitted with one of these and works well. In shafts which have end thrust, the tendency to abrasion can be checked by placing thin discs of steel at the end. In shafts which revolve at very high velocities, leather and raw hide have been used to advantage, and found to be superior to metal, because they adapt themselves to the bearing.

Many of these are analogous to the organic arrangements above described. J. H. C.

Phila., 5th month 29, 1865.

From the Villager (Amesbury, Mass.)

THE QUESTION OF TO-DAY.

BY JOHN G. WHITTIER.

"In spite of all revelations of the utterly barbarous character of slavery and its direful effect upon all connected with it, we were on the very point of trusting to its most criminal defenders the task of re-establishing the State governments of the South, leaving the real Union men, the white as well as black at the mercy of those who have made hatred a religion and murder a sacrament. The nation needed one more terrible lesson. It has it in the murder of its beloved Chief Magistrate and the attempted assassination of its honored prime minister, the two men of all others prepared to go farthest to smooth the way of defeated rebellion back to allegiance.

Even now, the lesson of these terrible events seems but half learned. In the public utterances I hear much of punishing and hanging leading traitors, fierce demands for vengeance, and threats of the summary chastisement of domestic sympathizers with treason, but comparatively little is said of the accursed cause—the prolific mother of abominations, Slavery. The government is exhorted to remember that it does not bear the sword in vain—the Old Testament is ransacked for texts of Oriental hatred, and examples of the revenges of a semi-barbarous nation—but, as respects the 4,000,000 of unmistakably loyal people of the South, the patient, long-suffering, kind-hearted victims of oppression—only here and there a voice pleads for their endowment of the same rights of citizenship which are to be accorded to the rank and file of disbanded rebels. The Golden Rule of the Sermon on the Mount is not applied to them. Much is said of executing justice upon rebels; little of justice to loyal black men. Hanging a few ringleaders of treason, it seems to be supposed, is all that is needed to restore and re-establish the revolted States. The negro is to be left powerless in the hands of the 'white trash" who hate him with a bitter hatred, exceeding that of the large slaveholders.

In short, four years of terrible chastisement—of God's unmistakable judgments—have not taught us, as a people, their lesson, which could scarcely be plainer if it had been written in letters of fire on the sky. Why is it that we are so slow to learn, so unwilling to confess that SLAVERY is the accursed thing which whets the knife of murder, and transforms men, with the exterior of gentlemen and Christians, into fiends? How pitiful is our exultation over the capture of the wretched Booth and his associates! The great criminal, of whom he and they were but paltry instruments, still stalks abroad in the pine woods of Jersey, where the State has thrown around him her legislative sanction and protection. He is in Pennsylvania thrusting black men from public conveyances. Wherever God's children are despised, insulted and abused on account of their color, there is the real assassin of the President still at large. I do not wonder at the indignation which has been awakened by the late outrage, for I have painfully shared it. But let us see to it that it is rightly directed. The hanging of a score of Southern traitors will not restore Abraham Lincoln, nor atone for the mighty loss. In wreaking revenge upon these miserable men, we must see to it that we do not degrade ourselves and do dishonor to the sacred memory of the dead We do well to be angry; and, if need be, let our wrath wax seven times hotter, until that which 'was a murderer from the beginning' is consumed from the face of the earth. As the people stand by the grave of Abraham Lincoln let them lift their right hands to heaven and take a solemn vow upon their souls, to give no sleep to their eyes nor slumber to their eyelids, until slavery is hunted from its last shelter, and every man, black and white, stands equal before the law.

In dealing with the guilty leaders and instigators of the rebellion, we should beware how we take counsel of passion. Hatred has no place beside the calm and awful dignity of justice. Human life is still a very sacred thing; Christian forbearance and patience are still

virtues. For my own part, I should be satisfied to see the chiefs of the great treason go out from among us homeless, exiled forever, with the brand of Cain on their foreheads, carrying with them, wherever they go, the avenging Nemesis of conscience. We cannot take lessons, at this late day, in their school of barbarism; we cannot starve and torture them as they have starved and tortured our soldiers. Let them live. Perhaps that is, after all, the most terrible penalty. For wherever they hide themselves the story of their guilt will pursue them —they can have no rest nor peace save in that deep repentance, which, through the mercy of God, is possible even for them.

I have no disposition to stand between these men and justice. If arrested, they can have no claim to exemption from the liabilities of criminals. But it is not simply a question of their deserts that is to be considered; we are to take into account our own reputation as a Christian people, the wishes of our best friends abroad, and the humane instincts of the age, which forbid all unnecessary severity. Happily we are not called upon to take counsel of our fears. Rabbinical writers tell us that evil spirits who are once baffled in a contest with human beings, lose from thenceforth all power of further mischief. The defeated rebels are in the precise condition of these Jewish demons. Deprived of Slavery they are wasps who have lost their stings.

As respects the misguided masses of the South, the shattered and crippled remnant of the armies of treason, the desolate wives, mothers and children mourning for dear ones who have fallen in a vain and hopeless struggle, it seems to me our duty is very plain. We must forgive their past treason, and welcome and encourage their returning loyalty. None but cowards will insult and taunt the defeated and defenceless. We must feed and clothe the destitute, instruct the ignorant, and bearing patiently with the bitterness and prejudice which will doubtless for a time thwart our efforts and misinterpret our motives, aid them in rebuilding their States on the foundation of freedom.

The hour is hastening for us all when our sole ground and dependence will be the mercy and forgiveness of God. Let us endeavor so to feel and act in our relations to the people of the South that we can repeat in sincerity the prayer of our Lord: 'Forgive us our trespasses as we forgive those who trespass against us,' reverently acknowledging that He has indeed 'led captivity captive and received gifts for men; yea, for the *rebellious* also that the Lord God might dwell among us.'" J. G. W.

Spread of Toleration.—The last number of the *Universe Israelite* mentions four facts which show the constant progress of liberal ideas on matters concerning liberty of conscience and worship. The Landgrave of Homberg has abolished the oath *more judaico*. At Vienna, measures for the suppression of the Ghettos of Lemberg and Cracow are under consideration. At Warsaw, the administrative council of the kingdom has resolved to grant to the Jews the right of holding all functions and offices. In Turkey, the Sultan has decided that the Catholic prelates, the Greek orthodox bishops, and the Jewish rabbis shall sit in the courts of justice by the side of the cadis and muftis.—*The Methodist.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 10, 1865.

Friends' Association for the Aid and Elevation of the Freedmen.—A meeting of this Association was held during the week of our Yearly Meeting. Many interested in the cause from other places were present.

After the reading of the minutes of the Executive Board, letters from some of the Freedmen, who are pupils in the school at Camp Wadsworth, were offered for examination. The writers of these letters were field-hands, who had been only a few months under instruction, and their efforts were highly creditable to themselves and their teachers. The success that has crowned the labors of these teachers, has equalled the expectations of the most sanguine. Regardless of the sacrifices and discouragements which necessarily attend their position among the Freedmen, they have patiently and cheerfully persevered in the work of aiding them in obtaining a knowledge of life and its duties; and they are willing to labor, so long as the means are furnished for their continuance. Those who are not called personally into the work, may accomplish an equal amount of good, by contributing to sustain such as feel it their duty to labor in this field.

Several Friends from Baltimore, who were present, gave interesting accounts of the practical working of a similar Association in that city. Some of the former slaveholders had retained as servants in their families the children of the Freed-people, contrary to the wishes of their parents, and without affording them the opportunity of proving their ability to provide for them. The redress of this grievance is one of

the objects contemplated by the Baltimore Association. On this being represented, the sympathy of the meeting was expressed by an impromptu collection of several hundred dollars, to aid in rescuing such children as are unjustly withheld from their natural protectors.

THE only test of the efficacy of religious teaching, is the everyday exhibition of practical godliness by the taught.

DIED, on the 25th of 4th month, 1865, after a lingering illness, which he bore with Christian patience and resignation, JOSEPH IDDINGS, in the 76th year of his age; a member of Centre Quarterly Meeting.

——, on the 4th of 5th month, 1865, after a short illness, HARRY, youngest son of Henry and Elizabeth Iddings, in the 4th year of his age.

EXTRACTS FROM PHILADELPHIA YEARLY MEETING.

In addition to the account given last week of Philadelphia Yearly Meeting, we take the following from the printed Extracts :—

"TO THE YEARLY MEETING :—

The Committee to whom was referred the proposition from Philadelphia Quarterly Meeting in relation to marriages, having twice nearly all met, and deliberately considered the same, were very generally united in proposing the following paragraph for the judgment of the Yearly Meeting; and, if adopted, to follow the first paragraph on page 52 of our Book of Discipline, —viz. :

"As there are many persons not in membership with us, who are not of other principles or professions of religion, but who manifest an interest in the maintenance of our testimonies, it is concluded, that when any such person is about to proceed in marriage with a member, he or she shall be at liberty to make application to the men and women Overseers of the Monthly Meeting to which the member belongs; when, if the overseers are satisfied, the proposals of marriage may be laid before the Monthly Meeting in the usual form; and the meeting shall make inquiry and have the same care and oversight of the marriage, and proceed in the manner prescribed by Discipline where both are members of the same Monthly Meeting. But these proceedings shall not give a right of membership to such persons, or to their offspring."

Signed on behalf of the Committee,
JOHN H. ANDREWS, JOSEPH EWEN,
MARY ANN JOHNS, ELIZA W. RIDGWAY.

Phila., 17th of 5th mo., 1865."

"The Committee to whom was referred the concern of this meeting on the divided condition of those recognized as Friends, made the following report, which is accepted, and the subject referred to the further consideration of the meeting next year. The Committee is released."

"The Committee to whom was referred the concern of the Yearly Meeting, on the divided condition of those who are recognized as bearing the name of Friends, report,

"That they have met by adjournment, in several sittings, and have in a remarkable manner been dipped into much unity and brokenness of spirit. Fervent have been our aspirations, that a people professing to be guided by the same spirit, and holding the same testimonies, may more harmoniously labor for the promotion of truth and righteousness in the earth. We desire to convey to the body, an acknowledgment of our humbling and grateful sense of this baptising feeling, and to express the hope that we may all yet come to realize 'that one is our Master, even Christ, and all we are brethren,' and, under this conviction, be enabled so to live and labor as to be renewed in that 'unity of the spirit and bond of peace' which was the distinguishing characteristic of the first gathering of this people.

We submit whether the concern may not be promoted by continuing it under the care of a committee, to move therein as way may open.

Signed on behalf of the Committee,
JAMES MARTIN,
WM. GRISCOM,
CLEMENT BIDDLE.

Phila., 5th mo. 19th, 1865."

"The following minute, embracing some of the exercises of the meeting, was united with.

In the early gathering of this meeting, our hearts were humbled in gratitude in the remembrance that the civil war which has so long desolated our land, and caused sadness and mourning, appears likely to be succeeded by the blessing of peace, and earnest desires were expressed that we may be individually stimulated to renewed diligence in the fulfilment of our social and religious duties.

In reviewing the state of Society as represented in the answers to the Queries, while there continues to be evidence of deficiency, we are encouraged to hope that there is a large body of Friends, particularly among the young and middle aged, who are increasingly concerned in the maintenance of the testimonies of Truth. In the early stage of our religious experience, it is especially important we should avail ourselves of all the outward helps which have been graciously furnished as means to draw us into a better acquaintance with that Divine grace which has appeared unto all men.

We have been renewedly impressed with the value of our religious meetings—the importance of holding them in right authority, and of encouraging our children in a diligent attendance of them, instilling into their minds, by a consistent example, that it is a duty they owe their Heavenly Father in acknowledgment of his benefits.

By the answer to the second Query, it was encouraging to learn that there is a general prevalence of love and unity maintained among the members of our Yearly Meeting, and under its expansive influence, our feelings have gone forth towards all those who bear the name of Friends, with desires, that though we may be members of different religious organizations, we may all be led to a greater manifestation before men, of love towards each other, as brethren professing to be led by the spirit of Christ revealed in our own souls.

While occupied in the consideration of the third Query, some of the temptations to which many of our younger members are subjected, were impressively presented to their consideration. Earnest appeals were made to them to attend to the limitations of truth in the management of their temporal affairs, and to avoid places of diversion which lead to hurtful associations. It is feared that the use of spiritous liquors has of late been on the increase in the community, and it requires watchfulness, lest we, too, be drawn, little by little, into habits which unfit for usefulness, and disqualify for communion with the divine Spirit.

Our testimony against the system of preparing men by a course of theological study, to become ministers of the gospel of Christ, and the necessity of maintaining an enlightened testimony to a free gospel ministry, under the immediate teaching of the divine Spirit, was felt to be especially important, in view of the fact that attempts are being made by some, to incorporate into the Constitution of our country religious tests, which may bring the people into spiritual bondage.

Our testimony against war has been violated by some of our members, who have entered into the desolating strife which has convulsed our beloved country. Some of these have been consigned to an early grave, while others have returned to their homes to pursue the peaceful avocations of life. Our feelings of sympathy and affectionate solicitude have gone forth towards these, that they may return to the Father's house, and that the experience they have gained, may be the means of bringing them into the peaceable spirit of the gospel, and subjects of His kingdom, whose servants cannot fight. When disciplinary proceedings are instituted, we earnestly desire that these may be sought in the spirit of restoring love and brought back into the bosom of their friends. Then there will be rejoicing—the fatted calf will be killed, and the son that was lost will be found.

Through the several sittings of this Yearly Meeting, we have been favored with renewed evidences of divine regard, clothing our spirits and enabling us to transact the business which has come before us, in forbearance and love of each other. Grateful for the favor, we conclude, to meet again at the usual time next year, if so permitted.

MODERN JERICHO AND ITS PEOPLE.

The inhabitants of Jericho belong to the agricultural Bedouin class, and have their fixed dwellings; but they are more indigent and have a worse reputation for morals than their nomadic brother tribes. They maintain themselves by tilling the ground and by keeping cattle. Some ill-cultivated arable plots and gardens surround the miserable village, whilst many remarkably beautiful trees and luxuriant grass proved, on the other hand, the fertility of the soil. How much warmer the climate in the Valley of Jordan is than at Jerusalem we could see by the fig-trees, which there, had scarcely begun to put forth their buds, but which here were fully in leaf; and by the corn which there was not yet in ear, whilst here it was yellow and ready for the harvest. Root-products seem to luxuriate in the rich soil, well-watered as it is by abundant springs. Vegetation seems here considerably nobler than man. We went hence to the top of a little green hill, close outside the village. We had not been long here before we saw a troop of Bedouins come riding along, evidently with the intent of taking a near view of us. They rode towards the hill on which we were standing, but halted when Sheik Mustapha went towards them, and fell into conversation with their chief; after which they put spurs to their horses, rode rapidly up to us, and passed us down to the village, casting upon us as they went by, lightning-like glances from their dark, fiery eyes. The hue of their complexion was also very dark, but many of them had beautiful significant features; and it was a perfect delight to see them riding their fleet-footed, and, as it were, dancing steeds. The riding of the Arab shows a mastership of the horse, a harmony with his being and his temper, of which not even the horse-riders of Europe can give any conception. At a sign from his rider, the horse flies like a bird over hills and bushes, and whilst at full gallop will make a sudden leap, which would inevitably throw off every rider except he were an Arab; but the Arab himself sits upon his horse as lightly and as easily as a bird and seems to be one in all its movements; and when he wills it, the snorting horse stands still in a moment, and gentle as a lamb. The horse is also the Arab's greatest wealth, often his su-

premest love. It is quite usual to hear an Arab say that he loves his horse better than his wife, and, after what I have seen of the Arab ladies, I cannot wonder at it.—*Fredrika Bremer's Travels in the Holy Land.*

HE CARETH FOR YOU.

"Casting all your care upon Him, for he careth for you. 1. Pet. v. 7.

What is it to cast the care on God?
Is it to keep the heaviest load,
And lay some trifling weight aside,
Still taking thought for every hour,
As if the Lord's sustaining power
Were still unknown—at least untried?

Is it to shrink at future things,
To start at what the present brings,
To groan, when we but fear the rod,
Not to rejoice till we receive,
And only when we *see*, believe,
Is *this* to cast the care on God?

No, the believer doth not so—
As Shiloh's waters softly go,
He keeps his smooth and even way;
No evil tidings doth he fear;
His heart is fixed, his help is near,
His strength is equal to his day.

Before he started for his crown,
He laid a heavy burden down,
A weight the pilgrim could not bear,
His foes without, his fears within,
His griefs, his weakness and his sin,
And everything that caused his care.

Should doubts arise, should ills betide,
God will protect, God will provide,
He saith—and pondering in his breast
The promise of his faithful Lord,
He doth believe his plighted word,
And so, he enters into rest.

THE LAMP AT SEA.

The night was made for cooling shade,
For silence and for sleep;
And when I was a child, I laid
My hands upon my breast and prayed,
And sank to slumbers deep.
Child-like as then, I lie to-night,
And watch my lonely cabin light.

Each movement of the swaying lamp
Shows how the vessel reels;
And o'er her deck the billows tramp,
And all her timbers strain and cramp,
With every shock she feels:
It starts and shudders while it burns,
And in its hingéd socket turns.

Now swinging slow, and slanting low,
It almost level lies,
And yet I know, while to and fro
I watch the seeming pendule go,
With restless fall and rise,
The steady shaft is still upright,
Poising its little globe of light.

O, hand of God! O, lamp of peace!
O, promise of my soul!
Though weak and tossed, and ill at ease,
Amid the roar of smiting seas—
The ship's convulsive roll—
I own, with love and tender awe,
Yon perfect type of faith and law!

A heavenly trust my spirit calms!
My soul is filled with light!
The ocean sings his solemn psalms;
The wild winds chant; I cross my palms;
Happy as if to-night,
Under the cottage roof again,
I heard the soothing summer rain.

Longfellow.

SELECTED.

NEVER PUT OFF.

Whatever duty waits for thee,
With sober judgment view it,
And never idly *wish* it done;
Begin *at once*, and *do it.*

For Sloth says falsely, "By and by
Is just as well to do it;"
But *present* strength is *surest* strength;
Begin at once, and do it.

And find not lions in the way,
Nor faint if thorns bestrew it;
But bravely try, and strength will come,
For God will help thee do it.

From the "Atlantic Monthly."

WITH THE BIRDS.

(Continued from page 206)

The Cuckoo is one of the most solitary birds of our forests, and is strangely tame and quiet, appearing equally untouched by joy or grief, fear or anger. Is he an exile from some other sphere, and are his loneliness and indifference the result of a hopeless, yet resigned soul? Or has he passed through some terrible calamity or bereavement, that has overpowered his sensibilities, rendering him dreamy and semi-conscious? Something remote seems ever weighing upon his mind. He deposits his eggs in the nests of other birds, having no heart for work or domestic care. His note or call is as one lost or wandering, and the farmer says is prophetic of rain. Amid the general joy and the sweet assurance of things, I love to listen to this strange clairvoyant call. Heard a quarter of a a mile away, coming up from the dark bosom of the forest or out from the sombre recesses of the mountain, like the voice of a muezzin calling to prayer in the Oriental twilight, it has a peculiar fascination. He wanders from place to place,

"An invisible thing,
A voice, a mystery."

You will probably hear him a score of times to seeing him once. I rarely discover him in the woods, except when on a protracted stay; but when in June he makes his gastronomic tour of the garden and orchard, regaling himself upon canker-worms, he is quite noticeable. Since food of some kind is a necessity, he seems re-

solved to burden himself as little as possible with the care of obtaining it, and so devours these creeping horrors with the utmost matter-of-course air. At this time he is one of the tamest birds in the orchard, and will allow you to approach within a few yards of him. I have even come within a few feet of one without seeming to excite his fear or suspicion. He is quite unsophisticated, or else royally indifferent.

Without any exception, his plumage is the richest brown I am acquainted with in Nature, and is unsurpassed in the qualities both of firmness and fineness. Notwithstanding the disparity in size and color, he has certain peculiarities that remind one of the Passenger-Pigeon. His eye, with its red circle, the shape of his head, and his motions on alighting and taking flight, quickly suggest the resemblance; though in grace and speed, when on the wing, he is far inferior. His tail seems disproportionately long, like that of the Red Thrush, and his flight among the trees is very still, contrasting strongly with the honest clatter of the Robin or Pigeon.

Have you heard the song of the Field-Sparrow? If you have lived in a pastoral country with broad upland pastures, you could hardly have missed him. Wilson, I believe, calls him the Grass-Finch, and was evidently unacquainted with his powers of song. The two white lateral quills in his tail, and his habit of running and skulking a few yards in advance of you as you walk through the fields, are sufficient to identify him. Not in meadows or orchards, but in high, breezy pasture-grounds, will you look for him. His song is most noticeable after sundown, when other birds are silent; for which reason he has been aptly called the Vesper-Sparrow. The farmer following his team from the field at dusk catches his sweetest strain. His song is not so brisk and varied as that of the Song-Sparrow, being softer and wilder, sweeter and more plaintive. Add the best parts of the lay of the latter to the sweet, vibrating chant of the Wood-Sparrow, and you have the evening hymn of the Vesper-Bird,—the poet of the plain, unadorned pastures. Go to those broad, smooth, up-lying fields where the cattle and sheep are grazing, and sit down in the twilight on one of those warm, clean stones, and listen to this song. On every side, near and remote, from out the short grass which the herds are cropping, the strain rises. Two or three long, silver notes of peace and rest, ending in some subdued trills and quavers, constitute each separate song. Often you will catch only one or two of the bars, the breeze having blown the minor part away. Such unambitious, quiet, unconscious melody! It is one of the most charcteristic sounds in Nature. The grass, the stones, the stubble, the furrow, the quiet herds, and the warm twilight among the hills are all subtilely expressed in this song; this is what they are at last capable of.

The female builds a plain nest in the open field, without so much as a bush or thistle or tuft of grass to protect it or mark its site; you may step upon it, or the cattle may tread it into the ground. But the danger from this source, I presume, the bird considers less than that from another. Skunks and foxes have a very impertinent curiosity, as Finchie well knows,—and a bank or hedge, or a rank growth of grass or thistles, that might promise protection and cover to mouse or bird, these cunning rogues would be apt to explore most thoroughly. The Partridge is undoubtedly acquainted with the same process of reasoning; for, like the Vesper-Bird, she, too, nests in open, unprotected places, avoiding all show of concealment,—coming from the tangled and almost impenetrable parts of the forest, to the clean, open woods, where she can command all the approaches and fly with equal ease in any direction.

One of the most marvellous little songsters whose acquaintance I claim is the White-Eyed Flycatcher. He seems to have been listened to by unappreciative ears, for I know no one who has made especial mention of him. His song is not particularly sweet and soft; on the contrary, it is a little hard and shrill, like that of the Indigo-Bird or Oriole; but for fluency, volubility, execution, and power of imitation, he is unsurpassed (and in the last-named particular unequalled) by any of our Northern birds. His ordinary note is forcible and emphatic, but, as stated, not especially musical: *Chick-a-re'r-chick*, he seems to say, hiding himself in the low, dense undergrowth, and eluding your much vigilant search, as if playing some part in a game. But in July or August, if you are on good terms with the sylvan deities, you may listen to a far more rare and artistic performance. Your first impression will be that that cluster of Azalea or that clump of Swamp-Huckleberry conceals three or four different songsters, each vying with the others to lead the chorus. Such a medley of notes, snatched from half the songsters of the field and forest, and uttered with the utmost clearness and rapidity, I am sure you cannot hear short of the haunts of the genuine Mocking-Bird. If not fully and accurately repeated, there are at least suggested the notes of the Robin, Wren, Cat-Bird, High-Hole, Goldfinch, and Song-Sparrow. The *pip, pip*, of the last is produced so accurately that I verily believe it would deceive the bird herself,—and the whole uttered in such rapid succession, that it seems as if the movement that gives the concluding note of one strain must form the first note of the next. The effect is very rich, and, to my ear, entirely unique. The performer is very careful not to

reveal himself in the mean time; yet there is a conscious air about the strain that impresses one with the idea that his presence is understood and his attention courted. A tone of pride and glee, and, occasionally, of bantering jocoseness, is discernible. I believe it is only rarely, and when he is sure of his audience, that he displays his parts in this manner. You are to look for him, not in tall trees or deep forests, but in low, dense shrubbery about wet places, where there are plenty of gnats and mosquitoes.

(To be continued.)

EMANUEL SWEDENBORG.

The following account of this remarkable man is taken from "*The Methodist:*"

"Swedenborg was born in Stockholm, in the year 1688, and died in London, in 1772, thus reaching the extreme age of eighty-four years. He was never married. His life-time divides itself into distinct periods—the first, ending with his fifty-fifth year, was given to business, science and philosophy; the second, of nearly thirty years, was exclusively consecrated to theology and spiritualism.

"He was educated at Upsal, and having graduated as Doctor of Philosophy, travelled for four years in England, Holland, France and Germany. In his absence, his father plied the government of Charles XII. for some office into which he might at once step on his return, with a pertinacity which would take no repulse. After many delays and some temporary employment, the father was rejoiced by his son's appointment to the assessorship of the mines.

"With Charles XII. Swedenborg had much intercourse, and they talked over many mathematical and arithmetical questions together. One day Charles remarked that 'he who knew nothing of mathematics did not deserve to be considered a rational man,' a sentiment, thought Swedenborg, 'truly worthy of a king.' In the prosecution of the siege of Frederickshald, he was of service to Charles in carrying two galleys, five large boats and a sloop overland for fourteen miles, on rolling machines of his own contrivance. The cannon ball from Frederickshald, which, on the 11th December, 1718, killed Charles, and gave peace to Scandinavia, dissolved a connection in which Swedenborg's engineering skill would have had many chances of display.

"His brain at this time was teeming with mechanical and economical designs. He published short works on algebra, giving the first account in Sweden of the differential and integral calculus; on a way of finding the longitude by means of the moon; on decimal money and measures; on the motion and position of the earth and planets; on the depth of the sea, and greater force of the tides in the ancient world, proved from appearances in Sweden; and on docks, sluices and salt works. He was very anxious to set up an observatory, and to commence salt-making, and had plans for a machine by which a man might go under the sea, and do great damage to the fleets of the enemy; an air-gun, from which a thousand balls might be discharged from one tube in a moment; a musical instrument, on which the inexperienced musician might play any tune; an aquatic clock, showing the motions of the heavenly bodies; a flying chariot; a chariot full of tools, set in motion by the movement of the horses; and so on.

"In 1721, he went to Amsterdam, and there printed in Latin some treatises on chemistry, iron and fire, docks and dykes, and on his method of finding the longitude by the moon. At Leipsic, in 1722, he published a volume of miscellaneous observations on geology, vitrification or the change of particles into glass, on stoves, fire-places, wind and draught furnaces, on chemistry, as atomic geometry, and many other matters. On his return to Sweden, he issued a pamphlet on the Swedish currency. From this enumeration we may conceive the range and versatility of Swedenborg's mind.

"He now betook himself to the duties of his assessorship, and for eleven years staid at home and published nothing. Living among mines and miners, he set himself the task of their systematic description; and not content with the narration of the technical details of mining and smelting, he struggled with the insoluble problem, how copper, and iron, and matter, and Nature herself came to exist and subsist. Having accumulated a great mass of manuscript, he went to Leipsic in 1733, and commenced printing, and in 1734 completed, in three massive folios, adorned with his portrait and many plates, his 'Opera Philosophica et Mineralia;' the Duke of Brunswick paying the whole cost of the publication. The second and third volumes of the work are given up to a description of the manufacture of copper, iron and brass, and contain an exhaustive record of the best methods in use in the last century. The first volume, entitled 'Principia, or the first Principles of Natural Things, being New Attempts towards a Philosophical Explanation of the Elementary World,' has alone any general interest. It is an elaborate theory of the origin of the universe from what he defines as 'points of pure motion produced immediately from the Infinite.'

"We have now reached the close of the first part of Swedenborg's life. Had he died at this time, it is not likely that any, except a librarian who had to catalogue his works, would ever have heard of his name. His writings do not appear to have obtained for him any marked recognition among the *literati* of

that day; and they have been brought to light, and translated into English in our own time, solely through the interest which attaches to his latter career. His writings evidence a mind of singular clearness, grasp, and constructive power; he delighted in theory and generalization, but contributed no new facts to science; and theories akin to his are very ancient, and continue to be produced with varied success in confirmation or refutation from positive science. It is not uncommon to find Swedenborg complimented for his service to science, but we are never told wherein that service consisted. No truth bears his name as its discoverer, and the works we have enumerated were utterly neglected by himself during the remainder of his life-time, and were similarly dealt with by the world.

"A great change now came over Swedenborg. In 1744, he was in Holland, and entered into a series of dreams, visions and walking fantasies, plunging him at one time into cruel perplexity and torment, and at another elevating him into ecstasies of bliss. This part of Swedenborg's life was, until 1858, hid in obscurity, when M. Klemming, the royal librarian in Stockholm, discovered a diary kept by him in 1744, giving minute relations of his mental states. This diary is of inestimable value to the biographer of Swedenborg, for 1744 was the pivot of his life, and it sheds a light upon points in his past career which explain some in his future. On the evidence of this diary, Swedenborg was unquestionably in a state which, rightly or wrongly, we should pronounce insane, and which at this day would justify a physician in consigning a patient to Hanwell or Colney Hatch. From Holland he passed over to London, and lodged in Fetter lane."

"It was in this same Fetter lane that Wesley formed his first societies. How singular that those two men of commanding talents, one practical, the other purely visionary, yet both destined to leave followers after them, should have been thrown into so close a juxtaposition!

"It is related, but not on the best evidence, that in London he lived for a time under the care of a Dr. Smith and a keeper, as a lunatic. It is certain, however, that he returned to Sweden at the end of 1745, and in 1747 resigned his assessorship, that he might give himself up without reserve to the new duties to which he believed himself divinely appointed. In consideration of his thirty years' service, his salary was continued to him in full. In 1749 he made his appearance in London as a theologian, in the publication of the first volume of his *Arcana Cœlestia*, completed in 1756, in eight solid quartos. His life henceforward was spent at home in Stockholm, and in voyages to London and Amsterdam, with shorter or longer residences in these cities, in order to supervise the printing and distribution of the products of his prolific pen. With the exception of two or three of his last, all of his theological publications were issued anonymously.

"He now openly professed himself a companion of angels, seeing spirits and demons daily, and holding converse with them as a man with men. His books are replete with instances of his experience with spirits, with interviews with saints, sages and sinners of all times and nations, and with descriptions of scenery celestial and infernal.

"Swedenborg wrote all his books in Latin, and printed them at his own expense. They were well advertised, but they did not sell, and he therefore gave them away freely among the clergy. Judged by success, Swedenborg was among the most unlucky of men. He testified that the Christian church had come to an end, and that a new church, signified by the New Jerusalem in the Revelation, was about to begin, and that his writings were for its use. A very small circle of friends and disciples was all he had. In England, the Rev. Thomas Hartley, rector of Winwick, Northamptonshire; William Cookworthy, a Quaker preacher of Plymouth; and Dr. Messiter, a London physician, received his doctrines, and translated and published some of his books. In Sweden, a few clergymen and noblemen, Dr. Oettinger, of Wurtemberg, and Lavater, in Switzerland, read his writings, and believed.

"Of Swedenborg, personally, we find nothing but the pleasantest memories. All who knew him, speak of him as kind, affable and discreet. Those who expected to meet a dreamer or an enthusiast, found a gentlemen wide awake, and as self-possessed as themselves. His years were spent in study and retirement; yet he was readily drawn into society, which he frankly met and enjoyed. He was quite willing to talk on theology and spiritualism, if invited, and held his own with the readiest; jesting or scoffing never ventured to break into his serious and serene presence. His evident sincerity impressed all listeners; and whilst he spoke, he won their belief sometimes against their will.

"His habits were very simple; he disliked giving trouble; he lit his own fire and made his own coffee, of which he drank freely, made sweet and without milk. Animal food he seldom or never tasted, living on almonds, raisins, biscuits, bread and butter, cakes, milk and vegetables. One day, when William Cookworthy called to see him, he found him making his dinner of bread and milk. Of money he had always abundance, which he spent in travelling and printing; he lent none, for that, he used to say, was the way to lose it; and

gave none to beggars, for that he thought encouraged rascality and laziness.

"In person, Swedenborg was about five feet nine inches high, erect, rather thin, and of a brown complexion. His eyes were of a brownish gray, nearly hazel, and rather small. He had always a cheerful smile on his countenance, and a kindly sparkle in his eyes. His manners and dress were those of a gentleman of the last century; he wore a wig, a suit of black velvet and long ruffles, a sword, and carried a gold-headed cane.

"His last lodging was with Shearsmith, a perukemaker, at 26 Great Bath Street, Cold Bathfields, Clerkenwell; the house has, within the last twenty years, been taken down and rebuilt. In the area of Cold Bath Square, now covered with houses, he used to sit and walk, and distribute gingerbread and fruit among the children who played there. His body, after death, was interred in the vault of the Swedish Chapel, in Prince's square, to the east of the Tower, near London Dock.

"The number of the followers of Swedenborg in the United States is not very large. According to their own statistics, they have 38 societies, and several thousand members. Many of them are persons of the highest intelligence; among some of our literary men and artists, there is a singular inclination to Swedenborgianism."

MODE OF REPROOF.

SOME persons pride themselves upon being blunt, or, as they call it, "honest;" but such very blunt people do little good to others, and get little love to themselves. The Scriptures recommend *gentleness and kindness.* Reproof should fall like the gentle dew, and not like the rushing hailstorm. The oil insinuateth itself: the stone wounds and then rebounds. (Ps. cxli. 5.) Christians should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending it. They are in a church what a very witty and sarcastic person is in society, or what a telltale is in school; and approximate very closely to that class which the apostle terms 'Busy-bodies in other men's matters."

Our manner must be tender and winning. The nail of reproof (says an old writer) must be well oiled in kindness before it is driven home. Meddling with the faults of others is like attempting to move a person afflicted with the rheumatic gout—it must be done slowly and tenderly, nor must we be frightened by an outcry or two. The great thing is to show the person that you really love him; and if you manifest this in the sight of God, he will bless your efforts, and give you favor in the sight of an erring brother.—*Christian Treasury.*

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &c.

FIFTH MONTH.

	1864.	1865.
Rain during some portion of the 24 hours,	12 days.	12 days.
Rain all or nearly all day,	3 "	3 "
Cloudy, without storms,	10 "	6 "
Clear, in the ordinary acceptation of the term,	6 "	10 "
	31 "	31 "

TEMPERATURE, RAIN, DEATHS, &c.	1864.	1865.
Mean temperature of the month at Penna. Hospital,	67.20 deg.	63.39 deg.
Highest do. during month,	85.50 "	83.00 "
Lowest do. do. do.	44.00 "	44.00 "
Rain during the month,	8.68 in.	7.21 in.
Deaths during the month, counting 4 current weeks each year,	1250	1229

Average of the mean temperatures of this month for the past *seventy-six* years,	62.70 deg.
Highest mean of do. during that entire period, 1802–1826	71.00 "
Lowest do. do. 1848,	51·75 "

SPRING TEMPERATURES.

Mean temperature of the three Spring months of 1864,	52.63 deg.
Do. do. 1865,	55.94 "
Average of the Spring temperatures for the past *seventy-six* years,	50.88 "
Highest Spring mean occurring during that entire period, 1826,	55 00 "
Lowest do. do. 1843,	46.00 "

COMPARISON OF RAIN.

	1864.	1865.
First month,	3.61 inch.	1.70 inch.
Second month,	0.55	5.83
Third month,	5.17	4.71
Fourth month,	3.79	2.83
Fifth month,	8.68	7.21
Totals,	21.80	22.28

The above exhibit shows the temperature of the month under review, to have been nearly 4 degrees lower than that of last year, though still higher than the average for the past seventy-six years—and yet the entire spring temperature was three and one-third degrees higher than last year, and more than five degrees above the average for the above-mentioned long period.

The quantity of rain that has fallen this year, it will be noticed, is a little in excess of that of last year. The 11th of the month will long be remembered for a terrible tornado, which visited the north-western portion of our city, doing immense damage. The 17th was excessively warm—the mercury, in some localities, rising as high as 87 degrees—but on the next day, a great change was experienced, falling to 61 degrees at the same hour. On the 23d the Schuylkill was reported to be higher than at any time since the year 1859. J. M. E.

Philada., 6th mo. 2, 1865.

WHAT DOES "ECONOMY" MEAN?—In our use of the word it means merely sparing or saving; economy of money means saving of money—economy of time sparing time, and so on. But economy no more means saving money than it means spending money. It means the administration of a house: its stewardship, spending or saving,—that is, whether money, or time, or anything else, to the best advantage. In the simplest, clearest definition of it, economy means wise management of labor; and it means this mainly in these senses: 1st. Applying labor rationally; 2d. Preserving its produce carefully; 3d. Distributing its produce seasonably.—*Ruskin.*

It is better to find out one of our own faults than ten of our neighbor's.

The best expounder of difficult truths is the practice of the plain.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $7 75 *a* 8. In Rye Flour and Corn Meal no transactions are reported.

GRAIN.—The Wheat market is feverish, and there being no demand either for milling or exportation, prices are entirely nominal.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada, 3d mo. 11, 1865.

BOOKS FOR SALE:—

Journal of Hugh Judge	70
Journal of John Comly, (600 pages) price	$2.00
Journal of John Woolman, a few copies	1.00
Friends' Miscellany, (originally 12 vols.,) the 4th volume out of print	8.00
History of Delaware County, Penna., containing interesting accounts of early Friends, and the settlement of Friends' Meetings; with engravings: 580 pages	3.00
Conversations, Discussions, and Anecdotes, by Thomas Story	1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp,	5.00
The New Testament, Marot's edition, fine clear type.	1.00
Comly's Reader, 50 cents. Central School Reader	75
Memoir of Priscilla Cadwallader	50
Bellangee's Journal	75
Also, Photographic Views of Friends' Meeting-house, Race Street: and of Friends' Central School, with large groups of persons, 8 by 10	1.00
Stereoscopic Views of the same	50
Card Size of the above	25

610 EMMOR COMLY, No. 131 North 7th St., Phila.

A GENTLEMAN AND WIFE, or Two Gentlemen, can obtain a neatly furnished second story front room, and Board, in a Friends' family, with use of bath and gas, at 1603 Summer St., Phila.
610. 624. 3t. pw. mn.

BELLEVUE FEMALE INSTITUTE. A BOARDING SCHOOL FOR GIRLS.

THE SPRING AND SUMMER TERM of this healthfully and beautifully located Institution, will open, 5th month 22d, 1865, and continue in session twelve weeks. For terms of admission and other particulars, see circular, which may be had on application to the Principals, Attleboro P. O., Bucks County, Pennsylvania.

ISRAEL J. GRAHAME. } *Principals.*
JANE P. GRAHAME. }

4. 1. 13t. 624.

PUBLIC SALE.—By virtue of authority vested in the undersigned by Baltimore Yearly Meeting of Friends, we willl offer at Public Sale, on the 13th of the 6th month (June), at 2 o'clock, P. M,, that valuable and desirably located property, known as the Fair Hill Boarding School Property.

This farm lies at the intersection of the Brookeville and Washington, and Sandy Spring branch turnpikes, bounding about half a mile on each, and is distant eighteen miles from Washington, and 2¼ miles from Sandy Spring Meeting House.

The whole tract contains about 350 acres, which has been divided into two farms, with an ample supply of wood and water, and two wood lots of twenty acres each. Farm No. 1 contains about 190 acres, and includes the extensive buildings now used as a Boarding School, with barn, other out-buildings, and tenant houses, and has about 35 acres of wood land included within its limits.

Farm No. 2 contains about 120 acres, with 27 acres of wood land, and has a small tenement thereon. The wood lots, of 20 acres each, are well timbered, and bound on the Sandy Spring branch pike.

A more particular description is not deemed necessary, as purchasers will have an opportunity of viewing the premises, which can be reached daily, by stage, either from Washington or Laurel station, on Baltimore and Washington Railroad.

The terms will be one-third cash, and the balance in two equal payments at one and two years, secured on the property, with interest from day of sale.

Richard S. Kirk, residing on the premises, will give any further information to those who may visit it, or by letter addressed to either of the undersigned, at Sandy Spring P. O., Md.

CALEB STABLER,
BENJ. RUSH ROBERTS,
RICHARD T. BENTLEY.

527. 3t. 610. D. X. I. N. Z.

J. TYLOR still continues his LAND AGENCY, for the Society of Friends and others, and particularly solicits patronage.

Address, J. TYLOR, Denton, Md.

References:—Joseph C. Turnpenny, 10th and Spruce Sts., Phila.
Dillwyn Parrish, 1017 Cherry Street, "
J. Jamison, 66 & 68 North Water Street, "

63. 12t. 819, pfan.

SUMMER BOARDING.—Those wishing a retreat in the country with its shade, and the general luxuries of the farm and dairy, can be accommodated at our residence in the village of Evergreen, which stands unrivalled for neatness, and all those constituents that are requisite to HEALTH. We are within half a mile of the Fairville depot, on the Philadelphia and Baltimore R. R., and the Wilmington and Hamorton stage passes the door twice each day. Our terms are moderate.

Address Hamorton, Chester county, Pa.

610617. 2t. owxn. EUSEBIUS BARNARD.

WALL PAPER AND LINEN WINDOW SHADE DEPOT.—Paper Hangings, a good article, as low as 15 cts.; Hanging papers, neatly, 15 cts-; Glazed and Plain, very neat figures l HOWELL & BROTHERS' New Decorations, Gold and Plain; Oi Window-Shades and Fixtures; neat gilt Borders, and entirely plain, at JOHNSTON'S DEPOT, No. 1033 Spring Garden Street below 11th Street, Philadelphia. Country trade invited.
513. 12t. 729. PXNZ.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.
3. 25. 49t. 3. 7. 66. W S X F.

MARRIAGE CERTIFICATES, by FRIENDS' CEREMONY; (will answer where one party is not a member,) and filled up in a beautiful manner, specimens of which may be seen. Also Wedding Cards and Invitations, either engraved, printed, or written, in superior styles, with box for the Certificate. and envelopes of the finest quality. for the Cards, all of them sent by mail, if requisite. T. E. CHAPMAN, No. 5 South Fifth Street.
12t. 325.610. v s n.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty Five) Market Street, below Ninth, invite an examination of their stock of House-keeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 3. 25, 50t. omv.nz Pa, Fre.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.

7th mo. 30.—1y. p.wx.nz.

PRINTED BY MERRIHEW & SON,

BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, SIXTH MONTH 17, 1865. No. 15.

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EMMOR COMLY, AGENT,
At Publication Office, No. 131 North Seventh Street,
SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.
Agents for Clubs will be expected to pay for the entire Club.
The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.
AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 211.)

One great part of the business of the Yearly Meeting is to know the state of the society in all its branches of discipline for the preceding year. This is known by hearing the answers, brought to the queries from the several Quarterly Meetings, which are audibly read by the clerk or his assistant, and are taken in rotation alphabetically. If any deficiency in the discipline should appear by means of these documents, in any of the Quarterly meetings, remarks follow on the part of the auditory, and written advices are ordered to be sent, if it should appear necessary, which are either of a general nature, or particularly directed to those where the deficiency has been observed.

Another part of the business of the Yearly Meeting is to ascertain the amount of the money, called "Friends Sufferings," that is of the money, or the value of the goods, that have been taken from the Quakers for tithes and church dues; for the society are principled against the maintenance of any religious ministry, and of course cannot conscientiously pay toward the support of the established church. In consequence of their refusal of payment in the latter case, their goods are seized by a law-process, and sold to the best bidder. Those, who have the charge of these executions, behave differently. Some wantonly take such goods, as will not sell for a quarter of their value and others much more than is necessary, and others again kindly select those which in the sale will be attended with the least loss. This amount, arising from this confiscation of their property, is easily ascertained from the written answer of the deputies. The sum of each county is observed, and noted down. The different sums are then added together, and the amount for the whole kingdom within the year is discovered.

In speaking of tithes and church-dues I must correct an error, that is prevalent. It is usually understood, when Quakers suffer on these accounts, that their losses are made up by the society at large. Nothing can be more false than this idea. Were their losses made up on such occasions, there would be no suffering. The fact is, that whatever a person loses in this way is his own total loss; nor is it ever refunded, though, in consequence of expensive prosecutions at law, it has amounted to the whole of the property of those, who have refused the payment of these demands. If a man were to come to poverty on this account, he would undoubtedly be supported, but he would only be supported as belonging to the poor of the society.

Among the subjects introduced at this meeting may be that of any new regulations for the government of the society. The Quakers are not so blindly attached to antiquity, as to keep to customs, merely because they are of an ancient date. But they are ready, on convic-

tion, to change, alter and improve. When, however, such regulations or alterations are proposed, they must come not through the medium of an individual, but through the medium of one of the Quarterly Meetings.

There is also a variety of other business at the Yearly Meeting. Reports are received and considered on the subject of Ackworth school, which was mentioned in a former part of the work as a public seminary of the society.

Letters are also read from the branches of the society in foreign parts, and answers prepared to them.

Appeals also are heard in various instances, and determined in this court.

I may mention here two circumstances, that are worthy of notice on these occasions.

It may be observed that whether such business as that which I have just detailed or any of any other sort comes before the Yearly Meeting at large, it is decided, not by the influence of numbers, but by the weight of religious character. As most subjects afford cause for a difference of opinion, so the Quakers at this meeting are found taking their different sides of the argument, as they believe it right. Those, however, who are in opposition to any measure, if they perceive by the turn the debate takes, either that they are going against the general will, or that they are opposing the sentiments of members of high moral reputation in the society, give way. And so far do the Quakers carry their condescension on these occasions, that if a few ancient and respectable individuals seem to be dissatisfied with any measure that may have been proposed, though otherwise respectably supported, the measure is frequently postponed, out of tenderness to the feelings of such members, and from a desire of gaining them in time by forbearance. But, in whatever way the question before them is settled, no division is ever called for. No counting of numbers is allowed. No protest is suffered to be entered. In such a case there can be no ostensible leader of any party; no ostensible minority or majority. The Quakers are of opinion that such things, if allowed, would be inconsistent with their profession. They would lead also to broils and divisions, and ultimately to the detriment of the society. Every measure therefore is settled by the Quakers at this meeting in the way I have mentioned, in brotherly love, and as the name of the society signifies, as Friends.

The other remarkable circumstance is, that there is no ostensible president or head* of this great assembly, nor any ostensible president or head of any one of its committees; and yet the business of the society is conducted in as orderly a manner, as it is possible to be among any body of men, where the number is so great, and where every individual has a right to speak.

The state of the society having by this time been ascertained, both in the meetings of the women and of the men, from the written answer of the different deputies, and from the reports of different committees,* and the other business of the meeting having been nearly finished, a committee, which had been previously chosen, meet to draw up a public letter.

This letter usually comprehends three subjects: first, the state of the society, in which the sufferings for tithes and other demands of the church are included. This state, in all its different branches, the committee ascertain by inspecting the answers, as brought by the deputies before mentioned.

A second subject, comprehended in the letter, is advice to the society for the regulation of their moral and civil conduct. This advice is suggested partly from the same written answers, and partly by the circumstances of the times. Are there, for instance, any vicious customs creeping into the society, or any new dispositions among its members contrary to the Quaker principles? The answers brought by the deputies shew it, and advice is contained in the letter adapted to the case. Are the times, seasons of difficulty and embarrassment in the commercial world? Is the aspect of the political horizon gloomy, and does it appear big with convulsions? New admonition and advices follow.

A third subject, comprehended in the letter, and which I believe since the year 1787 has frequently formed a standing article in it, is the slave-trade. The Quakers considered this trade as so extensively big with misery to their fellow creatures, that their members ought to have a deep and awful feeling, and a religious care and concern about it. This and occasionally other subjects having been duly weighed by the committee, they begin to compose the letter.

When the letter is ready, it is brought into the public meeting, and the whole of it, without interruption, is first read audibly. It is then read over again, and canvassed, sentence by sentence. Every sentence, nay every word, is liable to alteration; for any one may make his remarks, and nothing can stand but by the sense of the meeting. When finally settled and approved, it is printed and dispersed among the members throughout the nation. This letter may be considered as informing the society of certain matters, that occurred in the preceding year, and as conveying to them ad-

* Christ is supposed by the Quakers to be the head, under whose guidance all their deliberations ought to take place.

* This may relate to the printing of books, testimonies concerning deceased ministers, addresses to the king, if thought necessary, and the like.

monitions on various subjects. This letter is emphatically styled "the General Epistle." The Yearly Meeting, having now lasted about ten days, is dissolved after a solemn pause, and the different deputies are at liberty to return home.

This important institution of the Yearly Meeting brings with it, on every return, its pains and pleasures. To persons of maturer years, who sit at this time on committee after committee, and having various offices to perform, it is certainly an anniversary of care and anxiety, fatigue and trouble. But it affords them, on the other hand, occasions of innocent delight. Some, educated in the same school, and others united by the ties of blood and youthful friendship, but separated from one another by following in distant situations the various concerns of life, meet together in the intervals of the disciplinary business, and feel in the warm recognition of their ancient intercourse, a pleasure which might have been delayed for years, but for the intervention of this occasion. To the youth it affords an opportunity amidst this concourse of members, of seeing those who are reputed to be of the most exemplary character in the society, and whom they would not have had the same chance of seeing at any other time. They are introduced also at this season to their relations and family friends. They visit about, and form new connections in the society, and are permitted the enjoyment of other reasonable pleasures.

Such is the organization of the discipline or government of the Quakers. Nor may it improperly be called a government, when we consider that, besides all matters relating to the church, it takes cognizance of the actions of Quakers to Quakers, and of these to their fellow-citizens, and of these again to the State; in fact of all actions of Quakers, if immoral in the eye of the society, as soon as they are known. It gives out its prohibitions. It marks its crimes. It imposes offices on its subjects. It calls them to disciplinary duties. This government, however, notwithstanding its power, has, as I observed before, no president or head, either permanent or temporary. There is no firstman through the whole society. Neither has it any badge of office, or mace, or constables, staff or sword. It may be observed also, that it has no office of emolument, by which its hands can be strengthened, neither minister, elder, clerk, overseer, nor deputy, being paid; and yet its administration is firmly conducted, and its laws better obeyed than laws by persons under any other denomination or government. The constant assemblage of the Quakers at their places of worship, and their unwearied attendances at the Monthly and Quarterly Meetings, which they must often frequent at a great distance, to their own personal inconvenience, and to the hindrance of their worldly concerns, must be admitted, in part, as proofs of the last remark. But when we consider them as a distinct people, differing in their manner of speech and in their dress and customs from others, rebelling against fashion and the fashionable world, and likely therefore to become rather the objects of ridicule than of praise; when we consider these things, and their steady and rigid perseverance in the pecular rules and customs of the society, we cannot but consider their obedience to their own discipline, which makes a point of the observance of these singularities, as extraordinary.

This singular obedience, however, to the laws of the society may be accounted for on three principles. In the first place in no society is there so much vigilance over the conduct of its members, as in that of the Quakers, as this history of their discipline must have already manifested. This vigilance of course, cannot miss of its effect. But a second cause is the following. The Quaker-laws and regulations are not made by any one person, nor by any number even of deputies. They are made by themselves, that is by the society in Yearly Meeting assembled. If a bad law, or the repeal of a good one, be proposed, every one present, without distinction, has a right to speak against the motion. The proposition cannot pass against the sense of the meeting. If persons are not present, it is their own fault. Thus it happens that every law passed at the Yearly Meeting, may be considered, in some measure, as the law of every Quaker's own will, and people are much more likely to follow regulations made by their own consent, than those which are made against it. This therefore has unquestionably an operation as a second cause. A third may be traced in the peculiar sentiments, which the Quakers hold as a religious body. They believe that many of their members, when they deliver themselves publicly on any subject at the Yearly Meeting, are influenced by the dictates of the pure principle, or by the spirit of truth. Hence the laws of the society, which are considered to be the result of such influences, have with them the sanction of spiritual authority. They pay them therefore a greater deference on this account than they would to laws which they conceive to have been the production of the mere imagination, or will of man.

(To be continued.)

Secret Prayer.—Besides the open return, there is a secret reward of secret prayer. There is a peculiar and present joy in communion with God. The deepest pleasures are the purest, and of all pleasures the purest is the peace of God. To feel that he is love—to draw so near

to him as to forget the world, so near as to lose the love of sin—is of all the pleasures the sweetest, of all blessedness the purest and most profound. And next to the high communion with God—next to this joy of passions lulled and sins slain, and self forgotten in adoring fellowship with the Father of lights, is their sedate comfort, who can pour their griefs into their heavenly Father's bosom, or who feel that they have bespoken health against toils and trials at their heavenly Father's hand. To know that God is near,—to know that he is trusted, honored, loved; to feel that you are acting toward Him as a reverential and affectionate child, and that he is feeling towards you as a gracious and compassionate father, there is in this itself an exquisite satisfaction a present reward.—*James Hamilton.*

For Friends' Intelligencer.

NEW YORK YEARLY MEETING.

To the Editors,—It frequently occurs that considerable time elapses after the close of a Yearly Meeting before the Extracts are forwarded to you; it may or may not be so the present year, but as this little sketch of the proceedings of the late annual gathering of Women Friends held in New York will not be likely to detract in any way from the interest of the Extracts when received, it is at your disposal.

The meeting gathered at 10 o'clock on Second-day morning at Friends' Meeting-house on Fifteenth Street. After a short period of solemn silence the voice of supplication was heard for preservation; and that mothers and daughters might be banded together in unity and harmony in transacting the affairs of the Church.

Appeals by several Friends were then made to all classes to yield in simple obedience to manifested duty, whether the requisition be great or small, that they may become firmly established upon the fundamental principle, the light of Christ in the soul; and that they be not unsettled by the specious arguments often used to convince the inexperienced, of the inefficiency of the internal guide and the need of an outward rule of faith and practice.

The young Friends were affectionately invited to examine for themselves the testimony of a free gospel ministry for which the founders of this Society suffered so severely, and which had been handed down to us as a precious legacy, through their faithful adherence to the convictions of Truth on their own minds.

One dear old friend illustrated the power of the *inward* Teacher by her own experience when very young, before she was a member of the Society of Friends—how it brought conviction for the frivolous pastimes in which she, in common with other young people, indulged, and how it restrained her from joining others in singing even *beautiful* hymns, as had been her practice in places of worship, when she felt that her heart was impure, and that they were not suited to *her* condition. In an impressive and powerful manner she called upon those in the morning of life to yield to the tendering visitations of their Heavenly Father, that they might witness for themselves the joy and rejoicing attendant alone upon doing His will.

Epistles from other Yearly Meetings were read, giving evidence of the strengthening influence of divine life, which abilitates to divide the word aright, and unites in true fellowship those who love the truth. A committee was appointed to essay replies to these written testimonies of affection, as way might open.

The minutes of Friends in attendance from distant meetings, both ministers and others, were read, and the acknowledgement made that the company of those who had been drawn hither in gospel love was very acceptable.

In the afternoon the representatives reported their united judgment in the re-appointment of the former Clerks, which was responded to by the meeting. No business of especial importance claimed the attention of the meeting, and the time of being together was principally occupied in administering advice and counsel, and the meeting adjourned under a precious covering of sisterly love and sympathy.

On Third day the meeting was engaged in reading and answering the queries. Much concern was expressed for a more faithful observance of the different testimonies embraced in them. It was clearly shown that if those to whom, as a Society, they had been entrusted suffer them to decline, they will be "given to others more worthy to bear the burden of the word of the Lord."

A deputation from Men's Meeting reported that the condition of Freedmen and the people of color had been presented to them, and they felt it right to inquire in what manner the Yearly Meeting might be instrumental in elevating this injured people, and securing to them rights which belonged to them in common with the family of man, irrespective of nation or color. A large committee had been appointed to unite with a similar one of Women's Meeting to whom the whole subject was to be referred for consideration. The concern was fully approved, and it was pleasant to witness the blending of interest of the old and young in the great work which has been opened by the emancipation of millions of our fellow creatures from the yoke of slavery. At a future sitting, this committee produced a memorial addressed to the President of the United States and those in authority, which will no doubt appear in the Extracts, and therefore it

needs only to be alluded to here. While this memorial petitions for the equal rights of the colored man with his more favored white brother, the belief was expressed that the work of this Society will not be accomplished until it shall have done all in its power to develope the good which has been left uncultivated, and restrain the evil that has been suffered to grow alike uncared for, during the long years in which they have been held in involuntary servitude.

On Fourth-day morning, meetings for public worship were held at the several meeting-houses in New York and Brooklyn; suffice it to say of those heard from, there was an abundance of vocal testimony, the design of which was to bring us to a more intimate knowledge of the God-like nature in man and to improve the gifts of the Holy Spirit to the honor of the Great Giver.

In the afternoon at 4 o'clock, the business meeting was again resumed. The interest accruing from a fund belonging to the Yearly Meeting was directed to be expended in the purchase of Friends' books, to be distributed among the Libraries in different neighborhoods throughout the Yearly Meeting.

The subject of reading and the improvement of the intellectual powers was brought into view and the youthful mind encouraged to seek in the extended and ever varying field of nature the wonders which lie beneath the surface, as well as to admire its beauties which are so profusely scattered on every hand. The effect upon the mind fond of the study of the works of the great Architect, will be reverently and instinctively to adore the Omnipotence which not only brought innumerable worlds into existence, but through its mighty agency holds each in its appointed sphere.

Epistles addressed to three Yearly Meetings were read and listened to with interest. On Fifth-day morning, a memorial from Nine Partners Monthly Meeting for our deceased friend Eleazer Haviland, claimed attention. His life of uprightness and sobriety, closed with an unclouded faith that there was a mansion prepared for him in his Father's house. The language of Scripture was revived, "Blessed are the dead who die in the Lord," &c.

A visit from a Friend of Iowa was made at this time. He was deeply concerned for the spiritual welfare of the flock, and called upon *all*, desiring each to labor in her own province to establish a religion based upon the foundation which cannot be shaken, rather than upon the traditions of men. This would bring us into green pastures and beside still waters, where the sheep and the lambs could rejoice together in the presence of the Good Shepherd, who watches his flocks by day and by night, and who rejoices in the return of the wanderer, even as, to use another parable, the father rejoiced over the returning prodigal. &c.

In the afternoon the remaining epistles were approved, and the small matters pertaining to the business of the meeting were attended to. Several short farewell addresses were given, when after a solemn supplication and a season of sweet silence, Friends separated under a feeling of love and unity. T.

6 mo. 8th, 1865.

A STRIKING manifestation of the power of prayer, occurs in the Life of Thomas Pumphrey. Before commencing business in Worcester it was necessary for him to become a freeman of the city; but in taking up his freedom, a difficulty presented, which appeared to him almost insurmountable. The document which he had to sign contained an article requiring that a lawful weapon, for the defence of the city, should be kept; this he believed to be little more than nominal, but still he felt it would be inconsistent with his principles, to subscribe to it, and he expected that, in consequence, he would be prevented from taking up his freedom. He made it a subject of earnest prayer, which was answered in a striking manner; for, when the official, on reading the document, came to these words, he at once and spontaneously said; "It is no use reading this to *you*, I will strike it out. This circumstance made a lasting impression on Thomas Pumphrey's mind.

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. XI. 1754.

TESTIMONY AGAINST SLAVERY ADVANCING.

(Concluded from page 213.)

Anthony Benezet was born at St. Quinten, in France, of a respectable family, in the year 1713. His father was one of the many Protestants who sought an asylum in foreign countries on the revocation of the Edict of Nantz, in order to escape the dreadful persecution that ensued. After a short stay in Rotterdam, he removed with his family to England, and settled in London in 1715.

Anthony Benezet received a liberal education, and was placed by his father in an eminent mercantile house in London. At the age of fourteen he was united in membership with the Society of Friends, and in 1731, being then eighteen years of age, he removed with his father and the rest of the family to Philadelphia.

In that city his three brothers engaged in trade, and were very successful. He was likewise concerned in mercantile business until 1739, when he removed to Wilmington, and engaged in a branch of manufacture. After a brief stay, he returned to the neighborhood of Philadelphia, and undertook the instruction of youth in Germantown. In 1742 he became a

teacher of Friends' Public School in Philadelphia, and in 1755 he established a school for the instruction of females.

The uprightness of his conduct and the courtesy of his manners, together with the benevolence and sympathy of his feelings, gained the respect and esteem of all who knew him. His attention was directed, about the year 1750, to the degraded condition of the African race, and his feelings revolted at hearing of the atrocities of the slave-trade. The interest he took in the cause of justice and humanity, drew him from the shades of private life, to plead before the world for the oppressed, and to be "as a mouth for the dumb." One of his first steps in this benevolent course, was the establishment of an evening school for negroes, which he taught gratuitously himself. His efforts were next directed to the writing and publication of pieces in almanacs and newspapers, showing the inhumanity and injustice of slavery and the slave-trade. He afterwards published tracts and books on these and other subjects, for the promotion of morality and religion. His publications were handed or sent to persons of distinction, and many were distributed gratuitously to persons in humble life.

One of his pamphlets was entitled "An Historical Account of Guinea," containing "an inquiry into the rise and progress of the slave-trade, its nature and calamitous effects." It had a wide circulation, and became, some years afterwards, one of the means that enlightened the mind of Thomas Clarkson, prompting him to enter upon that career of benevolence which has made his name a household word in every Christian nation.

In the year 1754, the Yearly Meeting of Philadelphia addressed to its members an epistle, the substance of which was sent up from Philadelphia Monthly Meeting, and is supposed to have been from the pen of Anthony Benezet. The following passages selected from it, may suffice to show the increasing repugnance of Friends to the system of slavery:

"Dear Friends, if we continually bear in mind the royal law of 'doing to others as we would be done by,' we shall never think of bereaving our fellow-creatures of that valuable blessing, liberty, nor endure to grow rich by their bondage. To live in ease and plenty by the toil of those, whom violence and cruelty have put into our power, is neither consistent with christianity nor common justice, and we have good reason to believe, draws down the displeasure of heaven; it being a melancholy but true reflection, that where slaveholding prevails, pure religion and sobriety decline; as it inevitably tends to harden the heart and render the soul less susceptible of that holy spirit of love, meekness, and charity, which is the peculiar characteristic of a true Christian. How then can we, who have been concerned to publish the gospel of universal love and peace among mankind be so inconsistent with ourselves as to purchase such as are prisoners of war, and thereby encourage this anti-christian practice? and more especially as many of these poor creatures are stolen away, parents from children, and children from parents and others who were in good circumstances in their native country; inhumanly torn from what they esteemed a happy situation, and compelled to toil in a state of slavery, too often extremely cruel." . . . . "The characteristic and badge of a true Christian is love and good works. Our Saviour's whole life on earth was one continued exercise of them: 'Love one another,' says he, 'as I have loved you.' How can we be said to love our brethren, who bring, or for selfish ends, keep them in bondage? Do we act consistently with this noble principle who lay such heavy burthens on our fellow-creatures? Do we consider that they are called, and sincerely desire that they may become, heirs with us in glory, and rejoice in the liberty of the sons of God, whilst we are withholding from them the common liberties of mankind?" "Finally, brethren, we entreat you in gospel love, seriously to weigh the cause of detaining them in bondage. If it be for your own private gain, or any other motive than their good, it is much to be feared that the love of God and the influence of the Holy Spirit is not the prevailing principle in you, and that your hearts are not sufficiently redeemed from the world, which, that you with ourselves may more and more come to witness through the cleansing virtue of the Holy Spirit of Jesus Christ, is our earnest desire."

The Yearly Meeting of Philadelphia, in the year 1755, reiterated its former advices against importing or buying slaves, and directed that those who transgressed this rule, should be speedily reported to the Monthly Meeting and dealt with as offenders. Three years later, another step was taken in advance, when a minute was made expressing the judgment of the Yearly Meeting, "against every breach of this practice." It directs that if any professing with us, should persist to vindicate it, and be concerned in importing, selling, or purchasing slaves, the respective Monthly Meetings to which they belong, should manifest their disunion with such persons, by refusing to permit them to sit in meetings for discipline, or to be employed in the affairs of truth, or to receive from them any contributions towards the relief of the poor, or other services of the meeting. "Those who held slaves, were earnestly advised to set them at liberty, making a Christian provision for them, according to their ages."

In order that this advice might be complied with, it is further stated in the minute, that,

"Some Friends here now signified to the meeting their being so fully devoted to endeavor to render it effectual, that they are willing to visit and treat with such Friends who have any slaves; the meeting therefore approves of John Woolman, John Scarborough, John Sykes, and Daniel Stanton undertaking that service; and desires some elders and other faithful Friends in each quarter, to accompany and assist them therein; that they may proceed in the wisdom of truth, and thereby be qualified to administer such advice as may be suitable to the circumstances of those they visit, and most effectual towards obtaining that purity which it is evidently our duty to press after."

The duty assigned to those valiant soldiers in the Lord's warfare, was faithfully and judiciously performed. It appears by the journal of John Woolman, that John Churchman was also associated with him in that arduous service; and about that date, several ministers from the mother country, being engaged in visiting the churches in America, were doubtless instrumental in promoting the cause of justice and humanity.

For Friends' Intelligencer.

THE BOUNTY TAX.

Friends have been and still are surrounded by circumstances that require them to be on their guard, lest they compromise their testimony against war.

To my understanding, the religious Society of Friends hold that they are bound to obey no law calculated to uphold and perpetuate the war system, deeming this system to be at open variance with morality, christianity, and the best interests of man; and that this view is clearly corroborated by the precepts and example of the blessed Jesus.

We may be told, that to decline obedience to such laws is impossible; that the military and civil laws of this country are so connected, that in obeying the latter, the former shares a degree of this obedience, as a matter of necessity. What then? Shall we cease all intercourse with our fellow men, and shut ourselves up between two walls? No! To decline the payment of a bounty tax,—a tax exclusively to be applied in hiring men to enter the field for the slaughter of their fellow men,—involves no such difficulties. True, the sacrifice is to be submitted to, which the non-compliance with such requisition inflicts as a penalty: but is it not better to obey God than man, especially when obedience to the latter is disobedience to the former? Now, I ask, can there be a plainer case, or one where Friends, by their profession, are required to decline obedience to a military demand, than the payment of a bounty tax?—not even that of entering the field excepted. What a man does by the hand of another, he does himself; so that the payment of the bounty tax, by any one disposed to bear a testimony against war, has not the shadow of a valid excuse.

The discipline of Friends expressly prohibits a compliance with military requisitions, or the payment of a fine or tax in lieu thereof; because to do so, would be a violation of their testimony against war. Is not such testimony violated in paying a bounty tax, as well as the whole spirit and meaning of the discipline on the subject of war? If the discipline may be construed as meaning the military service required of Friends, it does not follow that the payment of a bounty tax is not in lieu of military service: on the contrary, it is so intended by legislative bodies, so as to equalize the burthen of war. Again, if the discipline positively enjoins upon members non-compliance with military requisitions, or forbids any payment being made in lieu thereof, is not the meaning and force of this, and the testimony it is designed to sustain, violated, by giving direct aid to others for entering the field of human slaughter? and, as the greater includes the lesser, there is no specific discipline needed against the payment of bounty taxes. We have no discipline definitely prohibiting members of our society from making and furnishing swords, pistols, cannon, &c., in those very words; but to do this would surely be a violation of the meaning, and letter, too, of a discipline requiring its members not to "comply with military requisitions, make payment in lieu thereof, or furnish the means for carrying on war."

Would not that father who should hire his neighbor to enter the army, having a son tempted to enlist also, disqualify himself for advising that son against such a step, on the score of having a testimony against war? And where is the difference, whether one man hire his neighbor, or one hundred unite in furnishing the means of hire? There can be none; the principle is the same.

I do not see how any Friend can pay the bounty tax, without its being detrimental to the testimony under notice; for the unprejudiced observer cannot fail to see the inconsistency of such a course, which might greatly tend to lessen his estimation of this testimony and its professors. Here we see the injury that may be done to the community, to say nothing of the injury done to the individual, and his fellow members.

Should unfaithfulness increase in the maintenance of this righteous testimony, can we look for anything else but that government will gradually withdraw those favors Friends are now receiving on this subject, so that if the testimony be regained, it will be through much suffering? Oh, how important that the Society of Friends throughout should speak but one language, and exhibit but one good and con-

sistent example on this great subject! Who can estimate the amount of influence that thereby might be brought to bear upon the great family of man, for the extinction of the odious system of war and its attendant evils. May the members of this Society everywhere dwell under a due sense of their trust in regard to this noble Christian testimony, and the greatness of the obligation for its uncompromising maintenance. Then our "peace would be as a river, and our righteousness as the waves of the sea," which are onward and onward. Such results would inspire the hope, that the glorious day spoken of by the Prophet would soon arrive, in which the "sword will be beaten into a plough-share, and the spear into a pruning hook; and nation no more lift up sword against nation, neither learn war any more."

D. IRISH.

Duchess Co., N. Y., 5th mo., 1865.

THE NATURE AND BLESSINGS OF A CHRISTIAN LIFE.

To be a Christian is to be a man in the noblest sense of the word. It is to have the best object that is possible for life, the best patterns, the best company, and the best joy. What is the object that a Christian pursues? He is some times described as one that is being built like a temple; that gradually is going up, and, being firmly established in beautiful proportions, for God to dwell in. He is at other times spoken of as being rooted, or as growing like a tree that spreads its branches, and develops through years, till it is the sightliest and most beautiful thing in the vegetable kingdom. He is, at other times, described as being a scholar, and as being taught in the lore of God, and in the laws of right-living.

But whatever the figure is, a Christian is a man that is living to perfect in himself a better manhood. He is living, not to waste his understanding either by dissipation or by a selfish and perverse use of it, but to ennoble and use it for the worthiest purposes. He is living to to carry higher and higher in himself the moral sentiments—conscience, benevolence, faith, hope, and love. He is living so as to be better. There are a great many persons that are living simply for wealth, or honor, or for power. A Christian may have wealth, honor and power; but these are not the things that he is living for. He is to become better in every part of his being. The consequence is that he takes the highest rule—that is God's law—to measure his conduct and disposition by in all the changes of life. However poorly he succeeds here or there, he still keeps that standard before his mind, and strives after it, saying, as the apostle did, "Not as though I had already attained; I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind"—all mistakes, all stumblings, all sins—"and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—*Henry Ward Beecher.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 17, 1865.

ADDRESS TO THE PRESIDENT OF THE UNITED STATES AND MEMBERS OF THE ADMINISTRATION.—Our readers may remember that the Address issued by our late Yearly Meeting to the President and members of the Administration, was continued with the Committee, who were instructed to have it properly prepared and presented to those to whom it was addressed.

The Committee selected for the service eight of their number,—four men and four women Friends,—who, in accordance with arrangements made by our kind friend Isaac Newton, Commissioner of the Agricultural Department, proceeded to Washington, and visited the President and some of his Cabinet on the 1st inst.

We learn the interviews were deeply interesting and satisfactory. It being the time set apart as a day of national fast, in the morning the President was attending public worship, and the delegation first called upon Edwin M. Stanton, Secretary of War, who received them very kindly in his private office, alone. One of their number, in a feeling manner, opened the interview. The following Address was then read:

"*From the Yearly Meeting of Friends of Philadelphia, for Pennsylvania, New Jersey, Delaware, and parts of Maryland, now in session, Fifth month 19th,* 1865.

To the President of the United States and Members of the Administration:

We have felt constrained, as a religious body, to convey to you the expression of the deep sympathy that we feel in the great sorrow that has fallen upon all of us, in the bereavement sustained by the violent removal from this life, of our late beloved President, Abraham Lincoln.

We feel greatly thankful that his heart was imbued with a regard for conscientious scruples in relation to war, and for the relief that he extended to us therein.

While we mourn the destruction of human life, and the sad consequences ever attendant upon a state of war, and while we cannot regard carnal warfare as pertaining to the kingdom of Christ, we desire to impart to you our heart-

felt rejoicing that millions of our fellow-beings have, by the power of Him who overrules the purposes of men, been released from cruel bondage.

As 'righteousness exalteth a nation,' we fervently hope that the great principles of equality and justice may ever be recognized in the future of our beloved country; and we would express our solicitude that, in the performance of the momentous duties that now devolve upon you, your reliance may be upon God for wisdom, and that justice may be so tempered with mercy that your counsels may be influenced for the good of all.

Signed in and on behalf of the Meeting.

DILLWYN PARRISH,
Clerk of the Men's Meeting,
MARY S. LIPPINCOTT,
Clerk of the Women's Meeting."

The Secretary listened attentively, and then remarked, he was deeply affected by the sympathy expressed by our Society in the loss we have all sustained in the removal, as was said, by violence, of our late President, Abraham Lincoln. Our appreciation of his character was just. He had been closely associated with him for years, and knew no appeal had been made to his heart which had not been responded to by sympathy and kindness. In relation to the peculiar position in which Friends were placed, in respect to their conscientious scruples against bearing arms, he was fully cognizant, and he assured them that under like circumstances the same consideration would again be accorded. He said the members of the Administration felt, that unless they recognized conscientious religious scruples, or if they permitted them to be trampled under foot, they could not expect the blessing of Heaven. His grand-parents, he told them, were Friends, and the owners of slaves; and his grandmother, who was a minister in our Society, when a widow, with ten children, left her home in North Carolina, and removed to Ohio, in order to emancipate her slaves, and place them in positions to enjoy the blessing of freedom; and her influence and example had from childhood imbued his mind with sentiments averse to slavery.

One of the delegates expressed a desire that now that the dark cloud of war was lifted, and peace was dawning upon our land, that no germ of evil might be introduced, to cause in the future the sorrowful agitations, out of which we were just emerging. The Secretary replied there never should, while he had a part in the government, if, by the help of God, he was able to prevent it. He expressed with much tenderness his satisfaction with their visit, and, "I beseech you," he said, "that your prayers, and those of all Christian denominations, be offered up for us. We know what has been, but we know not what is in the future. Our worthy President has gone to rest from his labors, and when our time comes I hope we shall be prepared, by endeavoring to do our duty, to enter also into rest."

The delegation, by special invitation, next visited William H. Seward. They had not expected such an interview, in the peculiar state of his health; but the Secretary expressed a wish to take them separately by the hand, although all visits had been interdicted except those of the President and Secretaries. He was seated in his office, being now able to give some attention to business, looking feeble, and the wire frame-work still supporting the lower part of the face. The Address was left with him, and he was told that although his name was not mentioned in it, great sympathy was felt with him and his family in the grievous affliction through which they were passing. Each of the Committee was enabled to offer him words of comfort and consolation, with which he expressed great satisfaction, and regretted he was not able to see them collectively.

The deputation next called upon the Secretary of the Interior, James Harlan, at his rooms in the National Hotel. After presenting and reading to him the Address, he remarked that it was well adapted to the occasion, and fully expressive of the sorrowful facts referred to. He stated that though he had not been long in the Cabinet, yet he had sufficient acquaintance with the President to know that what had been said of the generosity of his character was strictly his due. After concluding this portion of his remarks, he spoke of the Indian Department, over which he has control, and the interest Friends have always manifested in the Indians. From their well-known confidence in Friends, he was inclined to the belief that if a member of our Society could be found of sufficient administrative ability, zeal, and general intelligence, who could be induced to take charge of that bureau, the constant bickering

and motive to strife would cease. He attributed most, if not all, the difficulties we had experienced with the Aborigines, to the deceptions practised upon them in relation to the supplies furnished as part of their annuities. Though the introduction of this subject was no doubt unanticipated, yet it was not extraneous to the object of their mission.

In the afternoon the delegation waited on the President, at the White House. He received them kindly. Soon after they were seated, one of their number informed him that they represented the Yearly Meeting which had recently convened in Philadelphia, by which they had been deputed to convey to him the participation of that body in the universal sorrow which had been felt over the land. The respect shown by our late President for the conscientious scruples of all religious denominations, and the especial consideration which the peculiar testimony of Friends, in relation to war, had received from him, together with his recognition of the right to freedom of the enslaved colored people, and his generous impulses for the relief of those who had incurred censure and punishment, caused them to honor and revere his memory; and they offered to President Johnson the sympathy of Friends in the loss that he and they and the nation had sustained. They also sympathized with him in the arduous responsibilities of his position; and that he might receive ability to fulfil these important duties they incited him to look to that source of wisdom which is alone profitable to direct, and which if earnestly sought, would be furnished in the right time and manner. The Address from the Yearly Meeting was then read, after which the President rose, and, taking the paper in his hand, said, it was no affectation in him to say he felt his inability to reply in an appropriate manner to this Address, and the remarks which had been made, but he would say that he was much obliged for the compliment paid him in making the visit and presenting the Address. That he knew we had, as had been remarked, our own peculiar religious opinions; that he respected those of all Societies, for he was no sectarian. That he read when he was a boy the account of Charles V. of Germany, who abdicated the throne in favor of his son. The ex-king retired to a monastery, and amused himself by endeavoring to make a large number of watches keep the same time. But this, after a long trial, he found to be impossible. The President said this would illustrate his opinion in relation to the different sects of professing Christians. It was impossible for all to think alike, and he was willing for all to enjoy their own opinions. "My religion," he said, "is the fulfilment of my duty to God and man, and is as expansive as the bow that rests each end upon the horizon, and spans the universe. In relation to the question of slavery, you say that though the freedom of the slave may be considered to have been based on a military necessity, yet behind that, you could see a principle that governed the mind of our late President. Permit me to say, that *this Government does not screen itself behind a military necessity.* It is *principle* that *has* actuated, and will continue to actuate us, in carrying out the work of emancipation. We base it on truth, justice, and that inherent principle of right which all men know is theirs. I can say that long before this, in my own state, surrounded by opposition, my very life in peril, I had publicly declared that no man should hold property in man. And you, my friends, may rest assured, that in regard to your conscientious scruples, the same leniency will be exercised by me as was extended to you by our late President." In conclusion, he expressed himself gratified at the interest manifested, and trusted that he would be able to realize ability to fulfil the responsibilities which had devolved upon him.

After a few remarks by one of the Friends, and a feeling supplication by another, the interview closed, and the delegation arose to depart, having finished their interesting mission. On their return, one of the Committee remarked, "that if the visit does no good to the parties to whom we were sent, it may to us, in teaching us ever to *rely closely upon Divine aid* when going forth to the fulfilment of any service for the promotion of truth and righteousness among men."

We are requested to state that the Monthly Meetings of Friends' Association for the Aid and Elevation of the Freedmen, will be discontinued during the Seventh, Eighth, and Ninth months.

MARRIED, by Friends' ceremony, in Philadelphia, before the mayor, on the 30th of 5th month, 1865, JOHN C. TURNER, of Baltimore, to J. IRENA PRESTON, daughter of Joseph and Rebecca Preston, of Cecil county, Maryland.

DIED, of consumption, on the morning of the 13th of 5th month, 1865, in Philadelphia, CLARA, daughter of Samuel and Sarah S. Comfort, in her 19th year.

——, on the 21st of 5th month, 1865, MARGARET HOOVER, aged 88 years; a member of Spruce Street Monthly Meeting.

——, on the 28th of 5th month, 1865, SARAH HILLBORN; a member of Green St. Monthly Meeting.

——, on the 31st of 5th month, 1865, BIDDLE HANCOCK, in his 55th year; a member of the same meeting.

——, on the 3d of 6th month, 1865, MARY B., wife of George E. Hall, and daughter of Isaac Heston, in her 32d year.

——, on the 5th of 6th month, 1865, NATHAN T. PARRY, in his 41st year.

——, on the 7th of 6th month, 1865, at his residence, near Willow Grove, Montgomery county, JAMES PAUL, in his 86th year.

——, at his residence, near Arney Town, Burlington county, N, J., on the 31st of 5th month, 1865, GEORGE BULLOCK, in the 61st year of his age.

——, on the 23d of 5th month, 1865, of pulmonary consumption, HANNAH ANN TAYLOR, daughter of Henry S. and Hannah I. Taylor, in the 23d year of her age; a member of Goose Creek Mo. Meeting of Friends, Loudon county, Virginia. She bore her protracted sufferings with the fortitude becoming a Christian, and died in peace with the world, and with a confident assurance of a joyful entrance into the realms of eternal bliss.

Communicated for Friends' Intelligencer.

THE HOME FOR AGED AND INFIRM COLORED PEOPLE.

After some necessary delay arising from the difficulty of completing arrangements, the Home for Aged and Infirm Colored People, was opened about the first of Second month last, under the care of Melicent Parvin, as Matron.

At the first meeting of the Board of Managers in the Second month, six aged women were admitted as inmates, they being all the names presented at that time. These assumed their privilege in the course of time and soon seemed entirely satisfied.

In the Third month six others were admitted, in the Fourth month, two, and at the last meeting two, beside one admitted as a boarder; thus making in all 17 inmates.

All of these belong to the class proposed to benefit, having lived long lives of useful labor and respectability, and now in their old age being left without support, save that provided by kind friends. One of them, over 70 years of age, had been quite successful in life, having, after long service in a family, laid by several hundred dollars, with which to live upon. Her employer, who was also her banker, dying without a will, the executor refused her claim, for which she had no proof, and she was left penniless.

At this sad and unexpected turn of affairs, much of the old laborer's heart was sad, and it seemed as if the Home was prepared just in time to give her that of which she had been deprived. Another, aged 95 years, was born in Africa, and after living four or five years in Port au Prince, removed to our city, where she has worked ever since at cooking and nursing, these being her only means of support. One, born at Cape Henlopen, is now 102 years of age, and although her mind does not retain the vigor it evidently had at one time, she is still comparatively active in body. She has supported herself by washing for many years. Two others who were objects of special interest to several of our Board, each about eighty years of age, deserve notice. These lived together in the second and third stories of an old shanty in the lower part of the city. The two small rooms which were their only home, were graced in front with a sort of portico, whose only virtue was its permitting in summer a breath of open air, for fresh it could not be called, and which seemed to be fully appreciated by these old residents. Here they would sit and sew carpet rags, which the one would walk after to Sixth and Market Streets, and return carrying them with her. Of course they earned but a pittance in this way. The visits of a few Friends sometimes increased their allowance, and enlivened the monotony of their lives.

A few minutes spent in conversation with these poor women at once assured us, that "The Home," where their declining days may be spent in honorable rest and peace, is indeed a blessing to them, and we can but wonder that the citizens of Philadelphia have so long delayed the establishment of such a retreat.

The first who entered the Home as an inmate, was also the first to leave it for her *long* home. We remember this one well; for perhaps a week she was the only inmate, and although necessarily lonely under such circumstances, she expressed her thankfulness for the privilege of admission, and was certain, when others came, she should be very happy; others did come and her expectations were realized.

Her age was over 80, and after two or three days' sickness, her spirit was called away, we trust and believe, to the land where sin and sorrow are no more.

Appropriate exercises were held at the funeral, and the other inmates seemed much solemnized at this early parting with one of their number.

Quite a remarkable incident in our early history, was the visit of one of the oldest women to the remains of our late President, when lying in state in Independence Hall. On that

quiet Sabbath morning, that vast crowd, as if by tacit consent, gave place at once to the old gray-haired colored woman leaning upon her staff, and without delay she had the satisfaction of gazing upon the face of one of the noblest benefactors of her race.

We are now in successful operation, and through the kindness and great liberality of one, who has donated $500.00, we have secured nearly sufficient to pay off the mortgage, which will thus give us the property at present occupied clear of debt. We now wish to express that the happiness we have experienced in seeing these old people so comfortable, has so enlarged our feelings, that we should like to extend these benefits to others, as we know of eight or ten who are as needy and deserving as those already under our care.

As almost all of the contributions heretofore handed in, have been absorbed in purchasing the property, and in furnishing the house, so now we need that which will enable the primary object of the Home to be fulfilled.

Will not our friends interest themselves and others in this necessity; spread the knowledge of the institution among those who are as yet ignorant of its existence; invite them to visit it and see for themselves how eminently desirable it is, to preserve that happiness and contentment which are now so unmistakeably the characteristics of its inmates, and to recognize from the thankful spirit of these, that such institutions *are* a development of Christianity, and that it *is* more blessed to give than to receive?

Contributions may be sent to the Treasurer, SAMUEL R. SHIPLEY, 112 Chestnut Street; to the President, DILLWYN PARRISH, 1017 Cherry Street; or to JOSEPH M. TRUMAN, JR., 413 Franklin Street. Farmers and others can aid very much by the contribution of vegetables and provisions, which may be left at the "Home," 340 South Front, above Pine.

WATER LILY.

BY ANNE G. HALE.

Over the dark lagoon
Boweth the willow tall,
And the long black moss from the pine's bare bough
Waves like a funeral pall.

Seldom the sunshine fair
Pierces that shrouding gloom,
And naught is heard save the screech-owl's cry,
And the lonely bittern's boom.

As if of this gloom afraid,
Or, sick of its noisome air,
The flowers that prank the meadow's breast
Never have ventured there.

But, sometimes, up from its depths,
Out in the morning cool,
A beautiful lily, pure and fair,
Floats on this stygian pool.

Never a messenger-leaf
Cometh before to tell—
Never a herald-bud peeps first
Out of its dreary cell.

Yet, under the waters black,
Mayhap with the gloom at strife,
That sweet fair blossom had dwelt, till dawned
The morn of its higher life.

Thus out from the slough of sin
A fair white soul may rise—
And, parting the waves of its misery,
Look up to heaven's clear skies!

For the unseen Spirit, there,
With his Almighty power
Wakens to life, and hope, and joy
A never-fading flower.

Ye who have marked with fear
The tide of crime's fierce flood,
Take courage! the blackest bosom holds
The hidden germs of good.

Go forth! in patience—work;
And with thy love illume
The heart o'ershadowed by sin and woe,
Till the flower uplifts its bloom.

THE GUEST.

"Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."
—REV. 3: 20.

Speechless Sorrow sat with me;
I was sighing wearily!
Lamp and fire were out; the rain
Wildly beat the window pane.
In the dark we heard a knock,
And a hand was on the lock;
One in waiting spake to me,
Saying sweetly,
"I am come to sup with thee!"

All my room was dark and damp;
"Sorrow," said I, "trim the lamp;
Light the fire, and cheer thy face;
Set the guest-chair in its place."
And again I heard the knock:
In the dark I found the lock—
"Enter, I have turned the key!
Enter, stranger,
Who art come to sup with me!"

Opening wide the door, he came;
But I could not speak his name;
In the guest-chair took his place,
But I could not see his face;
When my cheerful fire was beaming,
When my little lamp was gleaming,
And the feast was spread for three,
Lo! my Master.
Was the guest that supped with me!

Harriet M'Ewen Kimball.

BLIND TO THE GLORIES OF SUNSET.—At the anniversary of the St. Martins' School of Art, —— Cowper, M.P., the chairman, remarked how very few persons there were who looked much at those gorgeous sights which were constantly to be seen in the skies; even when the most glorious sunset was taking place, persons for the most part passed heedlessly along the crowded thoroughfare; and the number of those were but few who raised their eyes from

the level of the pavement to notice what was going on above their heads. Rogers, the poet, who was remarkable for always indulging his sentiments of the beautiful in this respect, was in the habit of walking up and down in the Green park at evening when the sunset was taking place; and he enjoyed the sight so much himself, that he used to stop persons, and invite them to look up into the sky, and share with him the magnificence of the sight. But he used to say that he could not find one person in twenty who took the slightest interest in what he was pointing out, and that they only looked on him as a troublesome, strange old gentleman, who was trying to point out something which was not in the least worth seeing. Numberless are the beauties which persons lose by never having trained their powers of observation.

From the Atlantic Monthly.

WITH THE BIRDS.

(Continued from page 221.)

The Winter-Wren is another marvellous songster, in speaking of whom it is difficult to avoid superlatives. He is not so conscious of his powers and so ambitious of effect as the White-Eyed Flycatcher, yet you will not be less astonished and delighted on hearing him. He possesses the fluency, volubility, and copiousness for which the Wrens are noted, and besides these qualities, and what is rarely found conjoined with them, a wild, sweet rythmical cadence that holds you entranced. I shall not soon forget that perfect June day, when loitering in a low, ancient Hemlock, in whose cathedral aisles the coolness and freshness seemed perennial, the silence was suddenly broken by a strain so rapid and gushing, and touched with such a wild, sylvan plaintiveness, that I listened in amazement And so shy and coy was the little minstrel, that I came twice to the woods before I was sure to whom I was listening. In summer he is one of those birds of the deep Northern forests, that like the Speckled Canada Warbler and the Hermit-Thrush, only the privileged ones hear.

The distribution of plants in a given locality is not more marked and defined than that of the birds. Show a botanist a landscape, and he will tell you where to look for the Lady's Slipper, the Columbine, or the Harebell. On the same principles the ornithologist will direct you where to look for the Hooded Warbler, the Wood Sparrow, or the Chewink. In adjoining counties, in the same latitude, and equally inland, but possessing a different geological formation and different forest-timber, you will observe quite a different class of birds. In a country of the Beech and Maple I do not find the same songsters that I know where thrive the Oak, Chestnut, and Laurel. In going from a district of the Old Red Sandstone to where I walk upon the old Plutonic Rock, not fifty miles distant, I miss in the woods the Veery, the Hermit-Thrush, the Chestnut-Sided Warbler, the Blue-Backed Warbler, the Green-Backed Warbler, the Black and Yellow Warbler, and many others,—and find in their stead the Wood-Thrush, the Chewink, the Redstart, the Yellow-Throat, the Yellow-Breasted Flycatcher, the White Eyed Flycatcher, the Quail and the Turtle-Dove.

In my neighborhood here in the Highlands the distribution is very marked. South of the the village I invariably find one species of birds,—north of it another. In only one locality, full of Azalea and Swamp-Huckleberry, I am always sure of finding the Hooded Warbler. In a dense undergrowth of Spice-Bush, Witch-Hazel, and Alder, I meet the Worm-Eating Warbler. In a remote clearing, covered with Heath and Fern, with here and there a Chestnut and an Oak, I go to hear in July the Wood-Sparrow, and returning by a stumpy, shallow pond, I am sure to find the Water-Thrush.

Only one locality within my range seems to possess attractions for all comers. Here one may study almost the entire ornithology of the State. It is a rocky piece of ground, long ago cleared, but now fast relapsing into the wildness and freedom of Nature, and marked by those half cultivated, half-wild features which birds and boys love. It is bounded on two sides by the village and highway, crossed at various points by carriage-roads, and threaded in all directions by paths and by-ways, along which soldiers, laborers, and truant schoolboys are passing at all hours of the day. It is so far escaping from the axe and the bushwack as to have opened communication with the forest and mountain beyond, by straggling lines of Cedar, Laurel, and Blackberry. The ground is mainly occupied with Cedar and Chestnut, with an undergrowth in many places, of Heath and Bramble. The chief feature, however, is a dense growth in the centre, consisting of Dogwood, Water-Beech, Swamp-Ash, Alder, Spice-Bush, Hazel, etc., with a net work of Smilax and Frost-Grape. A little zigzag stream, the draining of a swamp beyond, which passes through this tanglewood, accounts for many of its features and productions, if not for its entire existence. Birds that are not attracted by the Heath or the Cedar and Chestnut, are sure to find some excuse for visiting this miscellaneous growth in the centre. Most of the common birds literally throng this inclosure; and I have met here many of the rare species. such as the Great-Crested Flycatcher, the Solitary Warbler, the Blue-Winged Swamp-Warbler, the Worm-Eating Warbler, the Fox-Sparrow, etc. The absence of all birds of prey, and

the great number of flies and insects, both the result of proximity to the village, are considerations which no Hawk-fearing, peace-loving minstrel passes over lightly; hence the popularity of the resort.

But the crowning glory of all these Robins, Flycatchers, and Warblers is the Wood-Thrush. More abundant than all other birds except the Robin and the Cat-Bird, he greets you from every rock and shrub. Shy and reserved when he first makes his appearance in May, before the end of June he is tame and familiar, and sings on the tree over your head, or on the rock a few paces in advance. A pair even built their nest and reared their brood within ten or twelve feet of the piazza of a large summer-house in the vicinity. But when the guests commenced to arrive and the piazza to be thronged with gay crowds, I noticed something like dread and foreboding in the manner of the mother-bird; and from her still, quiet ways, and habit of sitting long and silently within a few feet of her precious charge, it seemed as if the dear creature had resolved, if possible, to avoid all observation.

(To be continued.)

From the British Quarterly Review.

MOUNT HEKLA.

The eruptions of this volcano have been chronicled since 1004 (A. D.) Twenty-four black-letter years appear in its calendar. There have been intervals of seventy-four, seventy-six, and seventy-seven years between its paroxysms; but few Icelanders who attained the ordinary term of life could expect to do so without hearing more than once that the terrible mountain was in labor. In 1300 the annalists assert that Hekla was rent in its agony from top to bottom—yes, down to its very centre, they say; but the awful gash, now marked by a deep ravine, was partially healed by the collapse of the rock and the falling in of stony masses. During the convulsions of 1766, Sir Joseph Banks states that ashes were carried to a distance of one hundred and eighty miles, that the cattle in the neighborhood were either choked by the noisome vapors or starved for want of food, and that when the stomachs of some were opened, they were discovered to be full of volcanic dust.

Besides Hekla, however, there are many burning mountains in this island, and some of them have played a still more mischievous part. From Krabla a stream of molten rock was ejected between the years 1724 and 1730, and rushed into the lake Myvatn, where it killed the fish, dried up the waters, and continued to burn with a blue flame for several days. But there is no eruption so darkly renowned in Icelandic history as that of Skaptar Yökul in 1783. Skaptar is a mountain in the south-eastern quarter of the island, or rather it is a part of cluster of mountains which seem to lay their heads together to bear up a huge snowy field apparently inaccessible to human foot. From an account published by Chief-Justice Stephenson, who was sent by the Danish sovereign, to hold an inquest, as it were, over the disaster (though his narrative has been charged with some exaggeration), it appears that throughout the syssel, or county in which this Yökul is situated, the ground was seized with shivering fits on the 1st of June, which increased in intensity from day to day, and seemed to forbode some hideous convulsion. On the 8th, pillars of smoke were seen to shoot up amongst the hills, and speedily formed a great black blank in the air, from which sand and ashes fell so profusely, that at Sida the light was quite obscured, and the ground in the neighborhood covered to the depth of an inch. Terrible were the subterranean noises which were then heard. The sounds were like the thunder of meeting cataracts. The inhabitants left their houses in affright, and pitched their tents in the open fields. On the 10th, jets of fire were observed amongst the peaks to the north, and then a torrent of glowing lava burst from the volcano. Rushing in a south-east direction, it approached the river Skaptar, and dashed into its bed. Imagine the conflict which ensued between the two streams! The struggle was fearful, but, hissing in his death-throes, the river god at last succumbed. In less than four-and-twenty hours that rapid torrent, swollen as it was, had ceased to exist. Its place was taken by the fiery invader. The lava not only rapidly filled the gorge through which the river ran, though in some places the banks were nearly six hundred feet high and two hundred wide, but flooded the adjoining lands, and at Aa swallowed up pastures and houses with merciless voracity. Sweeping along the channel of the stream with awful impetuosity, the molten matter issued from amongst the hills, and seemed as if it would deluge the whole plain of Medalland.

Fortunately a great lake, or, as some say, an unfathomed chasm in the river, lay across its path. Into this it poured with a horrible noise for several days in succession; but when this reservoir was filled to the brim, the burning flood resumed its progress, and dividing into various currents, burned up a number of farms and woods as it ran its mad but magnificent race. Now and then it spread over certain ancient lava tracts, and penetrating every fissure and cavern, produced the strangest effects; sometimes driving out the air through the chinks with a horrible whistle, sometimes melting and firing the old deposits, and not unfrequently blowing up the crust and hurling great masses of rock to a considerable height. Huge blocks of stone, torn from their site, and

heated till they became red-hot, were seen floating in the stream. The water which came down from the fountains of the Skaptar, and from the melting snows, was intercepted on reaching the lava, and, boiling, overflowed many pastures and woodlands which the molten deluge had spared. Besides the river, numerous brooks and streams were dammed up by the torrents of lava, and many farms and buildings were consequently submerged. At Skal the people had seen the fiery tide approach, and waited breathlessly to learn whether it would be necessary to flee. To their great relief, it passed at a short distance; but on the 21st of June, the rivulets, which were distended by rain, and denied their usual outlet, attacked the church and village, and next morning the steaming waters were surging with violence over the drowned hamlet. In its attempts to reach Skal, the lava ascended the slope of the hill to some distance, rolling up its covering of moss as if it were a large piece of cloth folded by human hands. Numerous eruptions from the volcano, between the 18th of June and the 13th of July, fed the fire-streams with new material, and as the older effusions were now becoming stiffer and more consolidated, the fresher currents were seen rolling above them, until in some places the lava attained a thickness of six hundred feet. The Stapafoss waterfall on the Skaptar river was dried up; but the molten matter came down in its stead, and swept over the precipice in a splendid cataract of fire, filling up the enormous cavity at its base before it proceeded on its deadly way. At the commencement of August, the lava, which had now choked up the Skaptar river, and swamped the neigboring grounds, struck off to the north-east, and poured into the Hversfliot —a stream almost equal in size and nearly parallel in course. Great was the consternation of the people who lived on its lower banks to see it begin to fume, to find it grow excessively hot, and then to observe it disappear altogether. What could they expect? They knew what had happened in the adjoining district, and gloomily awaited the appearance of the enemy. Down he came. Heralded by lightnings and thunders, signalled by pillars of fire and smoke in the distance, he dashed furiously along the bed of the river, streaming over its banks, and then, having reached the open country, spread his glowing waves across the plain to the distance of four miles within the space of a single evening. Continuing to flow until the end of August, the invader licked up some farms, drove the inhabitants from others, and spread devastation wherever he appeared. For several years afterwards the vapor still arose from particular spots, as if the fury of the intruder were even then unsatiated. It was not until February, 1784, after ejecting a prodigious quantity of lava, from its entrails, greater, perhaps, than ever issued from volcano before, that the mountain returned to its ordinary condition.

NATURAL HISTORY.

The study of natural history is carried on among the middle classes in Sweden, with perhaps a greater degree of ardour than in most other countries. It is stated to be the study in the schools by which men rise to preferment, and Dr. Clarke, in his travels in that country, has borne testimony to the zeal with which he found the science of botany pursued, and relates an interesting anecdote illustrative of that statement. "On his arrival at Tornea, at the northern extremity of the Gulf of Bothnia, Dr. Clarke sent to an apothecary of the place, for a few jars of the conserved arctic raspberry, (Rubus articus.) He had observed this rare plant in the woods near the shore where he landed, and found it bearing the first ripe fruit he had seen upon it. The flavor of its berries he thought finer even than that of the Hautboy Strawberry, and equal in size to those of our common raspberry; but the plant so diminutive in size that an entire tree, with all its branches, leaves, and fruit, was placed in a vial holding about six ounces of alcohol. The fruit is annually collected and preserved, and wishing to send some to his friends in England, Dr. Clarke purchased a few jars for this purpose. They were brought by a boy without shoes or stockings, who, after having executed his errand, was observed to cast a longing eye towards some books of specimens of plants which lay on the table ready for arrangement. To the surprise of the traveller, he named every one of them as fast as they were shown to him, giving to each its appropriate Linnæan appellation. They found, on inquiry, that this extraordinary youth was the son of a poor widow, who had placed him an apprentice under this apothecary. His master himself had a turn for natural history, but nevertheless, he did not choose that his young pupil should leave the pestle and mortar, to run after botanical specimens; it interfered, he said, (which was probably the truth,) with the business of the shop. The consequence was, that the lad had secretly carried on his studies, snatching every hour he could spare to ramble barefooted in search of a new plant or insect. These facts so interested Dr. Clarke and his companions in behalf of the poor little Pyppon, for that was his name, that they showed him much kindness. But the hour of separation from his kind stranger friends came all too soon, and the little naturalist, shedding abundance of tears, bade them farewell, making this touching request at parting, "If you should remember me when you arrive in your own country, send me *Drosera longifolia;* I am told it is a common plant in England."—*English Journal.*

THE LAW OUR SCHOOLMASTER.

Gal. iii. 24. Wherefore the law was our schoolmaster to bring us unto Christ.

The force and beauty of this passage as it stands in the original, are almost invisible to the English reader. The term schoolmaster by no means conveys the same idea as the word the apostle has employed and which it professedly translates. That word [paidagogos] means literally a *child-leader*, and was the name given to a servant whose special duty it was to conduct his master's children to and from school. The apostle says the law, the Mosiac economy, was [not our schoolmaster, but] our paidagogos. As the child was taken by the hand and led by the servant to the school teacher for instruction, so the law took as it were by the hand every docile and believing soul, not *itself* to unfold the way of justification and life, but, by its manifold types and symbols, *to lead that soul forward to the Great Teacher*—"to bring us unto Christ"—from whom alone, it could learn the road to holiness and heaven.—*Congregationalist.*

HINTS ON MEMORY.—First, soundly influx in thy mind what thou desirest to remember. What wonder is it, if agitation of business jog that out of thy head, which was there rather tacked than fastened; whereas, those notions which get in by violenta possessio will abide there till ejectio firma, sickness or extreme age, dispossesses them. It is best knocking in the nail over night, and clinching it next morning. Overburden not thy memory to make so faithful a servant a slave. Remember, Atlas was weary. Have as much reason as a camel, to rise when thou hast thy full load. Memory, like a purse, if it be over full, that it cannot shut, all will drop out of it; take heed of a gluttonous curiosity to feed on many things, lest the greediness of the appetite of thy memory spoil the digestion thereof. Marshal thy notions into a handsome method. One will carry twice more weight, trussed and packed up in bundles, than when it lies untoward flapping and hanging about his shoulders. Things orderly fardled up under heads are most portable.—*Fuller.*

How ugly do our failings look to us in the persons of others; which yet we see not in ourselves.—*Penn.*

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ISRAEL J. GRAHAME. } *Principals.*
JANE P. GRAHAME. }

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"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 227.)

I shall conclude the discipline of the Quakers by making a few remarks on the subject of disowning.

The Quakers conceive they have a right to excommunicate or disown; because persons, entering into any society, have a right to make their own reasonable rules of membership, and so early as the year 1663, this practice had been adopted by George Fox, and those who were in religious union with him. Those who are born in the society, are bound of course to abide by these rules, while they continue to be the rules, of the general will, or to leave it. Those who come into it by convincement, are bound to follow them, or not to sue for admission into membership. This right of disowning, which arises from the reasonableness of the thing, the Quakers considered to have been pointed out and established by the author of the Christian religion, who determined that if a disorderly person, after having received repeated admonitions, should still continue disorderly, he should be considered as an alien by the church.

The observations, which I shall make on the subject of disowning, will be wholly confined to it as it must operate as a source of suffering to those who are sentenced to undergo it. People are apt to say, "where is the hardship of being disowned? a man, though disowned by the Quakers, may still go to their meetings for worship, or he may worship if he chooses, with other dissenters, or with those of the church of England, for the doors of all places of worship are open to those, who desire to enter them." I shall state, therefore, in what this hardship consists, and I should have done it sooner, but that I could never have made it so well understood as after an explanation had been given of the discipline of the Quakers, or as in the present place.

There is no doubt that a person, who is disowned, will be differently affected by different considerations. Something will depend upon the circumstance, whether he considers himself as disowned for a moral or a political offence. Something, again, whether he has been in the habit of attending the meetings for discipline, and what estimation he may put upon these.

But whether he has been regular or not in these attendances, it is certain that he has a power and a consequence, while he remains in his own society, which he loses when he leaves it, or when he becomes a member of the world. The reader will have already observed that in no society is a man, if I may use the expression, so much of a man, as in that of the Quakers, or in no society is their such an equality of rank and privileges. A Quaker is called, as we have seen, to the exercise of important and honorable functions.

He sits in his Monthly Meeting, as it were in council, with the rest of the members. He

sees all equal but he sees none superior to himself. He may give his advice on any question. He may propose new matter. He may argue and reply. In the Quarterly Meetings he is called to the exercise of the same privileges but on a larger scale. And at the Yearly Meeting he may, if he pleases, unite in his own person the offices of council, judge and legislator. But when he leaves the society, and goes out into the world, he has no such station or power. He sees there every body equal to himself in privileges, and thousands above him. It is in this loss of his former consequence that he must feel a punishment in having been disowned. For he can never be to his own feelings what he was before. It is almost impossible that he should not feel a diminution of his dignity and importance as a man.

Neither can he restore himself to these privileges by going to a distant part of the kingdom and residing among Quakers there, on a supposition that his disownment may be concealed. For a Quaker, going to a new abode among Quakers, must carry with him a certificate of his conduct from the last Monthly Meeting which he left, or he cannot be received as a member.

But besides losing these privileges, which confer consequence upon him, he loses others of another kind. He cannot marry in the society. His affirmation will be no longer taken instead of his oath. If a poor man, he is no longer exempt from the militia, if drawn, by submitting to three months imprisonment; nor is he entitled to that comfortable maintenance, in case of necessity, which the society provide for their own poor.

To these considerations it may not perhaps be superfluous to add, that if he continues to mix with the members of his own society, he will occasionally find circumstances arising, which will remind him of his former state: and if he transfers his friendship to others, he will feel awkward and uneasy, and out of his element, till he has made his temper, his opinions and his manners, harmonize with those of his new associates of the world.

I have now explained, in a very ample manner, the moral education and discipline of the Quakers. I shall proceed to the explanation of such customs, as seem peculiar to them as a society of Christians.

The dress of the Quakers is the first custom of this nature that I purpose to notice. They stand distinguished by means of it from all other religious bodies. The men wear neither lace, frills, ruffles, swords nor any of the ornaments used by the fashionable world. The women wear neither lace, flounces, lappets, rings, bracelets, necklaces, ear-rings nor any thing belonging to this class. Both sexes are also particular in the choice of the color of their clothes. All gay colors such as red, blue, green and yellow, are exploded. Dressing in this manner, a Quaker is known by his apparel through the whole kingdom. This is not the case with any other individuals of the island, except the clergy; and these, in consequence of the black garments worn by persons on account of the death of their relations, are not always distinguished from others.

I know of no custom among the Quakers, which has more excited the curiosity of the world, than this of their dress, and none in which they have been more mistaken in their conjectures concerning it.

In the early times of English History, dress had been frequently restricted by the government. Persons of a certain rank and fortune were permitted to wear only clothing of a certain kind. But these restrictions and distinctions were gradually broken down, and people, as they were able and willing, launched out into unlimited extravagance in their dress. The fifteenth and sixteenth centuries, and down from thence to the time when the Quakers first appeared, were periods particularly noticed for prodigality in the use of apparel; there was nothing too expensive or too preposterous to be worn. Our ancestors also, to use an ancient quotation, "where never constant to one color or fashion two months to an end." We can have no idea by the present generation, of the folly in such respects of these early ages. But these follies were not confined to the laity. Affectation of parade, and gaudy clothing were admitted among many of the clergy.

But so late as the year 1652 we have the following anecdote of the whimsical dress of a clergyman. John Owen, Dean of Christ church, and Vice Chancellor of Oxford, is represented as wearing a lawn-band, as having his hair powdered and his hat curiously cocked. He is described also as wearing Spanish leather-boots with lawn tops, and snake-bone band-strings with large tassels, and a large set of ribbands pointed at his knees with points or tags at the end. And much about the same time, when Charles the Second was at Newmarket, Nathaniel Vincent, doctor of divinity, fellow of Clare-hall, and chaplain in ordinary to his majesty, preached before him. But the king was so displeased with the foppery of this preacher's dress, that he commanded the duke of Monmouth, then chancellor of the university, to cause the statutes concerning decency of apparel among the clergy, to be put into execution, which was accordingly done. These instances are sufficient to shew, that the taste for preposterous and extravagant dress must have operated like a contagion in those times, or the clergy would scarcely have dressed themselves in this ridiculous and censurable manner.

But although this extravagance was found among many orders of society at the time of the appearance of George Fox, yet many individuals had set their faces against the fashions of the world. These consisted principally of religious people of different denominations, most of whom were in the middle classes of life. Such persons were found in plain and simple habits notwithstanding the contagion of the example of their superiors in rank. The men of this description generally wore plain round hats with common crowns. They had discarded the sugar-loaf-hat, and the hat turned up with a silver clasp on one side, as well as all ornaments belonging to it, such as pictures, feathers, and bands of various colors. They had adopted a plain suit of clothes. They wore cloaks, when necessary, over these. But both the clothes and the cloaks were of the same color. The color of each of them was either drab or grey. Other people who followed the fashions, wore white, red, green, yellow, violet, scarlet and other colors, which were expensive, because they were principally dyed in foreign parts. The drab consisted of the white wool undyed, and the gray of the white wool mixed with the black, which was undyed also. These colors were then the colors of the clothes, because they were least expensive, of the peasants of England, as they are now of those of Portugal and Spain. They had discarded also, all ornaments, such as of lace, or bunches of ribbands at the knees, and their buttons were generally of alchymy, as this composition was then termed, or of the same color as their clothes.

The grave and religious women also, like the men, had avoided the fashions of their times. These had adopted the cap, and the black hood for their head-dress. The black hood had been long the distinguishing mark of a grave matron. All prostitutes, so early as Edward the Third, had been forbidden to wear it. In after-times it was celebrated by the epithet of venerable, by the poets, and had been introduced by painters as the representative of virtue. When fashionable women had discarded it, which was the case in George Fox's time, the more sober, on account of these ancient marks of its sanctity, had retained it, and it was then common among them. With respect to the hair of grave and sober women in those days it was worn plain, and covered occasionally by a plain hat or bonnet. They had avoided by this choice those preposterous head-dresses and bonnets, which none but those who have seen paintings of them could believe ever to have been worn. They admitted none of the large ruffs, that were then in use, but chose the plain handkerchief for their necks, differing from those of others, which had rich point and curious lace. They rejected the crimson satin doublet with black velvet skirts, and contented themselves with a plain gown, generally of stuff, and of a drab, or grey, or buff, or buffin color, as it was called, and faced with buckram. These colors, as I observed before, were the colors worn by country people; and were not expensive, because they were not dyed. To this gown was added a green apron. Green aprons had been long worn in England, yet, at the time I allude to, they were out of fashion, so as to be ridiculed by the gay. But old-fashioned people still retained them. Thus an idea of gravity was connected with them; and therefore religious and steady women adopted them, as the grave and sober garments of ancient times.

It may now be observed that from these religious persons, habited in this manner, in opposition to the fashions of the world, the primitive Quakers generally sprung. George Fox himself wore the plain grey coat that has been noticed, with alchymy buttons, and a plain leather girdle about his waist. When the Quakers therefore first met in religious union, they met in these simple clothes. They made no alteration in their dress on account of their new religion. They prescribed no form or color as distinguishing marks of their sect, but they carried with them the plain habits of their ancestors into the new society, as the habits of the grave and sober people of their own times.

(To be continued.)

WHAT a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others, intends to tell others of your faults.

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. XII.

FRIENDS IN THE ASSEMBLY OF PENNSYLVANIA.

In the Legislature, a considerable number of Friends had hitherto participated in the proceedings, even on military subjects, some of them voting negatively on the money and militia bills. Upon mature reflection, James Pemberton, William Callender, William Peters, Peter Worrel, and Francis Parvin, were convinced that the nature of the services required of them was incompatible with their religious principles, and therefore resigned their seats.

Governor Morris procured and forwarded to London, a petition from some of the inhabitants of Pennsylvania to the king, representing the defenceless state of the province, and praying his interposition. In his official correspondence with the English authorities, the governor also represented the conduct of the Assembly, and, about the same time, letters from him or some of his party were published in the London newspapers. In one of these it was pro-

posed that all members of the Assembly should take the oaths of allegiance, and subscribe a declaration that they would not refuse to defend their country against all his majesty's enemies. This measure was proposed with a view to exclude Friends from seats in the Legislature, for to their pacific policy was attributed the alleged neglect of military defences.

The petition from Pennsylvania being referred by the Privy Council to a committee, they made a report which contained the following expression of their opinion: "That the Legislature of Pennsylvania, as of every other country, was bound by the original compact of government, to support such government and its subjects; that the measures intended by the Assembly for that purpose were improper, inadequate, and ineffectual; and that there was no cause to hope for other measures, whilst the majority of the Assembly consisted of persons whose avowed principles were against military services; who though not a sixth part of the inhabitants of the province, were, contrary to the principles, the policy, and the practice of the mother country, admitted to hold offices of trust and profit, and to sit in the Assembly without their allegiance being secured by the sanction of an oath." This report was adopted by the Privy council, and a copy directed to be sent to the province.

In conformity with these views, a bill was prepared by the direction of the ministry, and would probably have been passed into a law by Parliament, had not Friends in England obtained the interposition of some persons in high stations, who evinced a steady regard for the Society. The Meeting for Sufferings in London, in an Epistle to Friends in Philadelphia, after alluding to the proposed law, requiring an oath from members of the Assembly, thus continues: "This short suspension has not been obtained without considerable difficulty, and our engaging to use our utmost endeavors with you to decline being chosen into the Assembly during the present situation of affairs in America."

In accordance with the recommendation of the British Government, it was concluded to send a deputation of Friends to Pennsylvania. John Hunt of London, and Christopher Wilson of Cumberland, were appointed to that service; they had, some years before, visited America on a gospel mission, and were highly esteemed by their brethren in the colonies.

A conference was soon held with their brethren of the city, but there was little for the deputation to do, as the Friends in Pennsylvania had mostly come to the conclusion that they could no longer take an active part in the government. Besides the five who had before resigned their seats, four others, namely, Mahlon Kirkbride, William Hoge, Peter Dicks, and Nathaniel Pennock, retired, as soon as the opinions of the British ministry were communicated to the House, and at the ensuing election some other members declined to offer themselves as candidates; but a few still flattered themselves that they could reconcile their consciences with the measures of the Assembly.

CHRISTIANITY is not simply historical and traditional, but present and permanent, with its roots in the infinite past, and its branches in the infinite future, the eternal spring and growth of Divine Love, not the dying echo of words uttered centuries ago, never to be repeated, but God's good tidings spoken afresh in every soul —the perennial fountain and unstinted outflow of wisdom and goodness, forever old and forever new. It is a lofty plea for patience, trust, hope and holy confidence, under the shadow, as well as in the light, of Christian experience, whether the cloud seems to rest on the tabernacle, or moves guidingly forward."—*J. G. Whittier.*

A Memorial of Darby Mo. Meeting of Friends, concerning our friend JOSEPH DODGSON.

As the character of the just is worthy to be held in remembrance, that survivors may be stimulated to pursue the path of dedication and humility which leads to peace, we have felt concerned to prepare a memorial of our deceased friend, hoping it may reach the witness in others, who are now passing through time, and aid and encourage them in their heavenward journey.

He was born in the parish of Kirklinton, Cumberland, England, the 15th of 2d month, 1786. His parents, William and Ann Dodgson, were valuable members of the Society of Friends; his father having joined the Society by convincement, was deeply concerned to bring up his children in conformity with its principles and testimonies, being himself a consistent example therein.

In early life, the subject of this memoir was placed at business many miles from the parental roof; but, by attention to the inward monitor, and the careful training he had received, he was in a great measure preserved from the temptations incident to youth, and yielding to the operations of the Spirit of Truth upon his mind, was early led into the path of obedience and self-denial.

In later years, he recurred with gratitude to the divine visitations received at this period of his life, saying that some of the best meetings he had ever enjoyed were when quite young,—an aged friend and himself being often the only male members present,—having on those occasions realized the promise of the Divine Master,—"Where two or three are gathered together in my name, there am I in the midst of them."

He came to this country in the year 1818, being about thirty-two years of age, and settled in Darby, where, in 1820, he was married to Hannah W. Andrews, and continued a member of this Meeting during the remainder of his life.

By his correct and circumspect walking, he gained the esteem and confidence of Friends, and was early appointed to the station of overseer, and in the year 1829 to that of an elder, the latter of which he filled until the close of his life. Having received a qualification from the Divine source, he was favored to divide the word aright.

Dwelling under the influence and power of Truth, his spirit was often led to enter into sympathy with the mourners in Zion, and made acquainted with the baptisms these had to pass through, and thus, by the renewings of Divine help, he was enabled to administer pertinent and wholesome counsel to those who were oft-times ready to faint by the way; to the young and child-like in the school of Christ, he offered the words of encouragement, and many there are who remember with deep interest the advice and admonition he gave, ever bearing about him the beautiful evidence of a meek and quiet spirit.

He was a diligent attender of our religious meetings, careful not to let other engagements interfere therewith, and, while engaged in mercantile business, it was his practice to close his store during the time of our mid-week meetings, that none of his family might be prevented from attending; and, for the encouragement of others, he often remarked that he believed he had never lost anything by it.

He was a bright example in retirement and silent waiting, not only when assembled for public worship, but often giving evidence, when socially gathered with his friends, that his mind was in communion with the Father of spirits, and in secret intercession, asking Divine guidance; during such seasons, the help of his spirit has been felt when not a word was uttered.

He was at times concerned to express a few words of admonition or encouragement in meetings for worship, which carried with them the evidence of having been received from that sure and inexhaustible fountain of wisdom which alone qualifies the devoted followers of the great Shepherd to minister to the spiritual wants of his flock.

In meetings for discipline, his judgment was sound and clear, his views expressed with gentlenesss and moderation, desiring to comfort the poor, strengthen the weak, and restore the erring,—always abounding in charity. In his walks among men, probity and reliability of character were prominent, thus fulfilling the injunction of Christ, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Being naturally of a social disposition, he enjoyed the company of his friends; but to the poor, the afflicted in body or mind, were his sympathies largely called forth, and his visits most frequently made, entering into feeling with them, and often ministering to their condition spiritually or temporally.

In the spring of the year 1858, he met with a close trial in the loss of his beloved wife, with whom he had enjoyed sweet companionship for a period of thirty-eight years, but in this, as other dispensations, he was enabled to bow in cheerful submission to the divine will.

After an absence of forty-one years, he felt his mind drawn to visit his native land, and mingle again with the few remaining friends of his youth; which visit he accomplished to his great satisfaction, regularly attending meetings for worship as they came in course; and we believe his intercourse with Friends there was productive of good to himself and the visited.

About a year before his death, with other Friends, he visited some of the families of this Monthly Meeting, in allusion to which, a few days before his close, he expressed the satisfaction he had experienced in thus mingling with his friends, that it had felt like a little evening sacrifice required at his hands.

His health had been declining for several months, though confined to his chamber but one week. Throughout his sickness, his mind was remarkably bright; and the cheerful serenity and peace which clothed his spirit, gave evidence to those around him, that his work was finished, and that he was fully prepared for an entrance into the joys of his Lord.

To a Friend who remarked, on taking leave of him, that she did not feel prepared to give him up, and hoped we might see him out again, he replied, that if it was right, it would be pleasant to him; but if not, he thought there was a clear path before him, and he felt entirely resigned either to go or stay, whichever was consistent with the divine will. To others who called, he had some counsel to hold forth, encouraging to faithfulness and dedication in the work of their day; that he should not be much longer with us; and desiring that those upon whom the burden would rest, might care for and guard the flock.

At another time he observed, I think I feel a verification of the promise of the divine Master to his disciples: "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." A blessed promise! and it extends to all who faithfully follow him.

His humility was exemplified a short time before his departure, by his expressions to

those who sat by him: "My prayer through the day has been, though I believe I have not expressed it, 'Lord Jesus receive my spirit, that where thou art I may be also;'" and then added, "But all I ask is to be admitted into one of the smallest mansions of the Father's house."

The sensibility of his mind continued until the end; and, after he had ceased to speak, his hands were frequently raised as if in mental supplication. He quietly departed this life on the 23d of Second mo., 1863, aged 77 years.

Thus has been removed from our midst a beloved father in Israel, the remembrance of whose example, we hope, may stimulate us to follow him, as he endeavored to follow Christ.

Read and approved in Darby Monthly Meeting of Friends, held First month 24th, 1865.

THOMAS GARRIGUES, } *Clerks.*
MARTHA DODGSON, }

Read and approved in Concord Quarterly Meeting of Friends, held at Concord, First Month 31st, 1865, and signed on behalf of the Meeting by

THOMAS GARRIGUES, } *Clerks.*
MARY H. CHILD, }

FINE sensibilities are like woodbines, delightful luxuries of beauty to twine around a solid, upright stem of understanding, but very poor things if they are left to creep on the ground.

For Friends' Intelligencer.

THE SPRING FLOWERS.

BY W. M. J.

I love flowers:—but it is rather as an amateur than as a scientific botanist that I study their forms and characters. For me, plants and flowers have attractions only when clothed with the grace and beauty that God has given unto the herbage of the field when adorning with its loveliness, the hill side and the meadow, the forest and the pasture ground. Take away the association of the cool, deep shade of the woodland, the purling of the brooklet whose banks they grow upon, the perfume that lingers ever round them so grateful to the sense, the endless maze of colors rich and rarer that please the eye and fill the mind with joy, the glorious and inspiring anthem of bird-music that fills the air with melody of sound, and flowers to me are flowers no longer. Collect and dry the plants, classify and name each with the greatest care and consign it in a herbal to a special niche as a mummy in a dusty crypt, and its charm is gone forever. In short, a living, growing, natural parterre where God alone is the gardener that locates, arranges and contrasts the gay display of floral treasures, forms entire the warp and woof of my regard for botany. Yet not as a "stranger in a strange land" would I walk our woods and meadows, but rather far would recognize in each beautiful little floweret that peers above the dead leaves and grass that winter's storms have swept at will, an old and familiar acquaintance whose name I know, and whose return I hail with joy. This being the root and foundation of my study of the names and forms of flowers, it will seem not strange that my knowledge of botany extends not widely beyond an acquaintanceship with the plants of my own neighborhood, but this knowledge, though thus so limited, is to me a never failing source of pleasure. Many are the hours I have happily whiled away in my association with those most joyous messengers of spring, the birds and flowers, and often in my daily walk to my school room and return therefrom have I found something to please and something to instruct in the plants that grace the fields or line the roadside. I will, in this article, "breviter et currente calamo," sketch a history and description of some of our most common flowers of spring.

Just about the time that the blue bird and the robin come timidly flitting around our northern homes, when to-day, bright, warm sun rays early turn to liquid gems the frost spangles that like diamond points, adorn the lifeless forms of last year's plants, and, perhaps, to-morrow the rude storms of winter are struggling wildly in the contest with approaching summer; in that transition period in which nature is breathing life and growth into every bulb and rootlet that long has slept beneath the frozen ground, down in the cold, damp soil of the woodlands, there is rising into view one of the earliest messengers of spring. From this upspringing germ one or two tri-foliate leaves expand, standing on long sheathing footstalks. Arising from a subterraneous corm, sheathed with the petioles of the dark green leaves, a spathe, composed of a leafy hood, supported by a scape nearly a foot in height, distinguishes a plant well known to every country boy. It is the Arisaema triphyllum, or Indian turnip. At first glance we find nothing handsome in the flower, and would pass it by unnoticed, but perhaps a desire to more closely inspect a plant, the pungent properties of whose burning root we learned by dear experience in our boyhood days, leads us to pull it up. Lo, what a curious flower, a cup apparently made of a leaf, regularly formed and enclosed about a club-shaped spadix, which stands erect and dignified in the center, peering out in front, whilst from behind is extended over its summit a protecting shield somewhat similar to the sounding board that surmounts a rostrum. Truly it is a "Jack in the pulpit," a name far more expressive than its Latin one. Now with microscope in hand we more closely view the plant, and

here surrounding the base of the spadix we find the flower, not one, but many, composed of two parts only, the stamens and the germs, not arranged together, but the former below the latter. Very inconspicuous now the whole is, to be sure, but come this way in autumn; the leafy cup is gone, the summit of the spadix too has disappeared, and in place of these tiny and imperfect flowers is a large, rounded pyramid of bright scarlet berries. Perhaps within a few rods of this plant, yet straying not widely from its favorite haunt, the brook-side, is another member of this family of plants, the skunk cabbage (Simplocarpus foetidus) bearing a spathe somewhat similar to that of the Indian turnip, but unlike the latter producing flowers with a perfect perianthe. The plain apparel and offensive odor of this plant renders it a far less general favorite than is another genus of the same order, the Calla lily with its dark leaves of shining green, and its broad white open spathe. They all belong to the natural order Araeæ and are termed the Aroids.

There is a family of plants that derives its name from one of its most distinguished genera, Papaver or the Poppy. It is not my purpose, however, to dwell upon the merits, either ornamental or useful, of this notorious narcotic, but to describe another member of the order, one of the most common and most beautiful of our spring flowers. The earliest appearance of this flower (the Sanguinaria Canadensis, common Blood-root), that I have ever noticed in this locality was upon the first day of the Fourth month of the present year. Scarcely a week before, the air was filled with drifting snow-flakes, but, a few days of cloudless skies had been sufficient to unfold the spotless petals of this handsome floweret. And there in a sunny nook, on the southern face of a giant boulder that had been stranded there dim ages in the past, spring cradled this her first born child. Around, the grass was sear and dead, the leaves that brown and lifeless still clung tenaciously to the branches of the parent tree, rustled mournfully in the wind; yet here was the promise of bright days to come, and my heart rejoiced as I gazed upon the beauteous flower. Vain were the attempt to describe one's joyous feelings when first he views the earliest floral harbinger of Spring. That amid the death and desolation which has ruled triumphant o'er the year, when no blade of grass, nor shooting germ, nor starting leaf gave evidence that ever again should break the deep repose that rests upon the vegetable world, the eye of God still slumbered not, the bounty of his hand was not withdrawn, for, "Lo, the winter is past, the rain is over and gone: The flowers appear on the earth, and the time of the singing of birds is come." The scape and the leafstalk of the Sanguinaria spring up together, the flower bud being enveloped by the kidney-shaped lobe of a single leaf. This rolling back, the flower expands, usually displaying eight snow white petals, and numerous stamens with yellow filaments and orange colored anthers. The flower is of very short duration, but the leaves continue to increase in size so that by mid-summer the whole appearance of the plant is changed. The blood root is nomadic in its habits. The rhizome or the root stalk is about three-fourths of an inch in diameter and two or three inches in length. The flower and leaf spring up from buds that grow upon *one* end or side only of the root-stalk. During the summer this bud, if it be terminal, pushes forward and forms a new rhizome, the old dying as the new is formed. The lateral buds destroy their union with the parent root and push forth in a new direction. Thus this plant literally travels through the ground and never appears a second time exactly where it grew the year before.

The ancient Grecians have handed down to us a story of a beautiful youth, Adonis, who was beloved by the goddess Venus. This youth was ardently attached to the pleasures of the chase, and day after day exposed himself to the dangers of the hunt, and at last lost his life by the tusks of a wild boar that he had wounded. From his blood sprang up the Adonium, but where fell the tears of grief that Venus shed above the dying boy, there sprang from earth the beautiful Anemone. With us the most common species of the Anemone is the Remerosa. This is distinguished from the other species of the genus, by being *one-flowered with petiolate involucrate leaves.*

Along the margins of woodlands, in open woods, hedges and by fence-sides, it grows generally on exposed banks, where the swaying of its fragile stem by rude currents of the wind has given it its title, the "Wind-flower." At the top of a stem six to nine inches in height it bears a single flower having no corolla, but a calyx composed of five or more sepals, white upon the upper surface and purplish underneath. The buds are very handsome. It has one radical, ternate leaf. Just below the flower is an involucre of three petiolate leaves often times so lobed and cleft as to make each leaf quinate. Many foreign species of this plant are highly ornamental and are sometimes cultivated. It is very easily reared, and were the flowers less transitory the plant would undoubtedly find a place in many gardens. Naturally it is widely distributed over the northern temperate zone of both hemispheres, in the western continent in sheltered nooks along the Arctic coast, by the shores of Hudson's bay southward through the States to Georgia.

Hepatica triloba.—Not awaiting the departure

of the drifts of snow that yet linger round the northern face of knolls or hill-sides, on the sunny side of some sheltering tree, in the leafy mould collected at its roots, sometimes as early as the last week of the third month the Liverwort puts forth its flowers. All around you are the dark green, three-lobed leaves; you might have found them here any time during the entire winter, for here they've stood awaiting the first warm day to present their contribution to the many flowered boquet that nature is providing for the decoration of the year. Stoop to part these coriaceous leaves and you will see down at the root between them a little downy bud, that seems almost like a tuft of finest flax. When come the warm days of Spring this bank will be all blue with flowers, the development of those hairy tufts. This flower, like the Anemone, has no corolla, but instead the sepals are most delicately and beautifully colored. They are from five to nine in number, and are arranged in several rows. In color they are the most beautiful azure, occasionally fading down through every shade of intermediate color to white. Botanists differ in opinion as to the certainty of there being more than one species of the Hepatica. There appear to be two *varieties*, one with the lobes of the leaf oval and acute, the other with the lobes rounded and obtuse, but as this difference constitutes the *only* difference in the plants, there appears to be hardly sufficient dissimilarity between them to warrant the division into two distinct species. De Candolle, however, has thus made the division, terming the species Americana and Acutiloba, and Eaton has observed that the first prefers the northern, the latter the southern exposure on hill-sides. The Hepatica and also the Anemone belong to the natural order Ranunculaeæ.

Claytonia Caroliniana and Claytonia Virginica are two of the most beautiful of our early flowers. The first may generally be found as early as the first week in the Fourth month, upon elevated places in dry woods and fields or rocky hills. The latter appears about the same time, but prefers a low moist situation in woodland or in meadow. There is so much similarity in the general appearance of the two plants that one may be readily mistaken for the other. The Caroliniana has a terminial cluster of flower white tinged with red the five oborate petals being delicately penciled with purple lines. The Virginica has a terminal *elongated raceme* of rose-colored flowers from five to ten in number, petals with veins of purple similar to that above. Each has two long and narrow, opposite leaves, clasping the stem a short distance above the ground. Down below the surface of the soil at a depth in the ground equal to the height of the plant is a smooth, brown tuber something larger than a hazel nut, and which when roasted is quite as pleasant to the taste as is the ordinary groundnut. The Claytonia is such a widely distributed and handsome little flower that it is known and esteemed by thousands who walk unheeding over other flowers. Scarcely a novice in the art of botanizing but has tried his skill in analyzing the "Spring Beauty," an easy task, so well developed are the various organs of the flower. It belongs to that order of handsome though generally ephemeral flowers Portulacaceæ.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 24, 1865.

Friends' Social Lyceum Reunion.—Notwithstanding the weather was unfavorable for a rural excursion, at an early hour several hundred Friends assembled by appointment, on the Swarthmore College grounds.

Some were, no doubt, attracted by the exceeding beauty of the place. The prospect, from the building-site alone well repays the effort to enjoy it, but the most picturesque and beautiful portion of the property, is through the woods and along the little stream, familiarly known as Crumb Creek, which name *tradition* attributes to the crumbs said to have been shaken by William Penn into the stream, when on one occasion he rested and took his noonday meal by its side.

Fathers and mothers, brothers and sisters, parents and children, came, from city and country, to be socially and mentally refreshed together; and there might sometimes be seen in one group, the loved and honored who had reached the threescore years and ten,—the vigor and the strength of active middle life,—the sober matron, and the little child.

Some, doubtless, were actuated by the expectation of meeting congenial friends, and brightening their social feelings by an interchange of kindly greetings. Others, again, hoped to receive mental enjoyment from the intellectual exercises that had been promised; while another class, influenced in a degree by the former motives, indulged a higher hope of the *good* which must result from these social gatherings of the aged and the inexperienced.

The older and the younger, we think, must,

from such intercourse, become more assimilated in feeling and better able to understand and appreciate the mission of each other. As the Father has placed us in families composed of various states and ages, each designed to fill an appropriate place, that is the happiest and most healthy condition when all the members are considered, and the enjoyments are so simple they may be shared by all.

From 10 to 12 M. was occupied with literary exercises; a recess was then announced, when the company separated to partake of the refreshments which each had brought.

On reassembling, a description was given of the proposed College-buildings, and a plan of them exhibited.

The rain, which had been expected, now suddenly terminated the afternoon exercises, and deprived the company of hearing some of the Essays that had been prepared for the occasion; but when the Lyceum again convenes, they may be presented.

In the present number, we give one of the Essays delivered on this occasion.

THE too frequent use of authority impairs it. If thunder were continued, it would excite no more sensation than the noise of a mill.

GOD'S LOVE INEXHAUSTIBLE.—Suppose a meadow in which a million daisies open their bosoms all at one time to the sun and on one of them, while it is yet a bud, a little stone has fallen. At once crushed and overshadowed, it still struggles bravely against all odds to expand its petals like the rest. For many days this effort is continued without success. The tiny stone (a mighty rock to the tiny flower) squats on its breast, and will not admit a single sunbeam. At length the flower-stalk, having gathered strength by its constant exertion, acquires force enough to overbalance the weight and tosses the intruder off. Up springs the daisy with a bound; and in an instant another floweret is added to the vast multitude which in that meadow drink their fill of sunlight. The sun in the heavens is not incommoded by the additional demand. The new comer receives into its open cup as many sunbeams as it would have received although no other flower had grown in all the meadow—in all the earth. Thus the sun, finite though it be, helps us to understand the absolute infinitude of its Maker. When an immortal being, long crushed and turned away by a load of sin, at length, by the power of a new spiritual life, throws off the burden, and opens with a bound to receive a heavenly Father's long offered but rejected love, the giver is not impoverished by the new demand upon his kindness. Although a thousand millions should arise and go to the Father, each would receive as much of that Father's love as if he alone of all fallen creatures had come back reconciled to God.—*William Arnot.*

For Friends' Intelligencer.

MIND AND MATTER.

A Lecture by CALEB S. HALLOWELL, delivered at the Social Reunion of Friends, held at Swarthmore grounds, 6th month 10th, 1865.

If we institute a comparison between the human race and the other inhabitants of the earth, we are at once struck with man's physical inferiority.

Some animals are larger than man, others stronger; some can run faster, others hear better; some have a wonderful perception of smell, others of taste, or touch, or sight.

The animal races, too, have at command, almost from birth, the three elements, air, earth, and water,—and they are furnished with powerful organs of offence and defence, as well as suitable protection from the winter's cold; none of which qualities or characteristics are found in any eminent degree in man.

If then only the *physical* powers of the human race were considered, we should pronounce man an inferior being,—one fitted by nature to occupy but a subordinate place in the world. He is *not* found filling this place; he has a mind to conceive, and hands to execute. It is questionable if there be upon the earth, any other than a *human* being that is able even to draw two parallel lines: Pope would seem to think the spider can; he says:—

"Who made the spider parallels design,
Sure as Demoivre*, without rule or line?"

I think, however, if the spider's lines be examined, they will be found not truly parallel,—and why? Because to draw parallel lines, requires a *mind* and *hands*.

These are the wings that carry man aloft into the clouds,—these the muscles of iron that transport him with far greater swiftness than the Arabian steed,—these the engines that level mountains, fill valleys, and turn rivers from their courses; it is the mind of man that places him at a greater distance above brutes, than they are above the clods of the earth.

And yet how wonderful is instinct! that mysterious principle implanted in the animal creation, by which it is enabled to do every thing necessary for the continued preservation of its species, independently of all *experience.*

The purple mud wasp lays its egg at the bottom of a cell, and then proceeds to cram the cell full of spiders. Now John Bartram, (near

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* A noted mathematician.

the site of whose residence many of us passed to-day) made the wonderful discovery, which he published in the London Philosophical Transactions, that the wasp only *disables* each spider to prevent its escape from the cell, but does not kill it; if the spiders were killed, their bodies would putrefy in the cell, and thus be unfit food for the larva.

Bear in mind the parent wasp feeds on fruit; it never ate a spider itself,—it never saw an egg produce a worm,—it will die long before the worm becomes a wasp, and it has no use whatever for the nest it has laboriously made,—the nest being solely for the prospective benefit of the worm it never will see.

Instinct is action without knowledge; it seems to me a direct manifestation of Divine power,—a modified form of crystallization,—for it is labor or motion in which nothing is designed by the agent, and yet a readily predicted and clearly defined result is obtained.

Animals, therefore, being under such guidance, have always occupied, and will always continue to occupy, precisely the same condition in all ages of the world; perfection and uniformity are the results of instinctive labor,—of progress there can be none; thus, the beaver of to-day, although the arrangement of his hut, and the construction of his dam, exhibit a high degree of skill, is in no respect, the superior of the beaver of a thousand years ago,—the bird of any kind builds its nest as it always has done,—the spider entraps its victim as did spiders in the garden of Eden, and the fly is as heedless of the spider's web, as were flies before the flood.

It is not so with *man;* he is not found following in the same undeviating path, the footsteps of those who have gone before him; he is enabled to acquaint himself with what has taken place in ages long since fled, and, by the aid of writing, printing, painting, engraving, photography and kindred arts, he can transmit the knowledge thus collected, together with his own, to his posterity. Man *transmits* knowledge, the inferior animals do not! This is the foundation of the rapidly increasing intelligence of the human race, for each day since the creation has added its quota to the common stock of knowledge, until it has become, as we now find it, immense.

And does any one, (even the youngest here), believe we have arrived at the termination of knowledge? No! the powers and resources of the human mind are boundless, and the great work of material and mental development must move *forever* on.

The nature and powers of mind and of matter, and their reciprocal relations, are subjects of the highest interest, the philosophical discussion of which would require vastly more time than is now at our command; a very brief reference to one or two points must suffice.

One hundred and fifty years ago, the learned world engaged itself in the most profound discussions concerning the inherent nature or essence of mind and matter.

The celebrated Bishop Berkeley, for example, contended there is no such thing as matter, independent of mind, in the universe;—according to him, the *existence* of any thing is neither more nor less than its contemplation by some mind, and if it be not contemplated by any mind, then it does not exist.

On the other hand, the eminent Hobbes pronounced the universe material; with him all was *matter;* he believed matter sufficiently subtle, and in active motion, can think. Alluding to the saying of Des Cartes, "I think, therefore, I am," Hobbes says, "I think, therefore, matter can think."

The ideal theory of Berkeley, with some modifications by Boscovich and Dr. Priestly, has been recently specially alluded to by the distinguished English chemist, Faraday. We all understand the Newtonian idea of matter,—that it consists of small, indestructible atoms, separated by spaces or pores, which spaces are filled with little atmospheres of attraction and repulsion;—well, Faraday sees no necessity for admitting the atoms to have *any* size, inasmuch as the spaces between them are all we have to deal with; he thus makes matter a congeries of mathematical points surrounded by certain forces, and gets back to something analogous to the theory of Berkeley.

This whole discussion has been happily hit off by some wag, who sums it up thus, "What is mind? no matter; what is matter? never mind."

Without then pursuing these speculations further, let us be content to say, *mind* is that part of every sentient being that reasons, thinks, or wills; and *matter* is that which is perceptible to our senses.

No one will deny that our senses may be deceived, but we do not believe they are all ever deceived at once, and this is doubtless one reason for our having so many senses. And here we ought of right to describe these great and admirable gifts of God to man,—these agencies by which matter in all its manifold forms is made cognizable by mind; to do this fully would require more time than is at our command,—let us say, however, as many of us have left the bustle of the city, to come and enjoy the refreshing sights, and inhale the sweet odors of the country, a word upon the senses of smell and sight may be allowable.

The sense of smell is an effect upon the nerve which lines the nostrils,—the olfactory nerve; but of what *nature* is this effect? We familiarly say "I smell a rose," but is this strict-

ly true? Do we not merely smell the odor that emanates from the flower, and which, for aught we know, may be something totally different either in composition or in nature from the rose itself, or from any ingredient thereof. When we *hear* a drum, no part of the *drum* comes to us, and hence, as no one has ever yet weighed or measured an odor, nor discovered that the body from which it proceeds undergoes any necessary diminution in giving it off, it *may be* that no part of the odorous body really comes to us.

It is true that most odorous bodies are volatile, and the reverse,—yet *musk*, which is one of the most penetrating and persistent odors, may be exposed for years without losing weight, although filling a vast amount of air during all that time with its effluvia, while *water* readily evaporates, and yet has not the slightest odor.

We may conclude, then, that although it is highly probable matter of some sort passes from the odorous body to the nostrils, the fact can hardly be deemed fully established; if it *be* admitted, then smell is only one form of touch.

It was once thought, that when we see any object, our knowledge of that object is conveyed to us by little balls projected with immense velocity into our eyes. These were called light; *now* few believe light to be a substance, a thing. The prevailing opinion is, that light is like sound, a succession of undulations or waves, caused by the luminous body, and different colors are the result of the varied frequency in those undulations. Whatever be the nature of light, it is certain it was most *deservedly* the first created thing. What can be more sublime than that passage of Scripture in which this announcement is made? "God said let there be light, and there was light."

Light is not only in itself the most beautiful of created things, but is that by which the beauties of all other things are laid open to our view; and how wonderful an organ is the eye; one glance of which will often convey more information than volumes of labored language.

As regards the *properties* with which matter has often been endowed,—they are manifold, and cannot receive attention on the present occasion. If, however, I were called upon to recommend any one of these properties as a subject for your special reflection, I would select *attraction*.

The labors of the mechanician, the physician, the chemist, the astronomer, are all merely developments of this mysterious power; attraction pervades all nature, and exists alike in the smallest and the greatest bodies,—it is attraction that causes the particles of water, in passing over the side of a vessel, to assume the form of a drop; the same force makes a body fall when unsupported, and retains the moon and planets in their orbits:

"The law that moulds the starting tear,
And bids it trickle from its source,
That law preserves the earth a sphere,
And wheels the planets in their course."

My allotted time has now expired. In conclusion, therefore, it may be remarked, that we find matter subject to involuntary as mind is to voluntary action, and it should be the great business of our lives, so to arrange, adjust, and control *mental* action, as to cause *material* action to play the subordinate part assigned to it by the Creator. Let the mind control the body, not the reverse. We are to use, not abuse our faculties,—to rejoice that we have so much, rather than repine that we have not more mental ability.

If some of us have received but one talent, while others are blessed with ten, let those with one seek to convert it into ten, and those with ten, into a hundred.

Also, let us recollect, as the transmutations of which matter is capable are unlimited, so are the powers of the human mind; and as the wants of mankind are innumerable, equally so are their capabilities. And finally, each individual (even the humblest), has a labor to perform not only for himself or herself, but for others; and although the *departments* of labor assigned to us are very varied, success in *all* rests upon the same broad foundation,—intelligent industry; that is, the proper development and application of the laws that control mind and matter.

For Friends' Intelligencer.

NEW YORK YEARLY MEETING.

As our Yearly Meeting does not publish any Extracts this year, I would just say, that on opening the Meeting, the names of the representatives being called, they were all present but one. Minutes of Friends in attendance from other Yearly Meetings were read, among whom I may mention Bennet Walters and wife, Freeman Clark and companion, Sarah Hunt and companions, Job Dennis, from Farmington, and companion, John Way, from Center, Rebecca Price and companions, and some others I do not recollect.

Epistles from the Yearly Meetings with which we correspond, were received and read, except Indiana, from which a minute was received, as by your Yearly Meeting.

Second-day afternoon, the representatives proposed Nathaniel Merritt for Clerk, and Thomas Foulke for assistant, who were united with and appointed. A committee was appointed to settle the Treasurer's account, and propose what sum would be necessary to be raised the present year, if any, and to propose the name of a Friend for Treasurer. A memorial concerning our beloved deceased Friend, Eleazer Haviland, prepared by Nine Partners Monthly Meeting, approved by Nine Partners

Quarterly Meeting, was read, approved, and directed to be recorded. A concern introduced at the first sitting, was again revived this afternoon, to memorialize the President that all persons of African descent should be entitled to the rights, privileges, and franchises enjoyed by white citizens. The Meeting was united in appointing a committee to take the subject into consideration, and, if way opened, to prepare one; the Women's Meeting uniting therein.

Third-day was occupied in reading the queries and answers from our several Quarterly Meetings, showing that weakness and deficiencies still abound. These were the occasion of much expression in advice and testimony from divers concerned Friends, particularly in relation to a hireling ministry, and war, with desires that the young men may be tenderly dealt with.

Fourth-day afternoon, the subject of Education was introduced, in connection with the disposition of the money (mentioned in the report of the Committee to settle with Treasurer,) received from the sales of land in our possession, formerly belonging to Friends' Boarding School at Nine Partners, and the need of a Boarding School in our own Yearly Meeting, which resulted in appointing a Committee to take the whole subject under consideration, and to report next year.

Fifth-day morning, the Committee appointed on the subject of a memorial to the Government, produced one, which was united with, and referred to the same Committee to have it properly presented. The proceedings of the Meeting of Sufferings were read and approved.

Fifth-day afternoon, the epistle addressed to other Yearly Meetings, including Indiana, was read and united with.

It was thought we were favored in our several sittings to transact the business with harmony and condescension. Our Meeting was large, and, the business being brought to a close, adjourned this afternoon. E. W.

From the Atlantic Monthly.

THE PILGRIM.

"The way is dark, my Father! cloud on cloud
Is gathering quickly o'er my head; and loud
The thunders roar above me. See, I stand
Like one bewildered; Father, take my hand,
And through the gloom,
Lead safely home
Thy child.

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions. Fears, a spectral band,
Encompass me. Oh Father! take my hand,
And, from the night,
Lead up to Light
Thy child.

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal;
While yet I journey through this weary land,
Keep me from wandering. Father, take my hand,
Quickly and straight
Lead to Heaven's gate
Thy child.

The path is rough, my Father! many a thorn
Has pierced me; and my weary feet are torn,
And bleeding, mark the way. Yet thy command
Bids me press forward. Father, take my hand,
Then, safe and blest,
Lead up to rest
Thy child.

The throng is great, my Father! many a doubt,
And fear, and danger, compass me about,
And foes oppress me sore. I cannot stand,
Or go, alone. Oh, Father, take my hand,
And through the throng,
Lead safe along
Thy child.

The cross is heavy, Father! I have borne
So long, and still do bear it. Let my worn
And fainting spirit rise to that bless'd land,
Where crowns are given. Father, take my hand,
And, reaching down,
Lead to the crown
Thy child."

"The way *is* dark, my child! but leads to light;
I would not have thee always walk by sight.
My dealings, now, thou canst not understand;
I meant it so; but I will take thy hand,
And, through the gloom,
Lead safely home
My child.

The day *goes* fast, my child! but is the night
Darker to *me* than day? In *me* is light:
Keep close to me, and every spectral band
Of fears shall vanish. I will take thy hand,
And, through the night,
Lead up to Light
My child.

The way *is* long, my child! but it shall be
Not one step longer than is best for thee;
And thou shalt know, at last, when thou shalt stand
Close to the gate, how I did take thy hand,
And, quick and straight,
Lead to Heaven's gate
My child.

The path *is* rough, my child! but, Oh, how sweet
Will be the rest for weary pilgrims meet,
When thou shalt reach the borders of that land,
To which I lead thee, as I take thy hand,
And safe and blest,
With me shall rest
My child.

The throng *is* great, my child! but at thy side
Thy *Father* walks! then be not terrified,
For *I* am with thee:—will thy foes command
To let thee freely pass: will take thy hand,
And, through the throng,
Lead safe along
My child.

The cross *is* heavy, child! yet there is One
Who bore a heavier for thee: my Son—
My well beloved:—with *Him* bear thine and stand;
With *Him*, at last, and from thy Father's hand,
Thy cross laid down,
Receive thy crown,
My child."

From the "Atlantic Monthly."

WITH THE BIRDS.

(Continued from page 238.)

The Hermit-Thrush, the Wood-Thrush, and the Veery (*Turdus Wilsonii*) are our peers of song. The Mocking-Bird undoubtedly possesses the greatest range of mere talent, the most varied executive ability, and never fails to surprise and delight one anew at each hearing; but being mostly an imitator, he never approaches the serene beauty and sublimity of the Hermit-Thrush. The word that best expresses my feelings, on hearing the Mocking-Bird, is admiration, though the first emotion is one of surprise and incredulity. That so many and such various notes should proceed from one throat is a marvel, and we regard the performance with feelings akin to those we experience on witnessing the astounding feats of the athlete or gymnast,—and this, notwithstanding many of the notes imitated have all the freshness and sweetness of the original. The emotions excited by the songs of these Thrushes belong to a higher order, springing as they do from our deepest sense of the beauty and harmony of the world.

The Wood-Thrush is worthy of all, and more than all, the praises he has received; and considering the number of his appreciative listeners, it is not a little surprising that his relative and superior, the Hermit-Thrush, should have received so little notice. Both the great ornithologists, Wilson and Audubon, are lavish in their praises of the former, but have little or nothing to say of the song of the latter. Audubon says it is sometimes agreeable, but evidently has never heard it. Nuttall, I am glad to find, is more discriminating, and does the bird fuller justice. Professor Baird, of the Smithsonian Institution, a more recent authority, and an excellent observer, tells me he regards it as preëminently our finest songster.

It is quite a rare bird, of very shy and secluded habits, being found in the Middle and Eastern States, during the period of song, only in the deepest and most remote forests, usually in damp and swampy localities. On this account the people in the Adirondack region call it the "Swamp Angel." Its being so much of a recluse accounts for the comparative ignorance that prevails in regard to it.

The cast of its song is so much like that of the Wood-Thrush, that an enthusiastic admirer of the latter bird, as all admirers are, would be quite apt to mistake it for the strain of his favorite, observing only how unusually well he sings. I myself erred in this manner, and not till I had shot the bird in the midst of his solemn hymn—a hard thing to do, I assure you—was I aware that my Wood-Thrush had a superior. I believe so good an observer as Thoreau has confounded the songs of the two birds, as he speaks of having heard the Wood-Thrush in the forests of Northern Maine, where the law of geographical distribution would lead one to look only for the Hermit.

The song of this Thrush is of unparalleled sweetness and sublimity. There is a calmness and solemnity about it that suggests in Nature perpetual Sabbath and perennial joy. How vain seem our hurry and ambition! Clear and serene, strong and melodious, falling softly, yet flowing far, these notes inspire me with a calm, sacred enthusiasm. I hear him most in the afternoon, but occasionally at nightfall he "pours his pure soprano,"

> "Deepening the silence with diviner calm."

I have known one to sit for hours in the upper branches of a tall Maple in an opening in a remote wood, and sing till all other birds seemed as if pausing to listen. Attempting to approach him at such times, I have called to my aid numerous devices,—such as keeping the range of a tree, skulking close to the ground, carrying a large bush in front of me,—but all to no purpose. Suddenly the strain would cease, and while waiting for him to commence again, I would see him dart off to a lower tree, or into a thick undergrowth of Witch-Hazel. When I had withdrawn, he would resume his perch and again take up his song. At other times I have come abruptly upon him while singing on a low stump, without his seeming to notice me at all.

I think his song, in form and manner, is precisely that of the Wood-Thrush,—differing from it in being more wild and ethereal, as well as stronger and clearer. It is not the execution of the piece so much as the tone of the instrument that is superior. In the subdued trills and quavers that occur between the main bars, you think his tongue must be more resonant and of the finer metal. In uttering the tinkling, bead-like *de, de, de*, he is more facile and exquisite; in the longer notes he possesses greater compass and power, and is more prodigal of his finer tones. How delicately he syllables the minor parts, weaving, as it were, the finest of silver embroideries to the main texture of his song!

Those who have heard only the Wood-Thrush commit a very pardonable error in placing him first on the list of our songsters. He is truly a royal minstrel, and, considering his liberal distribution throughout our Atlantic sea-board, perhaps contributes more than any other bird to our sylvan melody. One may object, that he spends a little too much time in tuning his instrument; yet his careless and uncertain touches reveal its rare compass and power.

He is the only songster of my acquaintance, excepting the Canary, that displays different degrees of proficiency in the exercise of his musical gifts. Not long since, while walking one Sunday in the edge of an orchard adjoining

a wood, I heard one that so obviously and unmistakably surpassed all his rivals, that my companion, though slow to notice such things, remarked it wonderingly; and with one accord we threw ourselves upon the grass and drank in the bounteous melody. It was not different in quality so much as in quantity. Such a flood of it! Such magnificent copiousness! Such long, trilling, deferring, accelerating preludes! Such sudden, ecstatic overtures would have intoxicated the dullest ear. He was really without a compeer, a master artist. Twice afterward I was conscious of having heard the same bird.

(To be continued.)

From the Country Gentleman and Cultivator.

DRINK FOR HAYING AND HARVEST.

"Each flower holds up
A blossom cup,
To catch the rain and dew;
The drink for flowers,
Poured out in showers,
Is just the drink for you."

I am not going to pen a temperance lecture, directly, but I will simply make a few suggestions about drink for haying and harvest, for drink of some kind is very necessary.

Perhaps there is no beverage equal to pure cold water for quenching thirst in summer. But there is great danger of drinking so much of it as to injure our health very seriously. When our systems have been heated by exertion in hot weather, it is very dangerous to take more than a swallow or two of cold water into our stomachs at once. Thousands of healthy people have destroyed their lives in a few days by only taking a little too much water; and tens of thousands have come to a miserable end by drinking other beverages besides water.

I have always labored in the harvest and hay fields with those who must have cider, or beer, or switchel, or cold water by the gallon, and must drink from four to six times per hour, and sometimes not less than a quart at once; and I am satisfied that most men drink a great deal too much, not only for their comfort, but to enable them to endure the heat as well as they might.

Suppose we should allow our horses and oxen to swallow as much water as they could when they are puffing and lolling and the perspiration dropping from them? Of course we could not expect to have such animals any great length of time.

When our stomachs are full of healthy food, or any kind of food, and we keep pouring down any kind of liquid, the gastric juice is often diluted to such an extent that digestion is checked, and then fermentation commences; and our mouths are parched with thirst, and a gallon of good drink will not quench thirst. Therefore we perceive that drinking too much often causes thirst. After digestion is complete, and the stomach is empty, and a laboring man becomes faint and thirsty, a few swallows of cool water will be very refreshing; but large draughts will soon produce headache, and weaken him.

My practice always has been in hot weather to abstain from drinking, as much as possible. There is little danger from temporary thirst; and, since we must suffer on account of thirst, it is better to endure patiently the little suffering for want of drink, than to suffer on account of having swallowed too much. When I felt as though it would be most refreshing to pour down a gallon of ice water, my rule would be to drink one or two swallows at a time, and wait between them long enough for it to become warmed a little in the stomach before taking another.

When the weather is very sultry I have often found that a bowl of boiled rice and milk two or three hours after having eaten a regular meal would quench thirst more effectually than anything else. Sometimes we have been accustomed to make barley coffee to carry into the field, and a cupful or two of this, with pie and cake, at the middle of the forenoon or afternoon, will give laborers new strength, and enable them to endure the heat much better than all the popbeer or other stimulating beverages that can be produced. Laborers are often very thirsty because there is no food in their stomachs; and if farmers would practice giving their workmen a little food about the middle of the forenoon and afternoon, instead of such vast quantities of drink, which tends to stimulate and produce thirst more than to quench it, they would soon learn that their laborers would be able to perform much more work, and with far less inconvenience. One of the best kinds of food in the world for quenching thirst in hot weather is a Graham cracker or two, sweetened a little for some persons, with a tumbler of milk.

The food that we eat has far more influence in enabling us to endure the heat than we are accustomed to suppose. A good crust of bread will quench the thirst of some people better than any other substance, either solid or liquid.

I would not recommend a crust of bread, boiled rice, pie or cake, or any other nourishment oftener than once between regular meals, because if a little nourishment be taken very often, the energies of the stomach will be very much weakened and indigestion will ensue.

When a person is perspiring profusely, and is very thirsty, he should dash a little water on his hands and bathe his temples, and hold a little water in his mouth, and sprinkle his garments well with it, and treat his stomach *as a thing of life*, and not as a spacious water-tank to a steam-engine.

MUSINGS AND MEMORIES IN ANIMAL INTELLIGENCE.

It is probable that man will never be able clearly to distinguish in the lower animals where instinct ends, and memory, partial reasoning, and education commence, as guiding and directing influences. I remember that many years since, a Friend in this city passing along the street, beheld two dogs in a quarrel; the larger dog had thrown his antagonist down, and was evidently preparing to inflict a severe punishment, when in an instant he relinquished his hold, ran towards a house with a double door, the upper half of which was open, leaped over the lower half into the entry and disappeared from sight. The friend was amazed at such an act of a dog in the moment of his victory, and he stopped and looked into the house, seeking for some clew to unravel the mystery. Being observed by one of the inhabitants, he frankly mentioned what he had seen, and his curiosity to know the "why and the wherefore." On this, he was invited into the back parlor or sitting room, where he saw the late conqueror busily engaged in rocking a cradle, in which was a sleeping child. The person who had invited him in then briefly explained the matter. The child being put to sleep, it was the dog's business to rock the cradle and keep him so, but he was allowed to intermit the rocking when the child seemed to be sleeping soundly. On such occasions he would sometimes look out into the street for a little recreation, and on that particular time, he had seen a dog go by, who, because of some old affront, or some present dislike, he concluded to quarrel with. He had accordingly sprang over the door and was inflicting the chastisement intended, when the voice of his young charge from the cradle recalled him to his duty. His love of contest, the sweetness of revenge, the favorable opportunity offered by his overthrown enemy under his feet, all were forgotten. He sprang back to his post.

A more delightful anecdote of a dog is narrated in the life of Patrick Titler. One of his brothers who resided at Aldourie, had an Isle of Skye terrier, named Cossack. The dog was very fond of the children of the family, and seemed to sympathize with them in their joys and in their troubles. One of them playing about one day fell on the gravel, and being hurt by the fall, commenced crying. This induced Cossack to endeavor to comfort the child by leaping around it and on it, and licking its face. These old means of giving pleasure to the little one failing to pacify it, he sought for some other source of amusement for it. Running to a Mountain Ash tree near by, he leaped up, seized a branch of red Rowan berries, broke it off, and carried it to the child.

Towards the close of the past spring, being in Chester county, where sheep shearing was in progress, an interesting incident occurred. The Friend at whose house I was, had a flock of sheep of which ten had carried bells. Two or three weeks before my visit, a ewe who was honored with carrying one of the bells, was accidentally killed, leaving a couple of orphan lambs, some six or eight weeks old. These lambs took no notice of the other sheep whose bells were continually sounding around them, but on the afternoon of my visit, something induced the son of my host to take up the bell which had hung round the neck of their mother. As soon as they had heard its tingle, the lambs were roused into activity, and they approached where it was in the hands of the young man, and evidently expected to find their long lost mother. They seemed to recognize the peculiar sound of that bell, and associated it with the guardian of their infancy.

Cows sometimes appear to become attached to the sound of a bell placed round their necks, if they do not feel some degree of pride connected with it. A recent female traveller of the name of Best, in her work entitled "Abroad: and How to Live there: A Narrative of three years' residence in Germany and Switzerland," mentions this anecdote as having been related to her by a pastor in Switzerland. "M. Penchaud told us that the finest toned bell is placed on the neck of the handsomest cow, and that one day a cow, having lost its ornament, became low spirited and dejected, refused her food, and the owner feared she would die. Day after day passed in this manner, until it was observed there was one particular part of the meadow she never quitted. Struck with the circumstance, the farmer went there, and in a rut discovered the treasure. No sooner did he fasten it round her neck, than her whole manner changed, her eye was no longer dull, she mingled with the herd, ate freely, and soon recovered her former beauty."

Memory in some animals is evidently very strong, yet how far it extends we probably shall never know. An anecdote I have recently met with, would seem to indicate that in the crow at least, it is not perfect. The dead body of some kind of an animal lying near a barn, some crows busily employed themselves in devouring it whenever no man was about that building. If they saw any person approach the barn they flew away from the carcass, and would not return to it, until they had seen that person leave it. Some young men desiring to shoot the crows, made many unavailing efforts to get into the barn unperceived, and remained at times a long period in the place, in hopes the crows would forget they were there, but all was in vain. Reporting the case to their father, he said, "Crows can remember, but they can't count." He then advised that three of them

should go to the barn together, and that after remaining there awhile, two should go away, They followed the plan, and on the two leaving, the crows immediately returned to their banquet, and a number of them fell victims to their inability to distinguish between two and three.

MARIA MITCHELL.—Maria Mitchell, who will assume the duties of Professor of Astronomy in the Vassar Female College, at Poughkeepsie, New York, in September, is a daughter of William Mitchell, formerly of Nantucket, now of Lynn, Massachusetts, and her astronomical studies have been pursued under all the advantages which could have been desired. Her discovery of a comet, still known by her name, procured her the gift of a gold medal from the King of Denmark, and her observations have been awarded t' highest praise by the *savans* of Europe and th United States. For several years past she ha had charge of the mathematical calculations in one department of the Nautical Almanac, and has been also active in the prosecution of her studies abroad and at home. Her eminent qualifications for the position to which she is now assigned, will increase the value of the educational opportunities afforded by the munificence of the founder of the Vassar College.—*Press.*

DEATH OF LYDIA H. SIGOURNEY.—*Hartford, Conn.*, June 11th.—Lydia H. Sigourney, the poetess, died here to-day, aged seventy-six years. One of the most prominent as well as one of the most able and respected among our authoresses, Lydia H, Sigourney, has recently passed from the life in which her talent and power and delicate fancy had made her so great a reputation. It is many years since we last saw Mrs. Sigourney, and had the pleasure of listening to her graceful and pleasant voice, yet it scarecly seems more than yesterday, so accustomed had we been to regard her as a positive celebrity, without calculating her age or reckoning her probable duration, still among us. Yet she is now dead—dead in the fulness of her years, 76—having barely overrun the allotted time, and preserved her literary reputation untarnished by one of those pure and virtuous lives which typify the literary character in its most blameless and perfect form.

PACK your cares in as small a space as you can, so that you can carry them yourself, and not let them annoy others.

Hardly any thing is given us for ourselves, but the public may claim a share with us. But of all we call ours, we are most accountable to God, and the public, for our estates; in this we are but stewards.—*Penn.*

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $7 75 *a* 8. In Rye Flour and Corn Meal no transactions are reported.

GRAIN.—The Wheat market is feverish, and there being no demand either for milling or exportation, prices are entirely nominal.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
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Philada. 3d mo. 11, 1865.

BOOKS FOR SALE:—

Journal of Hugh Judge	70
Journal of John Comly, (600 pages) price	$2.00
Journal of John Woolman, a few copies	1.00
Friends' Miscellany, (originally 12 vols.,) the 4th volume out of print	8.00
History of Delaware County, Penna., containing interesting accounts of early Friends, and the settlement of Friends' Meetings; with engravings: 580 pages	3.00
Conversations, Discussions, and Anecdotes, by Thomas Story	1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp,	5.00
The New Testament, Marot's edition, fine clear type.	1.00
Comly's Reader, 50 cents. Central School Reader	75
Memoir of Priscilla Cadwallader	50
Bellangee's Journal	75
Also, Photographic Views of Friends' Meeting-house, Race Street: and of Friends' Central School, with large groups of persons, 8 by 10	1.00
Stereoscopic Views of the same	50
Card Size of the above	25

6t0 EMMOR COMLY, No. 131 North 7th St., Phila.

A GENTLEMAN AND WIFE, or TWO Gentlemen, can obtain a neatly furnished second story front room, and Board, in a Friends' family, with use of bath and gas, at 1603 Summer St., Phila.
6t0. 624. 3t. pw. mn.

BELLEVUE FEMALE INSTITUTE. A BOARDING SCHOOL FOR GIRLS.

THE SPRING AND SUMMER TERM of this healthfully and beautifully located Institution, will open, 5th month 22d, 1865, and continue in session twelve weeks. For terms of admission and other particulars, see circular, which may be had on application to the Principals, Attleboro P. O., Bucks County, Pennsylvania.

ISRAEL J. GRAHAME. } *Principals.*
4. 1. 13t. 624. JANE P. GRAHAME. }

J. TYLOR still continues his LAND AGENCY, for the Society of Friends and others, and particularly solicits patronage.

Address, J. TYLOR, Denton, Md.

References:—Joseph C. Turnpenny, 10th and Spruce Sts., Phila.
Dillwyn Parrish, 1017 Cherry Street, "
J. Jamison, 66 & 68 North Water Street, "
63. 12t. 819, pfan.

WALL PAPER AND LINEN WINDOW SHADE DEPOT.—Paper Hangings, a good article, as low as 15 cts.; Hanging papers, neatly, 15 cts-; Glazed and Plain, very neat figures. HOWELL & BROTHERS' New Decorations, Gold and Plain; Oil Window-Shades and Fixtures; neat gilt Borders, and entirely plain, at JOHNSTON'S DEPOT, No. 1033 Spring Garden Street below 11th Street, Philadelphia. Country trade invited.
513. 12t. 729. PXNZ.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.
3. 25. 49t. 3. 7. 66. W S X F.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty Five) Market Street, below Ninth, invite an examination of their stock of House keeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 3. 25, 50t. omv.nz Pa, Fre.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, SEVENTH MONTH 1, 1865. No. 17.

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COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
EMMOR COMLY, AGENT,
At Publication Office, No. 131 North Seventh Street,
SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.
Agents for Clubs will be expected to pay for the entire Club.
The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.
AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 243.)

Though George Fox never introduced any new or particular garments, when he formed the society, as models worthy of the imitation of those who joined him, yet, as a religious man, he was not indifferent upon the subject of dress. Nor could he, as a reformer, see those extravagant fashions, which I have shewn to have existed in his time, without publicly noticing them. We find him, accordingly, recommending to his followers, simplicity and plainness of apparel, and bearing his testimony against the preposterous and fluctuating apparel of the world.

In the various papers, which he wrote or gave forth upon this subject, he laid it down as a position, that all ornaments, superfluities, and unreasonable changes in dress, manifested an earthly or worldly spirit. He laid it down again, that such things being adopted principally for the lust of the eye, were productive of vanity and pride, and that in proportion as men paid attention to these outward decorations and changes, they suffered some loss in the value and dignity of their minds. He considered also all such decorations and changes, as contrary both to the letter and the spirit of the scriptures. Isaiah, one of the greatest prophets under the law, had severely reproved the daughters of Israel on account of their tinkling ornaments, cauls, round tires, chains, bracelets, rings and ear-rings. St. Paul also and St. Peter had both of them cautioned the women of their own times, to adorn themselves in modest apparel, and not with broidered hair, or gold or pearls, or costly array. And the former had spoken to both sexes indiscriminately not to conform to the world, in which latter expression he evidently included all those customs of the world, of whatsoever nature, that were in any manner injurious to the morality of the minds of those who followed them.

By the publication of these sentiments, George Fox showed to the world, that it was his opinion, that religion, though it prescribed no particular form of apparel, was not indifferent as to the general subject of dress. These sentiments became the sentiments of his followers. But the society was coming fast into a new situation. When the members of it first met in union, they consisted of grown up persons; of such as had had their minds spiritually exercised, and their judgments convinced in religious matters; of such in fact as had been Quakers in spirit, before they had become Quakers by name. All admonitions therefore on the subject of dress were unnecessary for such persons. But many of those who had joined the society, had brought with them children into it, and from the marriages of others, children were daily springing up. To the latter, in a profligate age, where the fashions were still raging from without, and making an inroad upon the minds and morals of indi-

viduals, some cautions were necessary for the preservation of their innocence in such a storm. For these were the reverse of their parents. Young, in point of age, they were Quakers by name, before they could become Quakers in spirit. Robert Barclay, therefore, and William Penn, kept alive the subject of dress, which George Fox had been the first to notice in the society. They followed him on his scriptural ground. They repeated the arguments, that extravagant dress manifested an earthly spirit, and that it was productive of vanity and pride. But they strengthened the case by adding arguments of their own. Among these I may notice, that they considered what were the objects of dress. They reduced these to two, to decency and comfort, in which latter idea was included protection from the varied inclemencies of the weather. Every thing therefore beyond these they considered as superfluous. Of course all ornaments would become censurable, and all unreasonable changes indefensible, upon such a system.

These discussions, however, on this subject never occasioned the more ancient Quakers to make any alteration in their dress, for they continued as when they had come into the society, to be a plain people. But they occasioned parents to be more vigilant over their children in this respect, and they taught the society to look upon dress as a subject connected with the Christian religion in any case where it could become injurious to the morality of the mind. In process of time, therefore, as the fashions continued to spread, and the youth of the society began to come under their dominion, the Quakers incorporated dress among other subjects of their discipline. Hence no member, after this period, could dress himself preposterously, or follow the fleeting fashions of the world, without coming under the authority of friendly and wholesome admonition. Hence an annual inquiry began to be made, if parents brought up their children to dress consistently with their Christian profession. The society, however, recommended only simplicity and plainness to be attended to on this occasion. They prescribed no standard, no form, no color for the apparel of their members. They acknowledged the two great objects of decency and comfort, and left their members to clothe themselves consistently with these, as it was agreeable to their convenience or their disposition.

A new æra commenced from this period. Persons already in the society, continued of course in their ancient dresses: if others had come into it by convincement, who had led gay lives, they laid aside their gaudy garments, and took those that were more plain. And the children of both, from this time began to be habited from their youth as their parents were.

But though the Quakers had thus brought apparel under the disciplinary cognizance of the society, yet the dress of individuals was not always alike, nor did it continue always one and the same even with the primitive Quakers. Nor has it continued one and the same with their descendants. For decency and comfort having been declared to be the true and only objects of dress, such a latitude was given as to admit of great variety in apparel. Hence if we were to see a group of modern Quakers before us, we should probably not find any two of them dressed alike. Health, we all know, may require alteration in dress. Simplicity may suggest others. Convenience again may point out others; and yet all these various alterations may be consistent with the objects before specified. And here it may be observed that the society, during its existence for a century and a half, has without doubt, in some degree, imperceptibly followed the world, though not in its fashions, yet in its improvements of clothing.

It must be obvious again that some people are of a grave, and that others are of a lively disposition, and that these will probably never dress alike. Other members again, but particularly the rich, have a larger intercourse than the rest of them, or mix more with the world. These again will probably dress a little differently from others, and yet, regarding the two great objects of dress, their clothing may come within the limits which these allow. Indeed, if there be any, whose apparel would be thought exceptionable by the society, these would be found among the rich. Money, in all societies, generally takes the liberty of introducing exceptions. Nothing, however, is more true than that, even among the richest of the Quakers, there is frequently as much plainness and simplicity in their outward dress, as among the poor; and where the exceptions exist, they are seldom carried to an extravagant, and never to a preposterous extent.

From this account it will be seen, that the ideas of the world are erroneous on the subject of the dress of the Quakers; for it has always been imagined, that when the early Quakers first met in religious union, they met to deliberate and fix upon some standard which should operate as a political institution, by which the members should be distinguished by their apparel from the rest of the world. The whole history, however, of the shape and color of the garments of the Quakers is, as has been related, namely, that the primitive Quakers dressed like the sober, steady, and religious people of the age, in which the society sprung up, and that their descendants have departed less in a course of time, than others from the dress of their ancestors. The men's hats are nearly the same now, except that they have stays and

loops, and many of their clothes are nearly of the same shape and color, as in the days of George Fox. The dress of the women also is nearly similar. The black hoods indeed have gone, in a certain degree, out of use. But many of such women, as are ministers and elders, and indeed many others of age and gravity of manners, still retain them. The green apron also has been nearly, if not wholly laid aside. There was here and there an ancient woman, who used it within the last ten years, but I am told that the last of these died lately. No other reasons can be given, than those which have been asigned, why Quaker-women should have been found in the use of a color, which is so unlike any other which they now use in their dress. Upon the whole, if the females were still to retain the use of the black hood and the green apron, and the men were to discard the stays and loops for their hats, we should find that persons of both sexes in the society, but particularly such as are antiquated, or as may be deemed old fashioned in it, would approach very near to the first or primitive Quakers in their appearance, both as to the sort, and to the shape, and to the color of their clothes. Thus has George Fox, by means of the advice he gave upon this subject, and the general discipline which he introduced into the society, kept up for one hundred and fifty years, against the powerful attacks of the varying fashions of the world, one steady and uniform external appearance among his descendants; an event, which neither the clergy by means of their sermons, nor other writers, whether grave or gay, were able to accomplish during the fifteenth and sixteenth centuries, and which none of their successors have been able to accomplish from that time to the present.

(To be continued.)

CHILDREN'S PLAYTHINGS.—A very slender apparatus of amusement is found to be enough where children are accustomed, on the one hand, to much active sport abroad, and on the other are intelligently conversed with, at all hours, by their teacher. Munificent grandmammas and affluent aunts will, spite of remonstrances, continue to be good customers at the toy shop; but those who have actually had to do with children are well aware of the fact that no delight is so brief as that caused by the possession of an elaborate and costly toy; in truth, the pleasure, as to its continuance, seems generally to be in inverse proportion to the sum that has been lavished upon the gift. And often, in consideration of the kind donor's feelings a little artifice has to be used in order to make it appear that the splendid article has not become an object of indifference or disgust, the very next day after its arrival.

A crooked stick of his own finding—the handel of a broom, the gardener's cast-off pruning knife, or a tin mug without a bottom, will be hoarded by a child, and mused over, and converted to twenty whimsical purposes, day after day, perhaps for weeks, and certainly until after the toy which cost what would have fed a poor family as long, has been consigned to the lumber-room.—*Isaac Taylor.*

AN ACCOUNT OF THE DEATH AND BURIAL OF GEORGE FOX.

The annexed letter, by Robert Barrow, giving an account of the death and burial of George Fox, I do not think has ever been published in the Intelligencer. It is an interesting relic, showing the high degree of love and respect with which he was regarded by his fellow-members, and also furnishing an insight into the customs and habits of our worthy forefathers. S. B. F.

Greenwich, Conn., 6th mo. 1st, 1865.

London, 16*th of* 11*th mo.*, 1690.

To Henry Coward, Thomas Green, Thomas Doekrey, Richard Burrow, William Higginson, and Thomas Widdus.

My dear friends and well-beloved brethren, with whom my life is bound up in the covenant of God's gracious, glorious gospel light, wherein consisteth our life and peace; as we keep our habitations and dwelling place therein, we shall be preserved near unto the ocean of all love and life; know the fountain unsealed, and the springings of it to bubble up in our particular bosoms, wherein we may drink together into the one spirit, by which we are sealed in the enjoyment of the heavenly power that sanctifies, which reconciles unto God and unto one another: in the living sense and consolating virtue of which, according to measure, I do dearly salute you all. Well, dear Friends! before this comes to your hands, I know you have an account of the departure of our ancient friend and honorable elder in the church of God, George Fox, who was this day buried in the presence of a large and living assembly of God's chosen people, who did accompany him to the ground, and was supposed to be above 4000 Friends. The meeting-house at Grace Church Street could not contain them; nor the court before the door; many could not get to within the hearing of the testimonies; and many living, open, powerful testimonies were published in the meeting-house, and many in the grave-yard amongst many tender hearts, watery eyes, and contrite spirits.

The London Friends were very discreet to order all passages, and concerns relating thereto, with great wisdom every way,—there being five Monthly Meetings belonging to the city;

and chosen Friends, nominated and appointed out of every Monthly Meeting, who were to carry the corpse, (and none else); that his relations should all go next to the corpse; and that Friends should all go on one side of the street, three and three in a rank, as close together as they could go; that the other side might be left clear for the citizens, and coaches that were going about their business; and though the grave-yard is a large plat of ground, yet it was quite full, and some of the people were not in there. The last week G. F. was at a Quarterly Meeting, Second-day Meeting for Sufferings, and two meetings for worship, besides the First-day meeting which was at Grace Church Street meeting-house; and on the Seventh-day he came to lodge at Henry Goldneys, to be near on the First-day, where he kept the meeting; and said he was as well in that meeting as he had been for a long time before; yet he began to be ill in the evening about the fifth hour that First-day, and departed before the tenth hour in the evening of the Third-day following. I was with him most of the time, wherein he spoke many living, powerful sentences, to the tendering of the company present; there was no sign of any great pain upon him, neither did he ever complain.

Robert Widdus' manner of departure, and his, were much alike, for I saw them both; only George shut up his eyes and mouth himself, and his chin never fell, nor needed any binding up, but lay as if he had been fallen asleep; one would have thought he had smiled, he was the most pleasant corpse that ever I looked on; and many hundreds of Friends came to see his face, having the most part of three days' time to behold him, before the coffin was nailed up. Friends carried the coffin on their shoulders, without any bier, cloth, or color, but the natural wood; yet the coffin was very smooth and comely. Well, Friends! about two hours or less before he died, he took me by the hand, and bid me remember his love to the Friends where I have travelled. Intending to go out of the city on the morrow after he began to be sick, but seeing him ill, it was Friends' minds I should stay, and see how it might be with him, and I had more freedom to stay than to go; and I was glad to see such a heavenly and harmonious conclusion as dear G. Fox made, the sense and sweetness of it will, I believe, never depart from me; in the heavenly virtue of which I desire to rest, and remain

Your brother, ROBERT BARROW.

P. S. I go towards Oxfordshire to-morrow. I shall give you an account of Friends that declared, and as they spoke one after another, —James Park, Robert Barrow, Ambrose Rigg. Jasper Balt, William Penn, Francis Carnfield, Charles Marshall, John Taylor of York, Francis Stamper, Stephen Crisp, George Whitehead, and Thomas Green ending in prayer. At the grave, W. Penn, J. Balt, G. Whitehead, John Vaughton, William Bengley. I would have a copy of this go to Yellands, and another to Kendall.

THE HONEST MAN.—Most men are not so dead to moral principles but what they feel a spontaneous glow of admiration for the man who does right because it is right, no matter if he does make less money by it. Some few men say he was a fool or a lunatic not to make the most of his advantage right or wrong; but the heart of many is loyal to rectitude. We look and admire, and praise. We cannot help it. He who in a selfish, covetous age, when all men are fighting and scrambling for money, stands up strong in his integrity, and modestly does the thing—not that is legal, not that is expected, not that is customary, that is as others do or as many preach, but does the thing which is right—such a man is worthy of all imitation.

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. XII.

INSTITUTION OF THE MEETING FOR SUFFERINGS.

During the continuance of the troubles produced by the Indian war, Friends in Pennsylvania and New Jersey deemed it proper to take some steps towards the establishment of a representative body to act on behalf of the Society, in the interval of the Yearly Meeting.

At the Yearly Meeting in 1756, it was concluded to establish a Meeting for Sufferings, to be composed of four representatives from each Quarterly Meeting, together with twelve others appointed by the Yearly Meeting. It was the first meeting of this description established in America, but subsequently, all the Yearly Meetings appointed representative committees, similar in character.

The duties assigned to the Meeting for Sufferings, were as follows:—"To hear and consider the cases of any Friends under suffering, and to administer relief as necessity is found to require, or to apply to the government or persons in power on their behalf.

To correspond with the Meeting for Sufferings or the Yearly Meeting in London, and to represent the state of Friends here, and in general to represent this (Yearly) Meeting, and appear in all cases where the reputation and interest of truth and our religious Society are concerned, but not to interfere in matters of faith or discipline, which are not already determined by the Yearly Meeting.

To consider the uses and manner of application of charitable legacies and donations, and to advise respecting the titles of any land or other estate belonging to the several Meetings, &c.

To receive an account from the several Particular Meetings of any sufferings to which Friends may be subjected for the testimony of truth.

And that fair minutes of all their proceedings should be kept, and laid before the Yearly Meeting from time to time."

The revision of manuscripts relating to the principles of Friends, and intended for publication by any member, having formerly been placed in charge of Philadelphia Monthly Meeting, was subsequently transferred to the Meeting for Sufferings.

In the Yearly Meeting for Pennsylvania and New Jersey, held in 1757, it appeared on reading the minutes of the Meeting for Sufferings, that the payment of the provincial taxes, levied chiefly for military purposes, had been under consideration; some Friends being conscientiously scrupulous against paying them.

After a considerable time had been spent in deliberation and conference, it was concluded by the Yearly Meeting to refer the subject to a committee of thirty Friends.

The committee made the following report:—"Agreeably to the appointment of the meeting we have met, and had several weighty and deliberate conferences on the subject committed to us, and we find there is a diversity of sentiment; we are for that, and several other reasons, unanimously of the judgment that it is not proper to enter into a public discussion of the matter. And we are one in judgment that it is highly necessary for the Yearly Meeting to recommend that Friends everywhere endeavor earnestly to have their minds covered with fervent charity towards one another: all which is submitted to the meeting."

This report being deliberately considered in the Yearly Meeting, was unanimously concurred in, and a copy of it was directed to be sent to the several Quarterly Meetings, together with extracts from the Minutes.

CONVERSION.—The new convert should not expect "his experience," as it is called, will be like that of everybody else, or anybody else. No two faces are alike in any audience; no two trees are alike in the woods; no two blades of grass in the field. So no two human minds are so constituted as to be affected in the same way by the same truths. It matters not if you cannot tell just when you became a Christian. I do not suppose one Christian in twenty could do it. If we sow a handful of wheat in our garden, we could not tell, though we watched it ever so narrowly, the exact moment when it germinated. But when we see the waving grain in the autumn, we know it *did* germinate; and that is all we care for.

The young disciple should not expect too much light at once. It will grow brighter with every Christian duty he performs. The Christian life is a sort of mountain-path; and the higher one climbs, the clearer the atmosphere, and the sooner he will see the morning sun. To the adventurous traveller who has ascended to the summit of Mount Blanc, the sun rises earlier and sets later, and *the night therefore is shorter*, than to the peasant who lives in the valley at its base. So it is in the Christian life. Clearness of vision, and firmness of foot, and beauty of prospect, come only to those who have struggled up to the heights,—to the heavenly places in Christ Jesus. Conversion may be the work of a moment; but a saint is not made in an hour. Character,—Christian character,—is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree; and, like a tree, it requires patient care and unwearied cultivation. —*Monthly Rel. Mag.*

From the Philadelphia Daily News.

RECOLLECTIONS OF THE PAST.—BY FRANK COLLIGER.

NO. XVIII.

ANTHONY BENEZET THE PHILANTHROPIST.

"The evil that men do lives after them:
The good is oft interred with their bones."
Shakespeare.

Amid all the rejoicings, jubilees, and celebrations in this city, in consequence of the constitutional abolishment of slavery throughout the United States, it is a curious fact that the name and labors in that cause, of which indeed he was here the pioneer, should not have been remembered and noticed. Anthony Benezet was that man! His active benevolence and zeal induced him to devote the efforts of his life to the consideration of the condition of the negroes and their emancipation from servile bondage. His peculiar manners and eccentricities, however, are carefully *remembered* by the *world!*

It appears that about the year 1750 Benezet's feelings were deeply affected by the iniquity of slavery and the slave trade, and prompted him to lift up his voice before the world in behalf of this oppressed and wretched portion of his fellow beings; and when the astonishing effects of his labors in this work of benevolence are considered, no doubt can be entertained that his commission to plead the cause of the oppressed proceeded from on high.

In Philadelphia the number of negroes was considerable, and he adopted and pursued the most rational means for their benefit by opening a school, where he gratuitously and personally taught them, besides contributing liberally from his own limited pecuniary resources. Through his solicitations and exertions, he also obtained from other persons, the means of erecting a suitable building to accommodate such a seminary, and I believe this building is

still in use. It was situated in Willing's alley. In the year 1772 he published "Some historical account of Guinea, its situation, produce, and the general disposition of its inhabitants. With an inquiry into the rise and progress of the slave trade, its nature and lamentable effects. Also a republication of the sentiments of several authors of note on this interesting subject, particularly an extract of a treatise written by Granville Sharpe. Philadelphia: printed in 1771; London: reprinted in 1772. 12mo."

In the introduction to this work Benezet remarks: "The slavery of the negroes having of late drawn the attention of many serious-minded people, several tracts written by himself have been published, setting forth its inconsistency with every Christian and moral virtue, which it is hoped will have weight with the judicious: especially at a time when the liberties of mankind are become so much the subject of general attention. For the satisfaction of the serious inquirer who may not have the opportunity of seeing those tracts, and such others who are sincerely desirous that the iniquity of this practice may become effectually apparent to those in whose power it may be to put a stop to any further progress therein, it is proposed hereby to republish the most material parts of said tracts, &c.

"The argument so commonly advanced in vindication of the slave trade, viz: 'That slavery of the negroes took its use from a desire in the purchasers to save the lives of such of them as were taken captives in war, who would otherwise have been sacrificed to the implacable revenge of their conquerors.' A plea which, when compared with the history of those times, will appear to be destitute of truth, and to have been advanced and urged principally by such as were concerned in reaping the gain of this infamous traffic as a palliation of that, against which their own reason and conscience must have raised fearful objections."

In the year 1776, he issued the "Pennsylvania Spelling-Book, or Youth's Friendly Instructor, &c., &c.; printed at Philadelphia, by Joseph Cruikshank; 24mo. small quarto." A second edition of this latter work he published in the year 1779, in 12mo. Printed by Joseph Cruikshank. Benezet's kindly and benevolent feelings may be fairly gathered from the prefaces of these books. He remarks: "My design in this publication being to render the instruction of youth as easy as possible, without the least view of pecuniary advantage to myself, all recommendations of the work must entirely depend upon its future success—while I but casually touch on the several steps taken, in endeavoring to accomplish that desirable end." He further informs, "that he has been employed above thirty years teaching."

Anthony Benezet's name and services in the cause of humanity should ever be venerated and cherished in thankfulness.

He was born at St. Quintin, France, on the 31st of 1st month, 1713, O. S. He died in this city on the 3d of 5th month, 1784. His death caused the deepest expressions of regret. It was truly a sorrowful day in Philadelphia.

5th month 5th, 1865.

To commiserate is sometimes more than to give; for money is external to a man's self; but he who bestows compassion communicates his own soul.—*Martyria.*

EGYPTIAN GLEANINGS.

THE GIFT OF GOD.

Perhaps no cry is more striking after all, than the short and simple cry of the water-carrier. "The gift of God!" he says, as he goes along with his water-skin on his shoulder. It is impossible to hear this cry without thinking of the Lord's words to the woman of Samaria, "If thou knewest the *gift of God*, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." It is very likely that water, so invaluable, and so often scarce in hot countries, was in those days spoken of as now, as the "gift of God," to denote its preciousness: if so, the expression would be exceedingly forcible to the woman, and full of meaning.

The water-carrier's cry in Egypt must always rouse a thoughtful mind to a recollection of the deep necessities of the people, of the thirst which they as yet know not of, and of the living water which few, if any, have yet offered to the poor Moslems in that great city, and makes him wish and pray for the time when the sonorous cry of "Ya aatee Allah!" shall be the type of the cry of one bringing the living water of the gospel, and saying, "Behold the gift of God!"

"*Though ye have lien among the pots.*"—The roofs are usually in a great state of litter and were it not that Hasna, the seller of *geeleh*, gets a palm branch and makes a clearance once in a while, her roof would assuredly give way under the accumulation of rubbish. One thing never seemed cleared away, however, and that was a heap of old broken pitchers, sherds, and pots that in these and in similar houses are piled up in some corner; and there is a curious observation to be made in connexion with this. A little before sunset numbers of pigeons suddenly emerge from behind the pitchers and other rubbish, where they had been sleeping in the heat of the day, or pecking about to find food. They dart upward and career through the air in large circles, their outspread wings catching the bright glow of the sun's slanting

rays, so that they really resemble shining "yellow gold;" then as they wheel round, and are seen against the light, they appear as if turned into molten silver, most of them being pure white, or else very light colored. This may seem fanciful, but the effect of light in these regions is difficult to describe to those who have not seen it, and evening after evening we watched the circling flight of the doves, and always observed the same appearance. "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and the feathers with yellow gold." (Psalm lxviii.)

It was beautiful to see these birds rising clean and unsoiled, as doves always do, from the dust and dirt in which they had been hidden, and soaring aloft to the sky, till nearly out of sight among the bright sunset clouds. Thus a believer who leaves behind him the corruptions of the world, and is rendered bright by the Sun of righteousness shining upon his soul, rises higher and higher, and nearer and nearer to light, till lost to the view of those who stay behind, he has passed into the unknown brightness above.

Camels.—There passes the first string of camels he has ever gazed upon! Who that has studied Scripture does not feel a thrill of delight as he watches them walking past him, associated as are camels with so many precious narratives and allusions—with Abraham, Isaac, and Jacob? Singular creatures they are; gaunt, and yet stately; awkward, yet graceful, contradictory as it seems, for they *have* a grace of their own. As each great spongy foot is lifted up, the animal sways his long neck and looks down with solemn cautiousness, as if he were going to tread on eggs, while his large, beautiful dark eye turns occasionally to one side or the other with an expression of dignified contempt, which is almost human in its intelligence. The heavy skins of Nile water, slung with hair ropes to his steep sides, make a *squishing* sound with the jolting motion, which is quite refreshing on a hot dusty day, and the progress of a long file is marked by the drops which escape from the older and more leaky vessels. One man, and often one little boy, will guide a whole string of camels, and the docile creatures patiently follow a master who does not reach up so high as their knees.

The Pilgrims.—It was on one of these evening drives that we had a sight of the pilgrims going to Mecca, which is a sight truly well worth seeing; troops of pilgrims mounted on camels, and accompanied by a Bedouin guard on foot, passed through the gate of the city, and wound slowly along the road, till their figures were lost in a soft pink haze on the desert horizon. The bright rays of the setting sun seemed to gild the white robes of the pilgrims, and the orange hues of the sky were reflected on the sand at their feet, throwing a glow over every object, almost mysterious in its beauty. The stately camels were ladened with tents, carpets, and water-skins, and all kinds of miscellaneous packages, a green and yellow umbrella generally forming part, and rather injuring the romantic effect.

The pilgrims from West Africa had wide-brimmed hats of grass or straw, hanging behind their shoulders, to be used next day when the sun should be hot, and with the flowing white robes assumed on this journey alike by poor and rich, and their scrips at their sides, they really looked the very ideal of pilgrim. Several women were among the company, and added their shrill *zaghareet* (the tinkling cry used on all festive occasions) to the melodious, though wild tune, chanted by the men, and called the "Pilgrim's Song." Some of these women wore their own blue dress, but most were in white *haiks*, or long woollen robes, like the men; the older ones had no face-veils, and their weary, care-worn faces made one sad ot look at.

The pilgrimage follows the fast of Ramazan, and that year (1861) came therefore in the hottest time. It occupies four months at the least, they say, and the fatigues and risks of such a journey, through the burning deserts of Arabia, at such a season, must be terrible for women to endure; even the men must find them very trying; yet, sustained by self-righteousness, and a deluded idea of propitiating the Almighty, they set forth cheerfully on their weary road, and singing as they go. They certainly give a lesson to the spiritual pilgrims bound for the heavenly city. We are too often "discouraged because of the way," and in the "waste and howling wilderness" of affliction or difficulty forget the "good land" that lies before us, from whence there is no return! Or we would sit down by the palm-trees of the oasis, instead of pressing onward; while these blinded pilgrims neither fear nor linger on *their* way; so they may but reach Mecca and kiss the so-called holy stone they are happy, and will bear anything; for they are taught that this will take away all their sins. Would to God they knew all that *we* know, and that their energy was turned from a vain pilgrimage to the true one, to seek "the city which hath foundations, whose maker and builder is God."—*Ragged Life in Egypt.*

Alms-giving.—If a man has oil in his can every drop he pours out makes his supply one drop less. There is no springing up from the bottom, to prevent diminution in the supply. It is not so with the soul; the nature of that is to renew its supply, so that, the more you draw from it, the more there is to draw; the more it gives, the more it has to give. I do not be-

lieve so many persons in business would be heard complaining that "ends do not meet," if, like the widow of Sarepta, they had faith to make a little cake for the Lord's servants before spending much on the bravery of their tinkling ornaments." Who has not seen and felt the crust of ice and suspicion that immediately encases some persons when a call is made upon their pocket, time, influence, or sympathy? Unfortunately you find them bankrupt in all these. But let some motive of *gain* or *pleasure* be proposed, the ice thaws directly; you are a welcome visitor, they find out all their capacities. —*Sewall.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 1, 1865.

THE MINISTRATIONS OF NATURE.—How confidently can we rely upon the promise, that seed time and harvest shall not cease. Though man may for a season pervert the regular succession of these appointed times, and by the ravages of war spread desolation over the land, yet scarcely has the air ceased to resound with the clash of the warrior, and nature resumed her reign, when the recent battle-field is covered with bloom and verdure, and seed time and harvest again return.

We are told by a correspondent of one of the Eastern papers that, "on the ground upon which the battle of Bull Run was fought," he "saw pretty, pure, delicate flowers growing out of the empty ammunition-boxes; and a wild rose thrusting up its graceful head through the top of a broken drum, which doubtless sounded its last charge in that battle; and a cunning scarlet verbena peeping out of a fragment of a bursted shell, in which strange pot it was planted."

What a contrast is here presented; and the mind gladly turns from the painful contemplation of the dark picture of war and distress, to the cheerful evidences of peace and returning prosperity. How plainly may we discern in all this the overruling care of that Providence whose "mercies are new every morning." Man may subvert and destroy, and make of a garden spot a howling wilderness, but the unchanging love of the Father follows him even through these terrible things, and when they are over past, and the sword is again succeeded by the plough, the barren ground soon blossoms as the rose, industry is rewarded by its attendant blessings, and peace and plenty spring up in the track of the desolating army.

We have received No. 3, of Letters on Religious Subjects, No. 2 has not reached us.

We are requested to state that the Monthly Meetings of Friends' Association for the Aid and Elevation of the Freedmen, will be discontinued during the Seventh, Eighth, and Ninth months.

GENESSEE YEARLY MEETING.—A Friend who was in attendance informs us that the late Yearly Meeting was well attended, and was a time of much favor and encouragement.

Andrew Dorland, from Saratoga Monthly Meeting, New York, and Elizabeth T. Andrews, from Pilesgrove Monthly Meeting, New Jersey, were present with minutes.

The state of Society claimed attention during Third-day, and much good counsel was held forth. On Fifth-day some exercise was manifested in consequence of the apparent want of activity in the Meeting for Sufferings the past two or three years. Its members were incited to embrace every opportunity to promote the interest of Society in its recess.

On Fourth-day afternoon a conference was held to promote the interest of Education, which was attended by Friends from Philadelphia. Much unity and sympathy were felt and expressed, and some Friends present handed in their names for subscriptions toward the establishment of Swarthmore College.

DIED, on the 18th of 6th month, 1865, MARGARET E. TRAVILLA, aged four and a half months, daughter of Jonathan and Martha E. Travilla, West Chester, Chester county, Pa.

ONE must, of course, think frequently of death. But this thought never gives me the least uneasiness. I am so fully convinced that the soul is indestructible, and that its activity will continue through eternity. It is like the sun, which to our earthly eyes seems to set in night, but is in reality gone to diffuse his light elsewhere.—*Goethe.*

RELIGION is, in its essence, the most gentlemanly thing in the world. It will *alone*, of itself, gentleize, if unmixed with cant; and I know of nothing else that will.—*Coleridge.*

For Friends' Intelligencer.

"THE LYCEUM RE-UNION."

We accepted an invitation on the 10th of 6th month to join an excursion of the Friends' Social Lyceum of Philadelphia to the grounds of Swarthmore. Westdale Station was our stopping place, on the Westchester railroad, in close proximity to the grounds and ten miles from Philadelphia. A road for the most part bordered and overhung by trees, led by the stone mansion where the great painter, Benjamin West, was born. Up the rising hill our party wended their way, until near the summit we turned into a field, lingering to enjoy the view. Such a prospect has rarely met our gaze. Below us stretched a most beautiful country, dotted with houses and well cultivated farms, the scene enlivened by gentle undulations, covered with the brightest green, and interspersed with occasional groves of woodland for variety. The silvery waters of the Delaware were seen at two places in the far distance, and the Westchester railroad lay below, and a little further, winding its circuitous route through the meadow, was Crumb Creek. Around us were clumps of goodly trees ready grown for a shade or play-ground for the youth that may, in some not distant day, tread this place with merry feet. In other directions, high grounds with woodland interspersed, glimpses of elegant country residences and farm houses, showed that good society, pure air, with health and vigor to the future inmates of the hall, were secured.

The sound of the bell calls us to the speaker's stand to enjoy the literary feast that our friends of the Lyceum had prepared for us.

The truthful words of the first essay struck a chord of response in every thinking mind. What a world of meaning in the title of the essay, "Self-culture," for who can be great, wise or good, and who can perform the true objects of life, without an earnest, truthful cultivation of all his powers?

The stillness and attention of the audience was the best proof of its appreciation of all the excellent essays with which we were favored; far better than the noisy and often insincere acclamations of public assemblies. The morning exercises were closed by one who clothed her rich and truthful thoughts in the language of poetry.

But a description of the Lyceum, or the discussion of the good things that our friends had provided is not our purpose. We wished to examine the grounds, and proceeded by a road down a gentle descent behind the grove where tents were provided, until we came to the springs. What a cool place, and how cool the water, bubbling up from below, where scarce a sunbeam peeps through the canopy of trees overhead. Here is the place for the water that will supply the buildings, and that babbling brook, emptying into Crumb Creek, is to do the work of forcing it up to the buildings. Here they can have a miniature Fairmount, and the young folks take lessons in hydraulics. Following our road down the hill through a continuous wood, so delightful and so refreshing in a hot day like this, we heard the rippling of the creek over its stony floor, and soon the path led us to its brink. It was, we thought, about two feet deep, and 30 or 40 in width—just the place that boys will love to wade and play in, and not deep enough to be dangerous. Here by this rock, underneath which a little spring sends forth its clear water, we will rest and look around. We suppose that we are, in this wild ravine, 200 feet below the top of the hill, and this side hill is too steep often to climb. Rocks, gray and ancient, project out so far as to present a wall 30 or more feet in height. Such a romantic place we had not expected to see—old rough barked chestnut and oak trees sprang up around the rocks. The laurel so green and so pretty when covered with flowers, the dogwood and other trees of low growth, with the ground covered with a profusion of wild plants and ferns of many kinds, were here. Sometimes our path led us by the brook, but we had too soon to quit the good road, and scramble among the trees and bushes with a little too much of an inclination downward in the unbeaten path to suit sober travellers. Now we come to the hemlock trees, near the end of the track, and they were fine specimens of this most beautiful of American evergreens. We hope to take this walk again when art has improved nature, and nice paths wind around the knolls, with a little protection to those places where the pedestrian may be in danger of a tumble. We thought of Idlewild, the home of the poet, N. P. Willis, but it is much larger and more diversified. If the cities of New York or Philadelphia had such a place as this in their parks, upon which to expend their money and develop its beauties, how they would prize it.

The high bank of the railroad, and the very high bridge that spans Crumb Creek are before, and we turn our course backwards and climb the hill. Here we met a party of the building committee, discussing the quality of a stone quarry, and its fitness for building purposes. We pushed through the trees and bushes to examine those rocks we had seen jutting out on the hillside when passing below. Would they answer for building stone, inquired a practical Friend? We trust not. They have been here too long, dating far back in the unknown past, and have a right to stay. They looked to us like trap rocks, but the name makes no difference, their age is past finding out, and we trust no hand of man will deface their sides, or powder rend their seams. A party of young folks had already found this place, and it will

be a favorite resort. We seated ourselves on a prominent rock, and took a view of this wild scene. Two hundred feet below, the creek wended its way through the trees. The side hill was almost spread with a carpet of ferns and plants of many kinds. Here, we thought, was the place to meditate. Here the care-worn teacher could retire in summer, and rest his weary mind. Here the student could withdraw from the busy hum of voices, and uninterruptedly drink deep of learning's fount. The scenery below and around, the old primeval trees, through which the echo of the woodman's axe perhaps never rang, and with nought to break the silence but the murmuring brook, or the sweet notes of the solitary wood bird, must be a fit place for deep thought and sweet communion of mind. Did West, when a boy, walk this valley, or, perched on this overhanging rock, see visions of his future life pass before him? Perhaps the flowing stream beneath suggested the voyage of life, and germs of ideas which were portrayed on canvass in after life, were formed here. The botanist, too, has here a fine field for observation—more kinds of plants and trees are here in this domain, than perhaps any other of its size. Truly, we hope that the Board of Education will be practical in their views; and that the things which concern our everyday life, knowledge of plants, of birds, and of our own organization, will not be neneglected.

Go with us to the site now, and see how perfectly it is located. Thirty acres of high and excellent land, with just enough of slope to be easy of access and to allow the waters to run off. The soil will produce grass, grain and vegetables in perfection, if properly cultivated; and from the appearance of the trees now here, a few years' growth will give the necessary shade when others are planted. A perfect specimen of the tulip tree stood near, showing that the soil suits them; and if *they* succeed in the open pasture field, we have no fear for other desirable shade trees. Neither have we fear that fruit would grow, but who has ever seen a ripe harvest apple grow near a schoolhouse, or who has seen the red cheek of a ripe peach or a melting pear, where school boys have range? How new and strange it was to us to see such symmetrical cedar trees growing along the fences here, trimmed like the garb of our plain Friends, and ours on Long Island so homely. To use an expression common to our society, we think the committee were *favored* to select so eligible a site. Apparently plenty of stone for the foundation a few rods off, a brick-yard within a short distance, and a railroad station at the lower part of the farm, and every thing they wish that cannot be procured on or near there, can be easily brought from Philadelphia.

No village near, but that of Media, in which the sale of liquor is prohibited by law, nothing to tempt the youth to dissipation; it appeared to be a good farming country around, inhabited by the best class of citizens.

The building committee expect soon to commence operations, by quarrying and preparing materials for the foundation.

Hark! Again the tones of the bell call us to the second part of the programme. Dark clouds are rising from the west, and Friends begin to feel a little impatient, the distant roll of thunder is heard. A member of the Board of Managers explains the plans of the building and what they intend to do. We listened with deep attention or tried to do so; but alas! it was plainly seen that the minds of the audience *would* wander to the lowering heavens, as thoughts of a shower bath rose before them. Signs of departure were now visible. Baskets were collected, and although we all no doubt, looked with much interest to the speaker who was to follow, neither he nor any other person could hold us there.

Thus closed our first visit to the grounds of Swarthmore College. Crowded, as we were in the little station house, to avoid the pouring rain, and cut short of one-third of the entertainment, yet we were well repaid. We love these social minglings of congenial minds. These intellectual feasts, where the young and middle aged open the gates of the storehouse of memory, and pour out their learned treasures for each other's good. Both are benefitted, and we hope the Friends of this Lyceum may long enjoy their social and literary gatherings.

Westbury, 6th mo. 17, 1865. ISAAC HICKS.

A CURIOUS discovery has recently been made in attempting to repair the basement of Pompey's Pillar. A French engineer, having been appointed by the Viceroy of Egypt to direct the work, caused a few of the loose stones forming the basement to be removed. It was soon found that the pillar rested entirely on a cube of very hard quartzose pudding-stone within the basement. This cube bore an inscription in hieroglyphics, and was, in fact, the capital of a column belonging to one of the temples of Upper Egypt, conveyed hither for the express purpose of serving for the base of the column. M. Mariette has deciphered the inscription, and found the name of Sesostris II., the father of the great Sesostris, mentioned in it; so that Pompey's Pillar, now 1,500 years old, rests on the fragment of a monument erected at least seventeen centuries before the Christian era. A new basement has been constructed, with a passage round the stone, so that visitors may inspect the hieroglyphics, and the whole has been railed in to protect the monument from deterioration.—*N. Y. Independent.*

Selected.
For Friends' Intelligencer.

THE HOME WITHIN.

When round thy pathway Joys, fair waters flow,
And in the brilliant sunbeams brightly glow,
Oh, oft retire from pleasure's sparkling rill,
Turn to the fount within, and there be still.

When friendship's soothing hours sweet charms impart,
When partial praise twines softly round the heart,
Oh, gently check thy soul's tumultuous thrill,
Turn to thy home within, and there be still.

When some small cause of mutual discord reigns,
When wounded self or injured pride complains,
Repress each troubled thought the soul could will,
Stand thou in awe, turn inward and be still.

When sorrow all the scene has called her own,
And oft thou feelest a pilgrim sad and lone,
Then calmly leave to heaven each outward ill,
Turn to thy inward home, and there be still.

There shalt thou converse find for every sweet,
And feel from every foe a safe retreat.
There shalt thy soul a faithful Guardian view,
Whose counsel ever near is ever true.
Oh, may that counsel guide thee in the road,
That leads the soul progressive to its God.

YOUR MISSION.

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet:
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them,
As they launch their boats away.

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley,
While the multitudes go by;
You can chant in happy measure
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

If you have not gold and silver
Ever ready to command,
If you cannot towards the needy
Reach an ever open hand!
You can visit the afflicted,
O'er the erring you can weep,
You can be a true disciple,
Sitting at the Saviour's feet.

If you cannot in the conflict
Prove yourself a soldier true,
If, where fire and smoke are thickest
There's no work for you to do;
When the battle field is silent,
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.

Do not, then, stand idly waiting,
For some greater work to do!
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.

For Friends' Intelligencer.

THE SPRING FLOWERS.

BY W. M. J.

(Concluded from page 248.)

Ten days of the capricious skies of April have given character to the Spring, and the bright, warm sun rays are making every bank, and knoll, and ditch, and dell regardful of approaching summer. Emerald tufts are waving o'er the withered leaves and lifeless herbage of last year's vegetation, and where but a few days ago the eye wearied with the monotonous brown and yellow, the only visible results of old Frost King's alchemy in the fields, springing grass has woven a carpeting of green all gayly decked with flowering plants. Down in the spongy meadow soil the ground is golden with showy flowers which at first sight one would take for "butter-cups." But a closer inspection will show the fallacy of this, for whilst the Ranunculus is a perfect flower, this has no corolla. These yellow leaves are colored sepals and in their texture rival not the fineness of the "butter-cup," whilst in lieu of this there is spread over their upper surfaces a golden sheen, as if nature had finished up her workmanship with a coat of varnish. Submitting the plant to the determinative test of botanical analysis we shall find it a member of the family Ranunculacæ and to be called Caltha palustris, alias "Marsh Marigold," alias "Cowslip." Though sometimes the common names of plants are more distinctive than their more stately Latin designations, yet some of the most pretty and most favorite names are so bunglingly applied as to entirely lose their signification. Thus almost from time immemorial the title "Cowslip" has designated a pretty little floweret, a species of the Primrose. This is the Cowslip celebrated in English songs, and is not the flower of which I write, which is termed in England, "Marsh Marigold," and should be so termed here. Yet I like these old, familiar names, and were they properly applied would prefer them to any other. Thus the name "Daisy" is in itself a thing of beauty, and who would be willing to lay its name aside with all its pleasant recollections, and adopt its more dignified appellative—"Bellis ferennis." "Butter-cups," "Violets," "Forget-me-not," "May flower," are names round which linger fond associations. They are the pet names of our childhood, names that will ever live in memory, and cannot be idly cast aside. Yet when systematically classified and arranged, plants must have some distinctive appellation by which they shall be recognized in all countries and by all nations; hence one can offer no objection to their baptism with Latin and oft-times homely names, though he may most seriously complain against the frequent changes made by new authors

even in this respect. Thus the new name given to the Indian turnip in the latest editions of our botanies may be more systematic or more distinctive (though I see not why) than the Linnean appellation "Arum," used by all our older botanists, but being thus so widely known thousands will protest against the innovation. Pet names of childhood may be changed to more manly ones, but a man once named should retain his name unchanged forever.

I shall close this article with a description of one of our most prominent wood flowers. This is a plant native only to America, but bearing one of the names of a European plant round which superstition has woven the fantastic story that forms the subject of one of Mary Howitt's floral poems, and which is likewise the plant referred to in the lines of Shakspeare

"And shrieks like *Mandrakes* torn out of the earth.
That living mortals, hearing them run mad."

The European Mandrake, however, is the Mandragora officinalis, whilst the American Mandrake or "Mayapple" is the Podophyllum peltatrum. (There is a plant termed Mandrake, referred to in Scripture, but botanists, though not agreed as to what it is, have decided it to be a different plant from either of the above.) In damp leafy woods, where the mould of decomposed vegetable matter is the blackest and the richest in the early part of the Fourth month, is found the Mandrake, shooting up a stem, round the summit of which the embryo leaflets, five to seven in number, are enfolded closely like the ribs of a closed parasol. Oftentimes have I found these plants throttled by the embrace of a fallen leaf, through which they, in springing up, had penetrated, and by which their leaflets were effectually prevented from expanding. But when, not thus imprisoned the leaflets of the barren stems spread out horizontally from the summit of the plant, umbrella-shaped, the form of which, a peltate leaf, divided into five to seven lobes like the toes of a foot, establishes its botanical name Podophyllum peltatum. The fruit-bearing stems, however, are divided near the summit and they send out two petioles, each of which sustains a leaf somewhat similar to that described above, but less peltate. Late in the Fifth month, in the axils of these petioles the flowers appear, one upon a plant. These are large, beautiful and fragrant, each composed of from 6 to 9 obovate petals of the purest white, and so delicate in texture (though thick and succulent) that the slightest careless handling destroys their beauty. The stamens are surmounted by bright, golden anthers, which from a distance, gives the flower the appearance of having a yellow centre. The flowers are succeeded by a large ovoid berry, yellowish when ripe, and highly esteemed by many for its flavo which different authorities compare to th strawberry and the pawpaw. To me, its tast resembles that of neither of these fruits, and not at all palatable. Among the Indian tribe it has always been esteemed as an article o food, and is employed by them extensivel as a medicine. The Cherokees used the fres juice of the root as a specific for the cure o deafness, and also employed a decoction of th leaves and root as a vermifuge, though moder medical authorities deny that it possesses an anthelmintic properties. Nothing can be mor beautiful than the Mandrake flower. Its color a rich glowing white, beautifully relieved b the emerald tint of the sea of leaves on whos surface it seemingly floats, renders the flowe one of the fairest adornments of our Spring and early Summer woods. I know a rocky vale skirting a steeply rising hill, the whol covered over with forest trees, in the cool and mellow shade of which the mandrake grows luxuriantly. Here in the flowering season o the plant I have spent hours many and most pleasant. 'Tis the season of the brief sojourn of the migratory warblers. The black Burmian, the black throated blue, the yellow rumped and the chestnut sided warblers are all twittering ever gayly and ceaselessly in the boughs o the over-arching trees, flitting about from branch to branch, now peering down upon the rich display of flowers below them, now blithely rocking on a wind-swayed twig, ever in motion, ever in song. The air is vocal with melody of sound, 'tis redolent with the balmy fragrance of springing grass and opening flowers. My soul seems overflowed with joy. Forgotten are all the cares of life, cast aside its mind-engrossing duties, and as in a dream visions of peace and joy, of loveliness and beauty, fill all the heart. 'Tis then one most feels how blessed is this life.

It is during the early part of the Fifth month and before the arid days of summer creep into the year, that our woods and meadows display many of their richest floral treasures. In the meadows almost every foot of ground is appropriated by some species of flower adapted to its peculiar soil and situation. A sloping shady bank, skirting perhaps a strip of woodland, will reflect the beauty of the sky from the richly tinted petals of the "violet." Farther down, the "butter cups" hold their dominion and line the dimpled sward with golden cups, while every knoll is spangled o'er with the star-like flowers of the delicate "anemone." Here in an angle of the fence the "dog-tooth violet," (Erythronium) selects its favorite spot, and from tufts of rich green leaves supports its nodding cup, while all around blending most beautifully, with the varied hues of the gay parterre, the corolla of the Claytonia, in color

of every shade from white to deepest rose, delicately pencilled o'er with purple lines, fully entitles it to its favorite name "Spring Beauty." Upon the marshy banks of this wandering streamlet, that, as if loth to leave the verdant bosom of the meadows, doubles and redoubles upon itself in every conceivable convolution, the deep blue velvet cups of the Iris versicolor —the congener of the beloved "Fleur-de-lis" of France, wave in the breeze like rolling billows on the blue-waved sea, forming a gay contrast with the shining petals of the "Marigold" that are scattered everywhere, a perfect blaze of golden light. Blend with the scene the rythmic flow of melodious song of the tuneful "Bob-o link" and the shrill "chewink" of Red-winged Starling, and you form some idea imperfect though it may be, of the ever varied charms of Spring.

Now too the woods are full of beauty. While lingered still the chill, cold banks of drifted snow, and drearily wailed the winter wind through the leafless branches of the trees, on a rocky hill side, looking toward the south, nestled in a sunny nook, at the foot of an old monarch of the forest, the Hepatica (var. Acutiloba) presented its first offering to the multifloral garland that Spring was planning for approaching Summer. Just beyond the summit, on the northern slope, and rocked by polar winds fresh from the icebergs of the Artic coasts, that boreal plant Hepatica (Obtusa) awaits but the first kiss of Spring to unfold its tiny buds. A few bright sunny days and the woods are filled with their beauteous flowers "with heaven's own blue and the blush of sunset on their leaves." Emulous of early flowering, half hidden by a sheltering rock, the Sanguinaria, like a careful mother, wraps its infant blossoms in its large protecting leaves, ready to unfold their snow-white petals when come the first warm days. Lo, unmindful of the chilling frosts that winter sends still at night, to prove that yet he lingers in the lap of Spring, the ground is white with flowering Saxifrages. Trailing 'neath the fallen leaves the "Mayflower" shoots up around sprigs of green leaves (which all winter long have been waiting for the call of Spring,) and displays its salver-formed corolla, fragrant with sweet odors and beautiful in form and coloring. But the sun is growing powerful, and day by day is making conquests. Only now and then come memories of winter in days of storm and cloud and scattered flakes of snows; but they linger not. Braving these, the "Spring Beauty" and "Anemone" open their fairy leaves and lend their beauty to the life regaining wood. Then come days of warm and gentle sunshine, and respondent to the call of the now fleeting season, in the last month of Spring, the trees and shrubs put on their robe of green, beneath the pleasant shades of which violets—yellow, white and blue—add a grace and beauty to nature's gay parterre. Shrubs and trees, too, seem ambitious of vieing with the flowers. The Cornel, the Shadflower, the spice wood are all ablaze with blossoms. The air, too, is tremulous with bird song. From the topmost bough of that showy Amelanchier that showers its pure white petals like snow-flakes on the ground, the catbird trills his medley lay in mimicry of the birds around. Everywhere is life. Twining round the moss-clad sides of the cool, moist rocks, the "Rock Bell" or "Wild Columbine" rears its pensile flowers, beautiful and curious in form, beautiful and gay in color. Deep in the bosom of the woodland in a secluded spot, where all day long the wood robin floods the air with melody of song, the vaulted petals of the "Showy Orchis" give perfume to the passing breeze, and a wealth of beauty to the scene around. How shall I describe the blaze of glory that illumes the wood? Words are weak and vain! Beautiful? and grand? and lovely? nay, more than these. I drop my pen in sheer despair. God depicts a beauty and a glory on his works such as tongue of man can ne'er describe. In their contemplation the mind seems lost in wonder and amazement. "The groves were God's first temples," says the poet, and my spirit adds, from which most acceptably the heart sends up its song of love and praise. I fear not that my mind should drift into allurring paths that lead not up to the city of God, like the Pantheist's creed that closes up the heart to a recognition of the Divinity that overarches all, and underlies the blessings deep that well up ever from the fount of joy and peace that nature ever proffers to the lover of her manifold adornings, for I "look through nature up to nature's God;" yet I cannot fail to be impressed with the belief that for me the woods and fields are God's most sacred temples, which, more than church or house of worship built by mortal hands, inspire with purer reverential awe and love my wandering, wayward heart. No eloquence of human tongue calls heavenward the mind as do the silent teachers of the grove and meadows, or the birds that fill with melody and cheer the leafy boughs whose mazy labyrinths they love to thread so well. Truly says Horace Smith.—

"'Neath cloistered boughs each floral bell that swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields and ever ringeth—
A call to prayer!"

Quakertown, 6th mo. 1st, 1865.

It is not always the dark place that hinders, but the dim eye.—*Christian Examiner.*

From the "Atlantic Monthly."

WITH THE BIRDS.

(Continued from page 254.)

The Wood-Thrush is the handsomest species of this family. In grace and elegance of manner he has no equal. Such a gentle, high-bred air, and such inimitable ease and composure in his flight and movement! He is a poet in very word and deed. His carriage is music to the eye. His performance of the commonest act, as catching a beetle or picking a worm from the mud, pleases like a stroke of wit or eloquence. Was he a prince in the olden time, and do the regal grace and mien still adhere to him in his transformation? What a finely proportioned form! How plain, yet rich his color,—the bright russet of his back, the clear white of his breast, with the distinct heart-shaped spots! It may be objected to Robin that he is noisy and demonstrative; he hurries away or rises to a branch with an angry note, and flirts his wings in ill-bred suspicion. The Mavis, or Red Thrush, sneaks and skulks like a culprit, hiding in the densest Alders; the Cat-Bird is a coquette and a flirt, as well as a sort of female Paul Pry; and the Chewink shows his inhospitality by espying your movements like a Japanese. The Wood-Thrush has none of these under-bred traits. He regards me unsuspiciously, or avoids me with a noble reserve, —or, if I am quiet and incurious, graciously hops toward me, as if to pay his respects, or to make my acquaintance. Pass near his nest, under the very branch, within a few feet of his mate and brood, and he opens not his beak; he concedes you the right to pass there, if it lies in your course; but pause an instant, raise your hand towards the defenceless household, and his anger and indignation are beautiful to behold.

What a noble pride he has! Late one October, after his mates and companions had long since gone South, I noticed one for several successive days in the dense part of this next-door wood, flitting noiselessly about, very grave and silent, as if doing penance for some violation of the code of honor. By many gentle, indirect approaches, I perceived that part of his tail-feathers were undeveloped. The sylvan prince could not think of returning to court in this plight,—and so, amid the falling leaves and cold rains of autumn, was patiently biding his time.

The soft, mellow flute of the Veery fills a place in the chorus of the woods that the song of the Vesper Sparrow fills in the chorus of the fields. It has the Nightingale's habit of singing in the twilight, and possesses, I believe, all of the Nightingale's mellowness and serenity. Walk out toward the forest in the warm twilight of a June day, and when fifty rods distant you will hear their soft, reverberating notes, repeated and prolonged with exquisite melodiousness, rising from a dozen different throats.

It is one of the simplest strains to be heard,—as simple as the curve in form, and mellower than the tenderest tones of the flute,—delighting from the pure element of harmony and beauty it contains, and not from any novel or fantastic modulation of it,—thus contrasting strongly with such rollicking, hilarious songsters as the Bobolink, in whom we are chiefly pleased with the tintinnabulation, the verbal and labial excellence, and the evident conceit and delight of the performer.

I hardly know whether I am more pleased or annoyed with the Cat-Bird. Perhaps she is a little too common, and her part in the general chorus a little too conspicuous. If you are listening for the note of another bird, she is sure to be prompted to the most loud and protracted singing, drowning all other sounds; if you sit quietly down to observe a favorite or study a new comer, her curiosity knows no bounds, and you are scanned and ridiculed from every point of observation. Yet I would not miss her; I would only subordinate her a little, make her less conspicuous.

She is the parodist of the woods, and there is ever a mischievous, bantering, half-ironical undertone in her lay, as if she were conscious of mimicking and disconcerting some envied songster. Ambitious of song, practising and rehearsing in private, she yet seems the least sincere and genuine of the sylvan minstrels, as if she had taken up music only to be in the fashion, or not to be outdone by the Robins and Thrushes. In other words, she seems to sing from some outward motive, and not from inward joyousness. She is a good versifier, but not a great poet. Vigorous, rapid, copious, not without fine touches, but destitute of any high, serene melody, her performance, like that of Thoreau's squirrel, always implies a spectator.

There is a certain air and polish about her strain, however, like that in the vivacious conversation of a well-bred lady of the world, that commands respect. Her maternal instinct, also, is very strong, and that simple structure of dead twigs and dry grass is the centre of much anxious solicitude. Not long since, while strolling through the woods, my attention was attracted to a small, densely grown swamp, hedged in with Eglantine, Brambles, and the everlasting Smilax, from which proceeded loud cries of distress and alarm, indicating that some terrible calamity was threatening my sombre-colored minstrel. On effecting an entrance, which, however, was not accomplished till I had doffed coat and hat, so as to diminish the surface exposed to the thorns and brambles, and looking around me from a square yard of terra firma, I found myself the spectator of a loathsome, yet

fascinating scene. Three or four yards from me was the nest, beneath which, in long festoons, rested a huge black snake; a bird, two-thirds grown, was slowly disappearing between his expanded jaws. As they seemed unconscious of my presence, I quietly observed the proceedings. By slow degrees he compassed the bird about with his elastic mouth; his head flattened, his neck writhed and swelled, and two or three undulatory movements of his glistening body finished the work. Then, with marvellous ease, he cautiously raised himself up, his tongue flaming from his mouth the while, curved over the nest, and, with wavy, subtle motions, explored the interior. I can conceive of nothing more overpoweringly terrible to an unsuspecting family of birds than the sudden appearance above their domicile of the head and neck of this arch-enemy. It is enough to petrify the blood in their veins. Not finding the object of his search, he came streaming down from the nest to a lower limb, and commenced extending his researches in other directions, sliding stealthily through the branches, bent on capturing one of the parent birds. That a legless, wingless creature should move with such ease and rapidity where only birds and squirrels are considered at home, lifting himself up, letting himself down, running out on the yielding boughs, and traversing with marvellous celerity the whole length and breadth of the thicket, was truly surprising. One thinks of the great myth, of the Tempter and the "cause of all our woe," and wonders if the Arch One is not now playing off some of his pranks before him. Whether we call it snake or devil matters little. I could but admire his terrible beauty, however, his black, shining folds, his easy, gliding movement, head erect, eyes glistening, tongue playing like subtile flame, and the invisible means of his almost winged locomotion.

The parent birds, in the mean while, kept up the most agonizing cry,—at times fluttering furiously about their pursuer, and actually laying hold of his tail with their beaks and claws. On being thus attacked, the snake would suddenly double upon himself and follow his own body back, thus executing a strategic movement that at first seemed almost to paralyze his victim and place her within his grasp. Not quite, however. Before his jaws could close upon the coveted prize the bird would tear herself away, and, apparently faint and sobbing, retire to a higher branch. His reputed powers of fascination availed him little, though it is possible that a more timid and less combative bird might have been held by the fatal spell. Presently, as he came gliding down the slender body of a leaning Alder, his attention was attracted by a slight movement of my arm; eying me an instant, with that crouching, utter, motionless gaze which I believe only snakes and devils can assume, he turned quickly,—a feat which necessitated something like crawling over his own body,—and gliding off through the branches, evidently recognizing in me a representative of the ancient parties he once so cunningly ruined. A few moments after, as he lay, carelessly disposed in the top of a rank Alder, trying to look as much like a crooked branch as his supple, shining form would admit, the old vengeance overtook him. I exercised my prerogative, and a well-directed missile in the shape of a stone, brought him looping and writhing to the ground. After I had completed his downfall, and quiet had been partially restored, a half-fledged member of the bereaved household came out from his hiding place, and, jumping upon a decayed branch, chirped vigorously, no doubt in celebration of the victory. What the emotions of the parent birds were, on seeing their destroyer's head so thoroughly bruised, and a part of their little ones at least spared to them, I can only conjecture; but I imagined the news spread immediately, and that my praises as the deliverer were sung in that neighborhood ever after.

Till the middle of July there is a general equilibrium; the tide stands poised; the holiday-spirit is unabated. But as the harvest ripens beneath the long, hot days, the melody gradually ceases. The young are out of the nest and must be cared for, and the moulting season is at hand. After the Cricket has commenced to drone his monotonous refrain beneath your window, you will not, till another season, hear the Wood-Thrush in all his matchless eloquence. The Bobolink has become careworn and fretful, and blurts out snatches of his song between his scolding and upbraiding, as you approach the vicinity of his nest, oscillating between anxiety for his brood and solicitude for his musical reputation. Some of the Sparrows still sing, and occasionally across the hot fields, from a tall tree in the edge of the forest, comes the rich note of the Scarlet Tanager. This tropical-colored bird loves the hottest weather, and I hear him more in dog-days, than at any other time.

(To be concluded.)

MANNERS AT HOME.—Two great men, at whose feet the generations since their time have sat to learn wisdom, were Sir Matthew Hale and Richard Baxter. The last-named has left an interesting picture of their intercourse with each other, as follows:

"The manner of our converse was as suitable to my inclination as the matter, for whereas many bred in the Universities, and called scholars, have not the wit, manners, and patience to hear those with whom they discourse speak to the end; but through list and impo-

tency cannot hold, but cut off a man's speech, when they hear anything that urgeth them, before the latter part make the former intelligible or strong, more like scolds than scholars; as if they commanded silence at the end of each sentence to him that speaketh, or else would have two talk at once,—I do not remember that ever he and I did interrupt each other in any discourse. His wisdom and accustomed patience caused him still to stay for the end. And though my disposition has too much forwardness to speak, I had not so little wit or manners as to interrupt him; whereby we far better understood each other than we could have done in chopping and maimed discourse."

Now, the reader may consider this a small matter,—a mere punctilio of politeness. What was not beneath the notice and practice of such minds as Baxter's and Judge Hale's, can, however, scarcely be thought beneath the notice and practice of commoner men. Was not this small observance of good manners a token of something deeper and nobler, even of a mastery over the impatience of human nature? And when we hear and see in families the very opposite, the quick contradiction, the rude breaking-in upon each other's speech, we may conclude readily that there is a deeper fault than mere surface impetuosity; there is generally the ungoverned temper, the rash and thoughtless heart.—*Christian World.*

A judicious silence is always better than truth spoken without charity —*Francis de Sales.*

"The Womens' Association for the Relief of the Freedmen" acknowledge the following receipt, since last report:

West Grove, Pa, ...	$3 00
Ruth Mosher, West Liberty, Iowa, .	4 00
M. S. Fairbury, Ill. . . .	11 00
Friends of Byberry, through M. C. Brown,	22 00
Makefield Women's Association, through Letitia Cadwallader, . . .	18 26
Part proceeds of George Thompson's lecture at Newtown, Buck's County, through Mary Pickering, ...	10 00
Citizens of Salem, N. J. . . .	16 25
Eleanor Brinton, through Lydia White, .	5 00

MARY H. NEWBOLD, *Treasurer*,
No. 140 N. Tenth Street.

6th mo. 20th, 1865.

It is hoped that the friends of the Freedmen, will not feel at liberty entirely to relax their efforts during the summer months, but do what they can in the way of collecting money and clothing for future needs.

Although active operations at the room 800 Arch street, are suspended until the last of Ninth month; goods will be received there and forwarded as required.

Until the 1st of 11th month, the address of the Treasurer, Mary H. Newbold, will be 800 Arch street.

During the absence of the Corresponding Secretary, letters on business of the Association may be directed to

MARGARET A. GRISCOM, Bristol, Pa.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $7 75 *a* 8. In Rye Flour and Corn Meal no transactions are reported.

GRAIN.—The Wheat market is dull, and there being no demand either for milling or exportation, prices are entirely nominal.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada, 3d mo. 11, 1865.

BOOKS FOR SALE:—Journal of Hugh Judge, price 70
Journal of John Comly, (600 pages) $2.00
Journal of John Woolman, a few copies 1.00
Friends' Miscellany, (originally 12 vols.,) 4th vol. out of print, 8.00
History of Delaware County, Penna., containing interesting accounts of early Friends, with engravings: 580 pages 3.00
Conversations, Discussions, and Anecdotes, by Thomas Story 1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp, 5.00
The New Testament, Marot's edition, fine clear type. 1.00
Comly's Reader, 50 cents. Central School Reader 75
Memoir of Priscilla Cadwallader, 50. Bellangee's Journal, 75
Janney's Life of Fox, $1.25. Do. Penn, $1.25 and $2.00
" History of Friends, vol. 1st 1.15
Decline of Friends, by Janney, Rowntree, and Fisher.
Photographic Views of Friends' Meeting-house, Race Street: and of Friends' Central School, with groups, 8 by 10 1.00
Stereoscopic Views of the same 50
Card Size of the above 25

610 EMMOR COMLY, No. 131 North 7th St., Phila.

WANTED, by a Female, member, a situation as Teacher;—qualified to instruct in the usual English branches, having had several years experience; good reference if required. Friends' school preferred. Address P. T. H., at this Office,
71715 et.pwmn. No. 131 North 7th St. Phila.

CEDAR COTTAGE, Pennsylvania Avenue, Atlantic City, N. J., is now open for the reception of guests.
71 831. nt.ex.n.d. Terms $15.00. GEORGE CHANDLEE.

J. TYLOR still continues his LAND AGENCY, for the Society of Friends and others, and particularly solicits patronage.
Address, J. TYLOR, Denton, Md.
References:—Joseph C. Turnpenny, 10th and Spruce Sts., Phila.
Dillwyn Parrish, 1017 Cherry Street, "
J. Jamison, 66 & 68 North Water Street, "
63. 12t. 819, pfan.

WALL PAPER AND LINEN WINDOW SHADE DEPOT.—Paper Hangings, a good article, as low as 15 cts.; Hanging papers, neatly, 15 cts-; Glazed and Plain, very neat figures. HOWELL & BROTHERS' New Decorations, Gold and Plain; Oil Window-Shades and Fixtures; neat gilt Borders, and entirely plain, at JOHNSTON'S DEPOT, No. 1033 Spring Garden Street below 11th Street, Philadelphia. Country trade invited.
513. 12t. 729. PXNZ.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.
3. 25. 49t. 3. 7. 66. W S X F.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty Five) Market Street, below Ninth, invite an examination of their stock of House keeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 3. 25, 50t. omv.nz Pa, Fre.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

PRINTED BY MERRIHEW & SON,
BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.

Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 259.)

I should have been glad to have dismissed the subject of the Quaker-dress in the last section, but so many objections are usually made against it, that I thought it right to stop for a while to consider them in the present place. Indeed, if I were to choose a subject, upon which the world had been more than ordinarliy severe on the Quakers, I should select that of their dress. Almost everybody has something to say upon this point. And as in almost all cases, where arguments are numerous, many of them are generally frivolous, so it has happened in this also. There is one, however, which it is impossible not to notice upon this subject.

The Quakers, it is confessed by their adversaries, are not chargeable with the same sort of pride and vanity, which attach to the characters of other people, who dress in a gay manner and who follow the fashions of the world, but it is contended on the other hand that they are justly chargeable with a preciseness that is disgusting in the little particularities of their clothing. This precise attention to particularities is considered as little better than the worshipping of lifeless forms, and is usually called by the world the idolatry of the Quaker dress.

This charge, if it were true, would be serious indeed. It would be serious, because it would take away from the religion of the Quakers one of its greatest and best characters. For how could any people be spiritually minded who were the worshippers of lifeless forms? It would be serious again, because it would shew their religion like the box of Pandora, to be pregnant with evils within itself. For people, who place religion in particular forms, must unavoidably become superstitious. It would be serious again, because if parents were to carry such notions into their families, they would produce mischief. The young would be dissatisfied, if forced to cultivate particularities, for which they see no just or substantial reason. Dissensions would arise among them. Their morality too would be confounded if they were to see these minutiæ idolized at home, but disregarded by persons of known religious character in the world. Add to which, that they might adopt erroneous notions of religion. For they might be induced to lay too much stress upon the payment of the anise and cummin, and too little upon the observance of the weightier matters of the law.

As the charge therefore is unquestionably a serious one, I shall not allow it to pass without some comments. And in the first place it may be observed that, whether this preciseness, which has been imputed to some Quakers, amounts to an idolizing of forms, can never be positively determined, except we had the power of looking into the hearts of those, who have incurred the charge. We may form, however, a reasonable conjecture, whether it does or not

by presumptive evidence, taken from incontrovertible outward facts.

The first outward fact that presents itself to us, is the fact of the origin of the Quaker dress; if the early Quakers, when they met in religious union, had met to deliberate and fix upon a form or standard of apparel for the Society, in vain could any person have expected to repel this charge. But no such standard was ever fixed. The dress of the Quakers has descended from father to son in the way that has been described. There is reason, therefore, to suppose that the Quakers, as a religious body, have deviated less than others from the primitive habits of their ancestors, rather from a fear of the effects of unreasonable changes of dress upon the mind, than from an attachment to lifeless forms.

The second outward fact, which may be resorted to as furnishing a ground for reasonable conjecture, is the doctrine of the Quakers upon this subject. The Quakers profess to follow Christianity in all cases, where its doctrines can be clearly ascertained. I shall state, therefore, what Christianity says upon this point. I shall shew that what Quakerism says is in unison with it. And I shall explain more at large the principle that has given birth to the discipline for the Quakers relative to their dress.

Had Christianity approved of the make or color of any particular garment, it would have approved of those of its founder and of his apostles. We do not, however, know what any of these illustrious personages wore. They were probably dressed in the habits of Judean peasants, and not with any marked difference from those of the same rank in life. And that they were dressed plainly, we have every reason to believe, from the censures, which some of them passed on the superfluities of apparel. But Christianity has no where recorded these habits as a pattern, nor has it prescribed to any man, any form or color of his clothes.

But Christianity, though it no where places religion in particular forms, is yet not indifferent on the general subject of dress. For in the first place it discards all ornaments, as appears by the testimonies of St. Paul and St. Peter before quoted, and this it does evidently on the ground of morality, lest these, by puffing up the creature, should be made to give birth to the censurable passions of vanity and lust. In the second place it forbids all unreasonable changes on the plea of conformity with the fashions of the world: and it sets its face against these also upon moral grounds; because the following of the fashions of the world begets a worldly spirit, and because in proportion as men indulge this spirit, they are found to follow the loose and changeable morality of the world, instead of the strict and steady morality of the gospel.

That the early Christians understood these to be the doctrines of Christianity, there can be no doubt. The Presbyters and the Ascetics, I believe, changed the Pallium for the Toga in the infancy of the Christian world; but all other Christians were left undistinguished by their dress. These were generally clad in the sober manner of their own times. They observed a medium between costliness and sordidness. That they had no particular form for their dress beyond that of other grave people, we learn from Justin Martyr. "They affected nothing fantastic," says he, "but, living among Greeks and barbarians, they followed the customs of the country, and in clothes, and in diet, and in all other affairs of outward life, they shewed the excellent and admirable constitution of their discipline and conversation." That they discarded superfluities and ornaments we may collect from various authors of those times. Basil reduced the object of clothing to two, namely, "Honesty and necessity," that is, to decency and protection. Tertullian laid it down as a doctrine that a Christian should not only be chaste, but that he should appear so outwardly. "The garments we should wear," says Clemens of Alexandria, "should be modest and frugal, and not wrought of divers colors, but plain." Crysostum commends Olympias, a lady of birth and fortune, for having in her garment nothing that was wrought or gaudy. Jerome praises Paula, another lady of quality, for the same reason. We find also that an unreasonable change of clothing, or a change to please the eye of the world, was held improper. Cyril says, "we should not strive for variety, having clothes for home, and others for ostentation abroad." In short the ancient fathers frequently complained of the abuse of apparel in the ways described.

Exactly in the same manner, and in no other, have the Quakers considered the doctrines of Christianity on the subject of dress. They have never adopted any particular model either as to form or color for their clothes. They have regarded the two objects of decency and comfort. But they have allowed of various deviations consistently with these. They have in fact fluctuated in their dress. The English Quaker wore formerly a round hat. He wears it now with stays and loops. But even this fashion is not universal, and seems rather now on the decline. The American Quaker, on the other hand, has generally kept to the round hat. Black hoods were uniformly worn by the Quaker-women, but the use of these is much less than it was, and is still decreasing. The green aprons also were worn by the females, but they are now wholly out of use. But these changes could never have taken place, had there been any fixed standard for the Quaker dress.

But though the Quakers have no particular model for their clothing, yet they are not indifferent to dress where it may be morally injurious. They have discarded all superfluities and ornaments, because they may be hurtful to the mind. They have set their faces also against all unreasonable change of forms for the same reasons. They have allowed other reasons also to weigh with them in the latter case. They have received from their ancestors a plain suit of apparel, which has in some little degree followed the improvements of the world, and they see no good reason why they should change it; at least they see in the fashions of the world none but a censurable reason for a change. And here it may be observed, that it is not an attachment to forms, but an unreasonable change or deviation from them, that the Quakers regard. Upon the latter idea it is, that their discipline is in a great measure founded, or, in other words, the Quakers, as a religious body, think it right to watch in their youth any unreasonable deviation from the plain apparel of the Society.

This they do first, because any change beyond usefulness must be made upon the plea of conformity to the fashions of the world.

Secondly, because any such deviation in their youth is considered to shew in some measure, a deviation from simplicity of heart. It bespeaks the beginning of an unstable mind. It shews there must have been some improper motive for the change. Hence it argues a weakness in the deviating persons, and points them out as objects to be strengthened by wholesome admonition.

Thirdly, because changes made without reasonable motives, would lead, if not watched and checked, to other still greater changes, and because an uninterrupted succession of such changes would bring the minds of their youth under the most imperious despotisms, the despotism of fashion; in consequence of which they would cleave to the morality of the world instead of the morality of the gospel.

And fourthly, because in proportion as young persons deviate from the plainness and simplicity of the apparel as worn by the Society, they approach in appearance to the world; they mix with it, and imbibe its spirit and admit its customs, and come into a situation which subjects them to be disowned. And this is so generally true, that of those persons, whom the Society has been obliged to disown, the commencement of a long progress in irregularity may often be traced to a deviation from the simplicity of their dress. And here it may be observed that an effect has been produced by this care concerning dress, so beneffcial to the moral interests of the Society, that they have found in it a new reason for new vigilance on this subject. The effect produced is a general similarity of outward appearance, in all the members, though there is a difference both in form and color of their clothing; and this general appearance is such, as to make a Quaker still known to the world. The dress, therefore of the Quakers, by distinguishing the members of the Society, and making them known as such to the world, makes the world overseers as it were of their moral conduct. And that it operates in this way, or that it becomes a partial check in favor of morality, there can be no question. For a Quaker could not be seen either at public races, or at cock fightings, or at assemblies, or in public houses, but the fact would be noticed as singular, and probably soon known among his friends. His clothes would betray him. Neither could he, if at a great distance from home, and if quite out of the eye and observation of persons of the same religious persuasion, do what many others do. For a Quaker knows, that many of the customs of the Society are known to the world at large, and that a certain conduct is expected from a person in a Quaker's habit. The fear, therefore, of being detected, and at any rate of bringing infamy on his cloth, if I may use the expression, would operate so as to keep him out of many of the vicious customs of the world.

From hence it will be obvious that there cannot be any solid foundation for the charge, which has been made against the Quakers on the subject of dress. They are found in their present dress, not on the principle of an attachment to any particular form, or because any one form is more sacred than another, but on the principle, that an unreasonable deviation from any simple and useful clothing is both censurable and hurtful, if made in conformity with the fashions of the world. These two principles, though they may produce, if acted upon, a similar outward appearance in persons, are yet widely distinct as to their foundation, from one another. The former is the principle of idolatry. The latter that of religion. If therefore there are persons in the Society, who adopt the former, they will come within reach the charge described. But the latter only can be adopted by true Quakers.

(To be continued.)

Sunshine in Parlors.—The horror of a sunshine by no means too abundant in this region, has more to do with the fear of discolored curtains and carpets than it ought to have, especially among the rich. What signifies the flying of a few colors, easily replaced, compared with the giving a proper welcome to the great colorer himself—the sun, that makes all things beautiful? There are few sights in your town-house more cheerful than a sudden burst of sun into the room, smiting the floor into so many

windows, and making the roses on the very carpet look as if they felt it. Let them fade in good season as the others do; and make up for the expence, dear fashionable people, by staying a little more at home, keeping better hours, and saving the roses on your cheeks.—*Leigh Hunt.*

RELIGIOUS CONVERSATION.

In a letter of William Law declining a visit from a person who requested an interview for the express purpose of religious conversation, he says, "My chief objection against a visit of this kind, is the reason which you give for it, viz: For my instructive conversation on the spiritual life. An appointment for religious conversation has a taking sound, and passes for a sign of great progress in goodness; but with regard to myself, such a meeting would rather make me silent, than a speaker in it. First, because I hurt myself, and am only acting a part, if I speak to persons on spiritual matters either sooner or further than as the Spirit of God (which bloweth when and where it listeth,) would be resisted in me if I held my tongue. Secondly, because it is deluding the persons I speak to, and helping them to be content with an imaginary false food, should I, as a spiritual assistant, speak to them of any thing but that which is *their own* evil and *their own* good: for true edification arises only from such knowledge, and not from devout harangues on the spiritual life in general, though set forth in the most enlivened words.

The Spiritual Life is nothing else but the working of the Spirit of God within us, and therefore our own silence must be a great part of our preparation for it; and much speaking or delight in it will be often no small hindrance of that good which we can only have from hearing what the Spirit and voice of God speaketh within us. This is not enough known by religious persons: they rejoice in kindling a fre of their own, and delight too much in hearing their own voice, and so lose that inward unction from above, which can alone new create their hearts. To speak with the tongues of men, or angels, on religious matters, is a much less thing than to know how to *stay the mind upon God, and abide with him in the closet of our hearts, observing, loving, adoring, and obeying His holy power within us.*"

A recent writer, speaking of death and the grave, says, "Happy the day when all shall learn that the *corpses* of the departed are no more than relinquished garments of *living* men and women; *temples* of God, in which divine service is over and finished,—the aisles deserted."

Do the duty nearest thee, and thou wilt see more clearly to do the next.

Testimony of Gwynedd Monthly Meeting concerning our deceased Friend, JOSEPH FOULKE.

Believing it right that a life dedicated to the truth should be held by survivors in profitable remembrance, we are induced to offer this testimony of love, to the memory of our departed friend. While to him the record avails not, to the living it may serve as an incentive that will lead to the practice of those virtues that adorned his life and secured at last its happy termination.

He was born at Gwynedd, Montgomery County, Pennsylvania, on the 22d of Fifth month, 1786. His parents, Hugh and Ann Foulke, of the same place, were exemplary members of our Religious Society; and evinced a religious concern to bring up their children in accordance with the principles and testimonies thereof. He was ever a dutiful son; and of their love and pious care over him, he was often heard to speak. He remained with his parents until the twenty-third year of his age, when he was united in marriage with Elizabeth Shoemaker, daughter of Daniel and Phebe Shoemaker, of Upper Dublin.

About the twelfth year of his age, on recovering from an attack of sickness, he writes, "I was brought into great tenderness of spirit, and thankfulness to the Lord for preserving me from death. I shed many tears; and inward fervent desires were raised to the Father of mercies that he would show me the way in which I should walk, and the business I should follow for a livelihood.

It was then shown to my full satisfaction, that gifts and talents were committed to me, which were designed by the Giver, to be employed in teaching children."

In the spring of 1811, feeling his mind drawn, according to his youthful impressions, to the business of teaching, he removed to Plymouth and taught Friends' school there. Here he remained until the year 1817, when he removed to Upper Dublin, and took charge of a school at that place. In the autumn of 1818, he established Gwynedd Boarding School, which he taught uninterruptedly for a period of about thirty years. For this calling he seemed particularly fitted; governing by love, and mingling with the instruction of the teacher, the counsel of a friend; thus was he enabled to exert a happy influence over his pupils, and to secure that regard which made his efforts to instruct them, not less a pleasure than a duty.

He was blessed in a marked degree with a kind, social disposition, and his hopeful nature tended to lead his mind in the brighter channels of thought, which rendered his society pleasant and agreeable to both young and old. Riches he seemed to value only as a means of securing the comforts of life; and of his

moderate store was free to give where duty called.

He was a bright example of an affectionate husband, an indulgent father, a kind and courteous neighbor; having strong attachments to home and kindred, to the Religious Society of which he was a member, and to the Govern ment under which he lived; but these several attachments he endeavored to hold subordinate to his love for his heavenly Father.

He cherished the belief, and it seemed his solace, "as an anchor of the soul, both sure and steadfast," that in the affairs of men there was an overruling Providence, directing them aright, and that in the end, if we are faithful, wisdom would be justified of her ways; and thus was his life made serene and tranquil to its close.

In his writings, he remarks, "I had for many years been impressed with the belief that, if faithful, I should be called to the work of the ministry; this operated as a guard over my movements, both in meetings and out of them. I was fully pursuaded in my own mind, that the Lord had full power to qualify and endow any he chose for this great work, without training in the schools of this world; but to be fully satisfied that this call applied to myself, brought me often into solemn meditations. In my walks to school and to meetings, and in lonely moments of retirement, my thoughts and earnest breathings were to the Father of mercies for his counsel and direction in this important matter. At length, He who knew me better than I knew myself, graciously removed all doubt and hesitation out of the way."

His first appearance in the ministry was at Gwynedd, in the year 1817, being then in the thirty-first year of his age, and concerning which he writes, "I sat down filled with sweet refreshing peace of mind; a reward of much greater value than any temporal consideration; and, like the food that Elijah the prophet partook of, it lasted many days. But, like many others in their little beginnings, I was too sanguine; I outran my guide, and heard the voice behind me, saying, 'This is the way, walk ye in it?' My progress was evidently impeded by too much ardor and zeal on my part, and whoever reads these lines I hope may learn that the pathway of duty is made clear by a humble dedication to the Master's will; that it does not require large openings and a flood of light to show us our duty, when a faithful attention to those perceptions which the humble follower of Christ is daily furnished with, is sufficient."

In the spring of 1821, he was acknowledged a minister. From this period he was much engaged in the work and service of his Divine Master, travelling extensively in the exercise of his gift, within the limits of his own and other Yearly Meetings, with minutes of unity from his friends at home.

When absent on these visits, his religious labors were not confined to the Society of Friends, but extended to all classes of people.

In the latter years of his life he felt his mind particularly drawn in sympathy and gospel love, to visit the inmates of prisons and almshouses.

He was a firm believer in the Scriptures of Truth, and was remarkable for the correct quotation of them, and the frequent application of their contents in his public testimonies. Although not sectarian in his views and feelings, he nevertheless was deeply concerned for the welfare of our religious Society, believing that the principles and testimonies of Friends, when faithfully adhered to, are of incalculable benefit, not only to themselves, but to the community at large.

He was a diligent attender of our meetings for worship and discipline, and frequently held up to view the importance of our testimony in this particular; and, at a late period of life, on this subject he remarks, "It is a comfortable reflection, that temporal business, so far as the love of gain is concerned, never, that I know of kept me from attending religious meetings."

During his last illness, his mind remained tranquil and clear, manifesting gratitude and thankfulness for attentions received, and frequently expressing, with peculiar freshness, his faith in that Power which would sustain under every trial.

Through the course of his illness, which was produced from malignant erysipelas, he was favored not to utter a murmur or complaint, even at times of the most extreme bodily suffering, saying, "I fear no evil; the Most High is with me, and is a sufficient support in time of need. I bow in humble resignation to this dispensation; all is wisely ordered; surely the Judge of all the earth will do right."

Again, "I have been abundantly blessed during the course of a long life, and, though I might, in some instances, have done better, yet I have endeavored to do the Master's will."

On being asked if he felt peace of mind, he replied, "Oh, yes! Peace, sweet peace! I set out with the hope that I might be, aad I have been mercifully favored to keep the faith and patience through all."

At another time, when very near his close, being told that it was a bright, beautiful morning, he replied, "Oh, yes! I feel its freshness and life, though I cannot now, like the birds, enjoy the beauties of creation; but I can and do feel that divine Goodness is very near; that I am in safe keeping, and that is the great point. There is now no fear in passing through the valley and shadow of death; all is clear and bright; not a cloud obscures the vision."

He departed this life as one falling into a sweet sleep, on First-day morning the 15th of Second Month, 1863, in the seventy-seventh year of his age. His remains were interred in Friends' burying ground, at Gwynedd, on Third day morning following.

Signed by direction and on behalf of the meeting aforesaid, held the 29th of Tenth month, 1863.

DANIEL FOULKE,
HANNH ANN FOULKE,
Clerks.

At Abington Quarterly Meeting, held the 4th of Second month, 1864, the foregoing memorial was read and approved, and the Clerks directed to sign it on behalf of the meeting and forward it to the representative Committee, or Meeting for Sufferings.

SARAH P. SMITH.
DANIEL FOUTKE.
Clerks.

Extracts from Dewey's Problem of Human Destiny.

THE ORIGIN OF EVIL.

The question is, how comes evil to be in the world? Or, in other words, why was it not excluded from the system? Certainly it is not desirable for its own sake; infinitely otherwise; we feel it to be infinitely otherwise. How often does the vision rise before our minds, of a world without pain and without sin without one sorrow or wrong in all its blessed dwellings; and we say, with a tone, perhaps, of something like complaint as well as heavy sighing, why could not this world have been such? Why, then, *was* it not such a world? And the answer that I give is, that it was in the nature of things impossible. This is my principle—that it was, in the nature of things, and by the inevitable conditions of the problem, impossible to exclude evil.

Evil is of two kinds, natural and moral. With regard to the latter, I think the case is very clear. But let us inquire for a moment concerning the former—*i. e.*, natural or physical evil.

The great and comprehensive form of natural evil is *pain*. And by pain I mean now, of course, physical suffering; or, the suffering that springs from a bodily organization. The question is, could such an organization be made, and made to answer its purposes to voluntary agents, without that liability? Or rather, here are two questions. Could it be made at all? That is one question. Was it possible to make an organ capable of pleasure, without its being liable to pain when hurt, broken, or torn in pieces? Look, for instance, at that sensitive vesture with which the human body is clothed, the skin; or at the corresponding membrane that lines the interior cavities of the structure, the mucous membrane. With soft and gentle touches applied to the body, with warm and balmy airs breathing upon it, or sweet odors inhaled, or healthful food received, this sensitive vesture, within and without, thrills with pleasure. Could it be—was it in the nature of things possible, that cold could freeze it, or the knife cut it, or baleful poison could enter in, or starving and death, without giving pain? *Could* the sense of touch, alive to all impressions, find every impression equally agreeable? In fact, would not such a perpetual monotony of impression, have been itself disagreeable? But *could* any sensitive integument be made to which it should be indifferent whether water bathed or fire burned it? Pleasure and pain *seem* to us necessarily correlative, necessarily bound together, in any organ that is capable of either.

I may doubt then, whether it was possible, in the nature of things, to exclude pain from the human or from any sensitive organization. But it is yet clearer, in the next place, that pain is necessary to the *purposes* which this organization was designed to answer. I suppose that it is universally conceded that there are such purposes; that the body is made for the mind, made to train, to educate the mind. But suppose it were made only for itself. Even then—even for the body's preservation, pain is as necessary as pleasure. The mind's prudence needs the salutary admonition of pain. "The burnt child dreads the fire." But not the fire alone, every element around us, would prove fatal to the ignorance, inexperience, and impetuosity of childhood, if pain did not teach it prudence. The body itself would perish in a thousand ways, if caution and wisdom were not learnt from suffering. Then again—looking to higher purposes—what is it, as the primary impulse, that stirs the world to activity, to industry? What is it that prevents it from sinking into perpetual languor and sleep? It is the pain of hunger. Or why does man build his rude hut, or fashion his clothing of skins, but to protect himself against the pain which the elements would inflict? Or if we say, that sloth itself is irksome and painful, still it comes to the same thing. "Uneasiness," of some kind, as Mr. Locke teaches, "is the *universal* motive to action." But suppose, on the other hand, that there was no pain. Suppose that all sensation were pleasurable. How certainly would the human race sink into the fathomless gulf of sensualism? If excess never brought satiety nor suffering with it, how certain must it be, that it would never stop; and that the whole man, the whole nature, the whole world, would sink into utter moral perdition! Man, we say, is to be trained; his higher nature is to be developed and cultivated. To this end, the senses minister. To effect it, they have pleasures to offer. But they must have other

means than pleasure at their disposal, or they could never fulfil their office.

Either in the nature of things, then, or in the purposes of things, or in both, we say, that physical evil, as far as we can see, was inevitable.

But let us now look at what is more material to the problem we are considering—at moral evil.

Was it possible to frame a nature, moral, finite and free, and to exclude from it all liability to error, to sin? I answer that by the very terms of the statement, it was just as impossible, as to make two mountains without a valley; or, to make the angles of a triangle to be equal to three or four right angles. The very statement of the case excludes the possibility.

Let us look at the case. Here is a being created with certain moral faculties. He is capable of loving the right. He is capable of loving the wrong. He is also perfectly free to do the one or the other, at his pleasure. If he pleases to do wrong, nothing can prevent him, that leaves him free. He is imperfect, moreover, and is liable, from defect of knowledge, to go astray. He is endowed too with the love of happiness; he must be so—the very capability of happiness implies the love of it; and in his ignorance, he is liable to suppose that the evil way will make him happiest; that the indulgence of his appetites and passions, for instance, will yield him a fuller satisfaction than the culture of his higher nature. Aberration and failure, alas! are, more or less, the story of every human life. Aberration and failure, too, are grievous sins: for this being had power—had freedom, that is to say, to choose the better part. The fact is so; but the question is—was it possible to place him beyond the reach of this peril? If it were, then we are to find the origin of evil in the arbitrary and mysterious will of Heaven. But was it possible? Was it possible to make this being impeccable, incapable of evil, independent of temptation?

What is the only conceivable condition on which such a result can be secured? That man's will be bound, constrained, compelled to the right course. But then he is not free Take away that perilous element, freedom, and then he may be safe; but *then* he is no longer a moral being. So long as he is imperfect and free, he must be liable to choose wrong. He need not, indeed, in a palpable case, choose wrong. He need not be guilty of positive malignity, of intentional sin—and the distinction is important—but he must be exposed to sins of inadvertence, exposed to slide into evil unawares. Nay, in a *palpable case*, he must be free to go wrong, if he pleases; else he is not a moral being.

But what then *is* evil, in man, under this theory?—it may be asked; and I ought to pause here a moment to answer. Is evil a *mere mistake*, a mere confusion as to what is right, of a mind dazzled by worldly fascinations or clouded by sense and appetite? Far from it. There is indeed mistake about it, confusion of mind, blinding temptation. Still, when a man is drawn to evil, he commonly knows it to be evil. Why, but for this, is there any struggle in his mind about it? How is it, but for this knowing better, that the descent to gross vice, to falsehood, to dishonesty, is often achieved through strife, misgiving, and agony at every step? Nay, and it must not only be that he knows better, but that he can do better; else he could not blame himself. What, in fact, is the case presented to the tempted and falling? There, on the one hand, is some advantage—pleasure, lucre, distinction—*happiness*, the mind calls it. Here on the other hand, is purity, rectitude, virtue. Between these lies the question. Here is the crisis—the most tremendous that can *be*, in the nature of things. What does the man do? What does he choose? There *is* no compulsion. There is no compulsion to evil; and there is no compulsion to good. Power Almighty, that reaches to the infinite height above, and to the infinite deep below, and sways the boundless spheres around, touches not that solemn prerogative of choice. What does the man do? He chooses the wrong? What is the definition of that act? A violated conscience! It is the most awful fact in the history of humanity: a violated conscience! It is the breaking of the highest law in the universe, and of that which the offender feels and knows to be the highest—the manifested law of the infinite Rectitude. The consequences, indeed, are fearful; the most dreadful miseries in the world are the results of wrong-doing; but they stand in just and lawful accordance with the deed—not in any disproportion.

But suppose the man to choose right: let us consider that, a moment; for it will confirm our view, I think, of the essential attributes of a free nature. What is virtue, goodness, holiness? It is often spoken of, as if it could be created in the heart, or could be put into it, by an independent power. But can it be so? Virtue, love is the voluntary act of the soul. It is by *definition*, incapable of creation. It *cannot be put* into the heart. It is the heart's own voluntary putting forth. All that we can conceive of, as possible to be created, is the capacity to love. The act of loving is the sole act of the being created. It is as much so, as hatred is his own act. Both are alike free, voluntary, unforced; or they are not moral.

Whether we consider, therefore, the essential nature of good or of evil in the mind, we are brought to the conclusion, that the exposure to evil is one of the inevitable conditions of the

problem involved in a moral, finite, and free nature.

(To be continued.)

FROM *social intercourse* are derived some of the highest enjoyments of life. Where there is a free interchange of sentiment, the mind acquires new ideas, and by a frequent exercise of its powers the understanding gains fresh vigor.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 8, 1865.

PHYSICAL AND MENTAL RELAXATION.—The custom which almost universally prevails, of spending a portion of the warm season either at the sea shore, or in some mountain region or quiet country retreat, has no doubt to some extent, arisen from the necessity which all at times feel, of renewing their wasted energies.

The mental and the physical are so intimately connected, that we cannot overtax the one without seriously affecting the other. If, for a continued period, the cares or pleasures of life immoderately engross our time and attention, nature asserts her rights, and by certain premonitions of danger warns us to withdraw from active duty until the bodily and mental powers are resuscitated. After uniform effort there must be time allowed to renew our strength for future action. The steam engine, powerful and uninterrupted as its motions appear, pauses for an instant between each revolution, as if to gain power for the next mighty impulse. This is a law as unfailing as it is universal.

Those who are most of the year confined within the city's noisy stir, long to "go forth beneath the open sky and list to nature's teachings;" to hear the song of birds, the murmuring of the stream, and to ramble through the "venerable woods;" while those whose companionship has chiefly been with nature, seek to mingle in the busy haunts of men. If this period of change and rest from daily pursuits, is judiciously chosen and properly indulged, it may have the effect to increase the ability for usefulness, but if not enjoyed with proper restrictions, may tend to diminish rather than to increase our individual power for good.

If he, who in the daily routine of life's duties, carefully watches his words and actions, that his thoughts and deeds condemn him not, should in his periods of relaxation when removed from conventional restraints, enter into pleasures which at home he could not sanction, he cannot expect to receive all the benefit he might have derived. But if, on the contrary, he carries with him to all places where he may temporarily reside, and to all society in which he may accidentally be thrown, that adherence to principle in little things, which he endeavors to practise at home, while renewing his outer life, he is growing in inward grace, and his influence and example may be a strength and incentive to right in others.

LOVE AND UNITY.—A correspondent comments upon the 2d Query, "Are love and unity maintained amongst you," &c., and expresses the opinion, that the use of the singular verb "Is," in the old form, was intended to convey the idea that "Love" and "Unity" were one and the same thing; and that the change to the plural verb "Are," clearly implies that they are now regarded as two distinct points for consideration. He quotes as an example of this construction, an answer which came up to a Quarterly Meeting he lately attended, to this import: that, "Love generally prevails, but not that degree of unity which is desirable."

We may inform our friend, that the change alluded to, which was made at the republication of the Discipline, was purely a grammatical one, and was equally called for, whether the words were or were not intended to imply the same thing.

Although it is easy to discover in the Queries, and in all parts of the Discipline, the *spirit* which underlies the *letter*, yet any verbosity or inaccuracy of language which draws attention from the thing signified, to a cavil about words, is to be regretted. The words "love" and "unity" are often used interchangeably, and there is little reason for regarding them as distinct in the Query. The Apostle John says, "Beloved, let us *love* one another;" and the Psalmist, "Behold how good and how pleasant it is, for brethren to dwell together in *unity*." We say of a *loving* family that they are a *united* family; by no means implying that they think alike on all subjects, or have the same tastes, or the same pursuits; but simply that their

love for each other prevents them from allowing this diversity to break the bond which *unites* them together.

A very large proportion of the differences of opinion among individuals, arises from a different understanding of the meaning of words; and perhaps few words are used with so wide a latitude of meaning as "Love." This latitude is unavoidable, when we consider that love is an emotion or state of the mind, produced by a variety of objects, and in endless degrees. "Love your enemies," is a command that could not be obeyed, if the love here required was in the same degree with that which we feel toward our near and dear friends; but we are not left in doubt on this point: "*Bless* them that curse you; *do good* to them that hate you; and *pray* for them that despitefully use you;" "If thine enemy hunger, *feed* him," &c.; these injunctions sufficiently indicate that it is the voluntary love which is shown by forgiveness and the rendering of good offices, that is here meant.

The Query under review, coming as it does so often before us, may serve as a mirror in which to view ourselves, if our attention is not too much diverted from the *spirit* to the *letter*. It is important, too, that we do not expect of ourselves or others, that which is impossible. There are seasons in the experience of those who dwell much in the inner life, when the sensible feeling of a love which may indeed be called divine, swallows up every distinction, and is an ocean for boundlessness; and there is also the involuntary feeling of love toward certain persons, caused by some attractive sympathy. But, as members of the community, and even as members of a religious society composed as ours is, not entirely of those who have associated themselves together with one common feeling and object, but largely of those who merely *find* themselves thus associated, the love most generally required of us is happily expressed by the term "good-will;" leading to kind and friendly offices, to tenderness for each other's feelings, and a just and candid appreciation of each other's sentiments; in short, to doing unto others that which we would have them do unto us. Such a habit of mind maintained by constant prayer and watchfulness, will have its appropriate reward in fresh supplies from the inexhaustible fountain of love; and when we come together to answer the 2d Query, our attention will be less directed to the form of expression, (though that is of some moment,) than to the inquiry, "Have *I* increased or fallen short in this heavenly virtue?"

THE FREEDMEN.—Among the problems which now occupy the attention of humane and enlightened minds in the reconstruction of the government, none is more important than the future of the Freedmen.

Long years of slavery, and the denial to the bondmen of those rights and humanizing influences so necessary to progress in civilization and Christianity, have imposed upon the government and people, an increased obligation to labor for their social, intellectual and moral elevation.

We trust that with a prospect of permanent peace to the country, a sense of our responsibility to this class is inducing and deepening in the public mind, and it is greatly to be desired that in the selection of agents, the government may find those who are acquainted with the needs of the Freedmen, and who have the ability and Christian zeal, to labor intelligently in this great cause.

In a late address of General Howard, Commissioner of the Freedmen's Bureau, to his assistant commissioners, he thus hopefully expresses himself:

"You must not only promote the elevation of the degraded and oppressed whites: you must do all that behooves the government in answering the question, 'What shall we do with the negro?'

All the disturbing elements of the old system of industry and society are around you. Passions may sometimes be excited as old prejudices give way. But the Almighty cares for the nation, and the nation will care for you. Do your duty wisely, faithfully, conscientiously, fearlessly. Endeavor not to overdo nor come short of duty. Do not forget, in the discharge of your governmental duties, that the less government, consistent with assured security of life and liberty and property, the better.

The constraints and exactions of military law are neither normal nor congenial to the American spirit, and your exercise of them must be only to assure to all, the liberty for which they were evoked.

Assure yourself, and be able to inform others, *how much better than the old things*

of slavery, will be the new things of equal liberty to all.

Russia frees its serfs; shall America perpetuate any form of slavery? An absolute monarchy appropriates its treasure to educate its freed serfs; shall our noble republic do less for its emancipated slaves?

Virtuous intelligence and industry assure the stability and prosperity of a people. Your work has specially to do with these fundamental principles. The possibility is, with good faith on all hands in accepting these changes, that *there will be greater prosperity for the Southern States in five years hence, than her warmest advocates of slavery ever believed possible.* Calculate the difference between a slave and a free man in the family, in society, in the church, in the State; his increased skill in all the industrial pursuits; his greater value as a producer and consumer in commerce, *and multiply that difference by four millions,* and you have an idea of the enhanced prosperity. Seek to combine all the forces which may promote the ends of the government."

Died, at Solebury, Bucks county, on the 13th of 6th month, 1865, after a lingering and painful disease, which she bore with Christian patience and cheerfulness, Macre Ann, wife of Joseph B. Simpson, and daughter of Joseph and Sarah P. Flowers, in the 32d year of her age.

——, on the 11th of 1st month, 1865, of chronic diarrhœa, in the hospital, at Evansville, Indiana, William Penn, son of Sidney and Elmira Averill, in the 19th year of his age. In the death of this dear boy, was verified the truth of the Scripture promise, that "him that cometh unto me, will I in no wise cast out," even though it should be, as it were, in the Isles afar off.

Errata.—An error occurred in No. 16, in the heading of an article: For "Musings and Memories in Animal Intelligence," it should have read, "Animal Intelligence," from Musings and Memories; in the "Friend."

DIVERSITY OF OPINION.

Variety marks the works of God. It is impressed throughout the circumference of the natural, the animal, and the intellectual world. Above us we behold the dazzling brightness of the sun; the pale splendor of the moon; the mild twinkling of the stars, and the variegated colors which adorn the firmament of heaven. Around us the surface of the earth is diversified into a thousand beautiful forms, and in the animal, the vegetable, and the fossil kingdoms, no two individual productions are perfectly alike. Within us, upon the slightest examination, we discern our minds stamped with an original peculiarity. From senseless idiotism up to the sagacity of Newton, how numerous are the gradations of intellect! Minds are of various sizes. Their capacities, habits and views are never in strict conformity with each other. In some degree, therefore, diversity of opinion flows from the structure of our understanding. To fall out with this branch of the dispensations of God, is to arraign His wisdom. Doubtless he might have shed upon us such a degree of light, that we should have seen as with one eye, and have been altogether of one mind. But the Supreme Being has otherwise ordered it, and with becoming resignation let us acquiesce in the propriety of the appointment. Lord Mansfield, that ornament of the law, declares that "There is certainly nothing more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, more iniquitous and unjust or more impolitic than persecution."—*Hist. of All Christian Sects.*

EXTRACTS FROM GENESEE YEARLY MEETING.

We have received a copy of the Extracts from Genesee Yearly Meeting of Friends held at Farmington, N. Y., from the 12th to 15th of 6th month inclusive, 1865.

The representatives were all present except five, and the following ministers and elders, with minutes, were in attendance:—Andrew Dorland, a minister from Saratoga Monthly Meeting; John Wilbur, jr., an elder and companion of Andrew Dorland, from Easton Monthly Meeting; Charles Teas and Margaret his wife, elders, from Horsham Monthly Meeting, Montgomery County, Pa; William Borton, an elder and companion of Elizabeth T. Andrews, from Pilesgrove Monthly Meeting, Woodstown, N. J; Elizabeth T. Andrews, a minister from Pilesgrove Monthly Meeting, Woodstown, N. J; Achsah Lippincott, an elder and companion of Elizabeth T. Andrews, from the same Meeting.

We take the following from the Extracts.

The affectionate interest manifested in the epistles received, for the preservation of the whole flock on the one true foundation; the care and concern evidenced for the maintenance of our testimonies during this time of commotion and trial, and the evidence conveyed, that though widely separated as to the outward, He from whom flows the waters of life, so binds his children together by the strong bonds of love, that they are prepared to feel for each other, and to desire that each may progress in the highway of holiness, have solemnized our minds, and tended to strengthen and encourage us.

Scipio Quarterly Meeting informs, that they have concluded to hold their meetings as follows: on the last 4th day, in the 3d, 6th, 9th and 12th Months. At Scipio, in the 3d and 9th Months; at Deruyter, in the 6th Month; and at Constantia, in the 12th Month.

While the state of Society was under consideration, much counsel was handed forth by exercised minds.

We were exhorted to gather more closely to that illuminating Power and Principle, which would open unto us our every duty: and were shown that as this became our engagement and concern, it would tend to draw us to often meet together; that as this Power governed and directed all our movements, we should not only be found assembling with our brethren to offer worship to our Heavenly Father on the First-day of the week, when but little sacrifice was to be made, but would be constrained by the love we bore to our God and to one another, to let no circumstances over which we had control, prevent us from attending all our midweek meetings.

We were reminded that while thus concerned to attend to manifested duty, we should realize that "God is love; and they that dwell in God, dwell in love;" and hence as we are qualified by Him to labor in His vineyard, our efforts would be directed to endeavor to restore the withered or withering branches, rather than to cut them off; and as it became our chief concern to live under this holy influence from day to day, it would qualify us to labor successfully in the healing of difficulties as they arise; and we were warned of the danger of attempting to labor in this cause unless we are under the influence of this Holy Spirit, lest we scatter instead of gather, and thus retard the progress of the work we are endeavoring to aid.

We were feelingly called to consider of what avail it would be for us to endeavor to offer our gifts, if when we come to the altar we there remember that our brother hath aught against us; and were reminded of the injunction of the Blessed Master; "When thou brighest thy gift to the altar, and there rememberest thy brother hath aught against thee, leave there thy gift before the altar, first go be reconciled to thy brother, then come and offer thy gift." We were shown that this was an operation in the mind, by which our wills become so subdued that we would be willing to make the necessary sacrifice to effect this reconciliation; and when we thus become qualified to rightly offer our gift, we shall manifest that the reconciliation has been effected by our deportment towards our brother, and by the extension of that love which will bind together and heal the painful wound.

We were also reminded, that as we came under the guidance and government of the divine principle of Love, as we felt this to flow out towards all, we then became what we professed to be, friends of God, friends to one another, and friends to the whole human family; and then there would be no room for tale-bearing and detraction; there would be no wish to hear any thing that would lessen a brother in our estimation, much less to repeat or spread any thing that would lessen him in the estimation of others; the disposition to magnify a fault would be checked, and we would be disposed to throw the mantle of charity over all, for the heart would feel to adopt the language of the poet—

"Teach me to feel another's woe,
To hide the faults I see;
That mercy I to others show,
That mercy show to me."

The deficiencies reported in the faithful maintenance of our testimony against a hireling ministry, was a source of much concern, and desires were felt that a more powerful testimony, against a practice which, while under the semblance of a concern for the souls of men, nevertheless stands as a cloud between them, and that true communion whereby they are truly refreshed, might be borne by those among us who are truly concerned, by evincing in our daily life, when we mingle with those who have been subjected to such an influence, that our principles lead to something better: that thus by our lives we may show them that we have indeed been with Jesus, that this divine principle which we hold up to the world is a living reality; and that it still remains to be a truth, that God will teach His people Himself; and that all who are thus taught, have been transformed and become new creatures; that while living in the world they bring their principles to govern every act in their intercourse with men, and hence show clearly that there is no need to pay men to unfold or expound that which may be known and received direct from Him who is the Author of all they are thus endeavoring to explain.

While we have mourned that the spirit of War should have made its inroads among us, a peace-professing people—while we have sorrowed that some of our young men should have, under the influence of the excitement around them, been induced to enter the arena of military strife, and there become the instruments of shedding the blood of their fellow men; yet we earnestly hope now, as the conflict has ceased, and as they return to their peaceful homes, they may become so convinced of the superiority of the principle of love to that of force, and that it is better to suffer wrong for a season than to do wrong, that they may so live in the future as not only to give satisfaction to their friends, and thus be continued in the bosom of Society, but by being convinced by experience of the sweeter and more hallowed influence which surrounds those who dwell under the canopy of this Divine principle, become its devoted advocates.

Having now concluded the business which has claimed our attention, and feeling that the overshadowing wing of the Lord's mercy and goodness has been spread over us as a canopy, and that in proportion as our hearts have been devoted to Him, so has our strength been renewed; and under the hope that as we have thus been strengthened, that we may still be preserved in faithful obedience to His will, that all may be found watchful in the hour of temptation, and thus be more faithful in the maintenance of our several testimonies, we adjourn, to meet at Pickering, C. W., the usual time next year, if so permitted.

JOHN J. CORNELL, *Clerk.*

For Friends' Intelligencer.

FREEDMEN IN ALABAMA.

From a letter of a young Friend, who is laboring among the Freedmen in Alabama, to his brother, in Maryland, we are furnished with the following extracts :—

Stevenson, Ala., 5th mo. 26, 1865.

My dear Brother—* * * * I arose early this morning, and walked out one or two miles into the country, to the residence of one of my pupils, an old colored woman. I consider her one of the best women of any race or color that I have met with in the State of Alabama. In a few minutes she prepared for me a cup of sassafras tea and a good breakfast, which I enjoyed very much. She and her son, a worthy, industrious young man of 20 or 21 years of age, are regular attenders of my school, and are both learning rapidly. Her husband, who is an honest, industrious, persevering old man, is cultivating a large truck patch of various kinds of vegetables, and has also put in two or three fields of corn. He and his family escaped from bondage about two years since with nothing but what they wore on their backs. He now owns two good horses and a lot of farming utensils and household goods, earned by the hard labor and energy of these three worthy people, who are now in a far more prosperous condition morally, intellectually and pecuniarily than the majority of the white people around here. The son had, for a few days, to assist his father in planting corn, and rather than fall behind his class by missing a single lesson, he came to my chamber in the early mornings with slate and book in hand, for me to hear him read and spell and write him a copy on his slate, which he might practise upon in the evenings. The wife and son instruct the old man by imparting to him in the evenings what they have learned during the day at school.

* * * The colored population of the South, although they have, in many respects their defects and short-comings, naturally entailed upon them by their former degrading condition as slaves, yet they really possess noble traits of character, and if the general government will but secure to them their just rights, and give them any thing like fair play, there need be no fears about their settling down as a peaceable, law-abiding, industrious, self supporting and truly worthy and deserving citizens.

I lately effected an arrangement whereby the standard of virtue and morality has been nobly raised among the colored people, and which I feel satisfied will prove advantageous to them in a moral, social and pecuniary sense. In compliance with my request, Gen. Krzyzanowski issued a license to Robert Caver, a worthy, industrious colored man,—a preacher and shoemaker, authorizing him to *legally* perform the marriage ceremony among the colored population in this vicinity; keep a regular record thereof, and give each couple a marriage certificate, which when shown in future to the proper officer will enable the wife, should she become a widow, to collect all debts due to her deceased husband.

By this arrangement a regular surname will be established, and all the former children of these re-married couples will now assume the family names adopted and recorded by their parents, whereas it has heretofore been a common thing for brothers and unmarried sisters to have two or three different surnames, they having lived with different masters. A short time since I accompanied the said Robert Caver and his wife, who had been married many years since under the old code, but liable to be parted at any time at the option of their master, up to the General's headquarters and witnessed their *legal* marriage ceremony performed by the gentlemanly Adjutant General E. W. Breuninghausen of New York. This was said to be the first couple of colored persons legally married by a U. S. officer in the State of Alabama.

R. Caver has since performed a similar ceremony for a number of persons most of whom had previously been married. While I think of it, I will inform thee that, the colored people have recently started quite an interesting, creditable weekly periodical called "The Colored Tennessean," edited by W. B. Scott and son, at $2.50 per annum.

I have to act among these colored people in the several capacities of spiritual adviser, arbitrator, school teacher, lawyer, doctor, financier, amanuensis, &c. I have now 75 names on my school roll. I believe none of my pupils miss a day except in case of sickness or some other unavoidable circumstance. I have five reading casses of about 15 each; two classes in Wilson's First Reader, two in the Second, and one in the Third Reader; all of which I hear read and spell in the morning. In the afternoon the whole school practise upon their slates, some writing, some ciphering. They all recite Mental Arithmetic daily, and I have a large class in

ane Taylor's Primary Physiology. I am just tarting a Copy-book writing class and a Geogaphy class. The study of Philosophy has aleady had an excellent effect upon these peole by improving their daily habits of life and promoting good health by inducing cleanliness f person, houses, &c.

The avidity constantly manifested by these arnest seekers after knowledge is truly remarkble, and is sufficient to induce any one possessng the common feelings of humanity to consent o sacrifice any home-comforts in order to enourage this laudable energy and perseverance n their parts. It is an interesting sight to pass round in front of the dwellings in the evenngs, and see the family groups quietly huddled ogether, the pupils imitating the copies upon heir slates, and studying their lessons, also aking turns in teaching their older brothers nd sisters and aged parents, who have to labor luring the day to support their families. I ave a large spelling class on Seventh-days, and he pupils choose sides and enter into it with nuch spirit. I also have a very large school n First-days, which is in successful operation. t is really a pretty sight to see a long procesion of these dark skinned individuals, men, omen and children of all ages, in a nice, clean ondition, with their best clothing very tasteully arranged, and many of them carrying eautiful bouquets to their school teacher, all arching along up to their school-house every irst-day morning. When convened, I let them ing a hymn. I then read some selected piece o them and make comments upon it, and give hem such moral advice as suggests itself to me t the time. Then they all read in concert in he Testament or Bible Reader, recite some erse which they have committed to memory, nd after singing another hymn I dismiss them bout noon. Before leaving the subject I will ust remark that, as the Emperor of Russia is aid to have nobly organized 8,000 schools for he benefit of his liberated serfs in his Empire within two years of the time of their emancipaion, surely the great Republican government f the United States of America at this advanced period of its history, should be sufficienty generous and humane, as well as *politic*, to stablish a sufficient number of schools throughut the South, to enable their faithful, loyal, olored subjects to become somewhat educated.

On the 19th of 4th month, the town of Stevenson was draped in mourning, and the places of business closed by order of the military officers in commemoration of the sad event which occurred at Washington a few days previously. In the afternoon the colored pupils of our two schools, with their relatives and friends, numbering from 400 to 500 persons, headed by their teachers, marched through the town followed by a little company of astonished white citizens, and halted at General Krzyzanouwski's headquarters. After I had made a few remarks to the mixed audience, Robert Caver, a colored preacher, delivered an excellent, solemn and very appropriate discourse, listened to by all parties, with apparent satisfaction. I do not suppose there were upon that day or any other, a company of more serious mourners for the loss of our worthy, lamented President, than that band of distressed colored people, who convened in the town of Stevenson. During their religious exercises that evening, many were the earnest, pathetic appeals offered to Almighty God that he would abundantly bless the departed spirit of the true friend, deliverer and earthly protector of the bondmen.

Before closing this, I will briefly inform thee that, on the 1st day of this month, the colored people of Stevenson had the first "May-day festival" ever held by them in the State of Alabama, so they say. On the morning of that lovely day, I procured a military pass from the Provost-Marshal to take whom I pleased beyond the picket lines and return. At nine o'clock in the morning, about six hundred men, women and children of all ages, arranged in couples, and marched about a mile out of town to a large spring in a beautiful grove, where we spent the day very pleasantly, and I trust profitably. Teachers, colored preachers and white spectators took turns in speaking and reading to the cheerful multitude, who frequently responded by singing. About two o'clock we were invited to partake of a dinner, which, for quantity, quality, variety, and excellent cookery, would have done credit to any assembly of people convened for a similar purpose. After dinner one of my pupils, a young girl, was selected by a venerable old colored man, of nearly 70 years of age, and appropriately crowned as a "May Queen." The whole party returned home in an orderly manner in good season. I send per mail a photograph of my school here—I have not time for comments.

Thy sincerely attached brother,

W. W.

THE PHOTOGRAPHIC VISION.—It is now apparently well known that the sun is probably more unequal in its surface than the moon is, and that by proper arrangements of apparatus you can discover these inequalities. It was first discovered, I believe (after astonishing the philosophical world for some time, no one being able correctly to understand what it meant), during an eclipse of the sun, when the eye is enabled to see that which is otherwise concealed. It was then ascertained that there were extensions upon the surface of the sun, the effect of which no one could judge of at that time, but which now turn out to be undoubtedly projections in the nature of mountains. And Mr.

De la Rue (as this is purely a photographic discovery) has been enabled by photography to obtain pictures of that which the human eye cannot see, but which the eye of photography does see. In other words, the rays which produced no effect upon the human eye will pass through the excessive light which covers the surface of the sun, and make an impress upon a proper paper so as to give you a picture of the sun when shining in his full strength. This is one of the matters which, I own, I have been watching for and expecting; but I expect much more. I own that I look forward to the period when photography and its connection with the arts and chemistry will be the means of discovering a variety of matters which at present are either in a state of great obscurity or else almost entirely unknown.—*President Lond. Phot. So.*

BUILDING ON THE SAND.

'Tis well to woo, 'tis good to wed,
For so the world hath done
Since myrtles grew, and roses blew,
And morning brought the sun.

But have a care, ye young and fair,
Be sure you pledge with truth;
Be certain that your love will wear
Beyond the days of youth!

For if ye give not heart for heart,
As well as hand for hand,
You'll find you've played the "unwise" part,
And "built upon the sand."

'Tis well to save, 'tis well to have
A goodly store of gold,
And hold enough of shining stuff,
For charity is cold.

But place not all your hope and trust,
In what the deep mine brings;
We cannot live on yellow dust
Unmixed with purer things.

And he who piles up wealth alone,
Will often have to stand
Beside his coffer-chest, and own
'Tis "built upon the sand."

'Tis good to speak in kindly guise
And soothe where'er we can;
Fair speech should bind the human mind;
And love link man to man.

But stay not at the gentle words,
Let deeds with language dwell;
The one who pities starving birds,
Should scatter crumbs as well.

The mercy that is warm and true
Must lend a helping hand,
For those who talk, yet fail to do'
But "build upon the sand."

Eliza Cook.

THERE BE THOSE.

There be those who sow beside
The waters that in silence glide,
Trusting no echo will declare
Whose footsteps ever wandered there.

The noiseless footsteps pass away,
The stream flows on as yesterday;
Nor can it for a time be seen
A benefactor there had been.

Yet think not that the seed is dead,
Which in the lonely place is spread;
It lives, it lives—the spring is nigh,
And soon its life shall testify.

That silent stream, that desert ground,
No more unlovely shall be found;
But scattered flowers of simplest grace
Shall spread their beauty round the place.

And soon or late a time will come
When witnesses, that now are dumb,
With grateful eloquence shall tell
From whom the seed, there scattered, fell.

Bernard Barton.

WITH THE BIRDS.

(Concluded from page 271.)

The remainder of the summer is the carnival of the Swallows and Flycatchers. Flies and insects, to any amount, are to be had for the catching; and the opportunity is well improved. See that sombre, ashen-colored Pewee on yonder branch. A true sportsman he, who never takes his game at rest, but always on the wing. You vagrant Fly, you pur-blind Moth, beware how you come within his range! Observe his attitude. You might think him studying the atmosphere, or the light, for he has an air of contemplation and not of watchfulness. But step closer; observe the curious movement of his head, his "eye in a fine frenzy rolling, glancing from heaven to earth, from earth to heaven." His sight is microscopic and his aim sure. Quick as thought he has seized his victim and is back to his perch. There is no strife, no pursuit,—one fell swoop and the matter is ended. That little Sparrow, as you will observe, is less skilled. It is the *Socialis*, and he finds his subsistence properly in various seeds and the larvæ of insects, though he occasionally has higher aspirations, and seeks to emulate the Pewee, commencing and ending his career as a Flycatcher by an awkward chase after a Beetle or "Miller." He is hunting in the grass now, I suspect, with the desire to indulge this favorite whim. There!—the opportunity is afforded him. Away goes a little cream-colored Meadow-Moth in the most tortuous course he is capable of, and away goes *Socialis* in pursuit. The contest is quite comical, though I dare say it is serious enough to the Moth. The chase continues for a few yards, when there is a sudden rushing to cover in the grass,—then a taking to wing again, when the search has become too close, and the Moth has recovered his wind. *Socialis* chirps angrily, and is determined not to be beaten. Keeping with the slightest effort, upon the heels of the fugitive, he is ever on the point of halting to snap him up, but never quite does it, and so, between disappointment and expectation, is soon disgusted, and returns to pursue his more legitimate means of subsistence.

In striking contrast to this serio-comic strife

of the Sparrow and the Moth, is the Pigeon-Hawk's pursuit of the Sparrow or the Goldfinch. It is a race of surprising speed and agility. It is a test of wing and wind. Every muscle is taxed, and every nerve strained. Such cries of terror and consternation on the part of the bird, tacking to the right and left, and making the most desperate efforts to escape, and such silent determination on the part of the Hawk, pressing the bird so closely, flashing and turning and timing his movements with those of the pursued as accurately and as inexorably as if the two constituted one body, excite feeling of a deep interest. You mount the fence or rush out of your way to see the issue. The only salvation for the bird is to adopt the tactics of the Moth, seeking instantly the cover of some tree, bush, or hedge, where its smaller size enables it to move about more rapidly. These pirates are aware of this, and therefore prefer to take their prey by one fell swoop. You may see one of them prowling through an orchard, with the Yellowbirds hovering about him crying, *Pi-ty pi-ty*, in the most desponding tone; yet he seems not to regard them, knowing, as do they, that in the close branches they are as safe as if in a wall of adamant.

August is the month of the high-sailing Hawks. The Hen-Hawk is the most noticeable He likes the haze and the calm of these long, warm days. He is a bird of leisure, and seems always at his ease. How beautiful and majestic are his movements! So self-poised and easy, such an entire absence of haste, such a magnificent amplitude of circles and spirals, such a haughty, imperial grace, and, occasionally, such daring aërial evolutions.

With slow, leisurely movement, rarely vibrating his pinions, he mounts and mounts in an ascending spiral till he appears a mere speck against the summer sky; then, if the mood seizes him, with wings half-closed, like a bent bow, he will cleave the air almost perpendicularly, as if intent on dashing himself to pieces against the earth; but on nearing the ground he suddenly mounts again on broad, expanded wing, as if rebounding upon the air, and sails leisurely away. It is the sublimest feat of the season. One holds his breath till he sees him rise again. Sometimes a squirrel or bird or an unsuspecting barn-fowl is scathed and withered beneath this terrible visitation.

If inclined to a more gradual and less precipitous descent, he fixes his eye on some distant point in the earth beneath him, and thither bends his course. He is still almost meteoric in his speed and boldness. You see his path down the heavens, straight as a line; if near, you hear the rush of his wings; his shadow hurtles across the fields, and in an instant you see him quietly perched upon some low tree or decayed stub in a swamp or meadow, with reminiscences of frogs and mice stirring in his maw.

When the south-wind blows, it is a study to see three or four of these air kings at the head of the valley far up toward the mountain, balancing and oscillating upon the strong current: now quite stationary, except a slight tremulous motion like the poise of a rope-dancer, then rising and falling in long undulations, and seeming to resign themselves passively to the wind; or, again, sailing high and level far above the mountain's peak,—no bluster and haste, but, as stated, occasionally a terrible earnestness and speed. Fire at him as he sails overhead, and, unless wounded badly, he will not change his course or gait.

His flight is a perfect picture of repose in motion. He might sleep or dream in that level, effortless, aimless sail. It strikes the eye as more surprising than the flight of the Pigeon and Swallow even, in that the effort put forth is so uniform and delicate as to escape observation, giving to the movement an air of buoyance and perpetuity, and effluence of power rather than the conscious application of it.

The calmness and dignity of this Hawk, when attacked by Crows or the King-Bird, are well worthy of him. He seldom deigns to notice his noisy and furious antagonists, but deliberately wheels about in that aërial spiral, and mounts and mounts till his pursuers grow dizzy and return to earth again. It is quite original, this mode of getting rid of an unworthy opponent, rising to heights where the braggart is dazed and bewildered and loses his reckoning! I am not sure but it is worthy of imitation.

But summer wanes, and autumn approaches. The songsters of the seedtime are silent at the reaping of the harvest. Other minstrels take up the strain. It is the heyday of insect life. The day is canopied with musical sound. All the songs of the spring and summer appear to be floating, softened and refined, in the upper air. The birds, in a new, but less holiday suit, turn their faces southward. The Swallows flock and go; the Bobolinks flock and go; silently and unobserved the Thrushes go. Autumn arrives, bringing Finches, Warblers, Sparrows, and Kinglets from the North. Silently the procession passes. Yonder Hawk, sailing peacefully away till he is lost in the horizon, is a symbol of the closing season and the departing birds.

Our chief troubles do not arise from our living in the world, *but from the fact of the world's living in us.*

When thou art tempted to throw a stone in anger, try if thou canst do it without crooking thy body: if not—stop thy hand.—*Dillwyn.*

To Prevent Articles of Steel or Iron from Rusting.—Oxygen is abundant in the composition of water and atmosphere; and that quick-lime has an astonishing affinity, for it is evinced by the practice of using a little powdered lime, tied up in muslin, to beat out a minute portion of dust on the surface of polished steel or iron goods, such as fire-irons, fenders and fronts of stoves of a superior quality, when not in use, to prevent their rusting. A more delicate instance is that of the manufacturers of needles, watch-springs, cutlery, &c., who generally put a small packet of quick-lime in any box or parcel of polished steel goods they may send to a distant customer, or with goods which they may put away as not likely to be wanted for some time, as security from rust

True religion is a refuge inaccessible to either the violence or the fraud of men: happy they who know it to be their shelter in the day of trouble.—*Dillwyn.*

"The Women's Association for the Relief of the Freedmen" acknowledge the following receipt, since last report:

West Grove, Pa,	$3 00
Ruth Mosher, West Liberty, Iowa,	4 00
M. S. Fairbury, Ill.	11 00
Friends of Byberry, through M. C. Brown,	22 00
Makefield Women's Association, through Letitia Cadwallader,	18 26
Part proceeds of George Thompson's lecture at Newtown, Buck's County, through Mary Pickering,	10 00
Citizens of Salem, N. J.	16 25
Eleanor Brinton, through Lydia White,	5 00
Members of Chester Monthly Meeting, N. J. 80 garments, materials valued at	76 16

Mary H. Newbold, *Treasurer*,
No. 140 N. Tenth Street.

6th mo. 20th, 1865.

It is hoped that the friends of the Freedmen, will not feel at liberty entirely to relax their efforts during the summer months, but do what they can in the way of collecting money and clothing for future needs.

Although active operations at the room 800 Arch street, are suspended until the last of Ninth month; goods will be received there and forwarded as required.

Until the 1st of 11th month, the address of the Treasurer, Mary H. Newbold, will be 800 Arch street.

During the absence of the Corresponding Secretary, letters on business of the Association may be directed to

Margaret A. Griscom, Bristol, Pa.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $7 75 *a* 8. In Rye Flour and Corn Meal no transactions are reported.

Grain.—The Wheat market is dull, and there being no demand either for milling or exportation, prices are entirely nominal.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada, 3d mo. 11, 1865.

BOOKS FOR SALE:—Journal of Hugh Judge, price 70
Journal of John Comly, (600 pages). $2.00
Journal of John Woolman, a few copies 1.00
Friends' Miscellany, (originally 12 vols.,) 4th vol. out of print, 8.00
History of Delaware County, Penna., containing interesting accounts of early Friends, with engravings: 580 pages 3.00
Conversations, Discussions, and Anecdotes, by Thomas Story 1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp, 5.00
The New Testament, Marot's edition, fine clear type. 1.00
Comly's Reader, 50 cents. Central School Reader 75
Memoir of Priscilla Cadwallader, 50. Bellangee's Journal, 75
Janney's Life of Fox, $1.25. Do. Penn, $1.25 and $2.00
" History of Friends, vol. 1st 1.15
Decline of Friends, by Janney, Rowntree, and Fisher.
Photographic Views of Friends' Meeting-house, Race Street; and of Friends' Central School, with groups, 8 by 10 1.00
Stereoscopic Views of the same 50
Card Size of the above 25

610 Emmor Comly, No. 131 North 7th St., Phila.

WANTED, a well-qualified Male Teacher for Deptford School, Woodbury, N. J.; one having a knowledge of the Latin and Greek languages, preferred. The School has been in successful operation for two years, and is worthy the attention of one wishing a permanent situation, with liberal compensation.

George M. Tatum, } *Com.*
7.8. tf. Wm. Wade Griscom, }

WANTED, by a Female, member, a situation as Teacher;—qualified to instruct in the usual English branches, having had several years experience; good reference if required. Friends' school preferred. Address P. T. H., at this Office,
71715 et.pwmn. No. 131 North 7th St. Phila.

CEDAR COTTAGE, Pennsylvania Avenue, Atlantic City, N. J., is now open for the reception of guests.
71 831. nt.ex.n.d. Terms $15.00. George Chandlee.

J. TYLOR still continues his Land Agency, for the Society of Friends and others, and particularly solicits patronage.
Address, J. Tylor, Denton, Md.

References:—Joseph C. Turnpenny, 10th and Spruce Sts., Phila.
Dillwyn Parrish, 1017 Cherry Street, "
J. Jamison, 66 & 68 North Water Street, "
63. 12t. 819, pfan.

WALL PAPER AND LINEN WINDOW SHADE DEPOT.—Paper Hangings, a good article, as low as 15 cts.; Hanging papers, neatly, 15 cts-; Glazed and Plain, very neat figures. Howell & Brothers' New Decorations, Gold and Plain; Oil Window-Shades and Fixtures; neat gilt Borders, and entirely plain, at Johnston's Depot, No. 1033 Spring Garden Street below 11th Street, Philadelphia. Country trade invited.
513. 12t. 729. pxnz.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.
3. 25. 49t. 3. 7. 66. w s x f.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty Five) Market Street, below Ninth, invite an examination of their stock of House keeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 3. 25, 50t. omv.nz Pa, Fre.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

PRINTED BY MERRIHEW & SON,
Book, Pamphlet and general Job Printers, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.

Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
William H. Churchman, *Indianapolis, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 275.)

As the Quakers are found in the use of garments, differing from those of others in their shape and fashion, and in the graveness of their color, and in the general plainness of their appearance, so they are found in the use of plain and frugal furniture in their houses.

The custom of using plain furniture has not arisen from the circumstance, that any particular persons in the society, estimable for their lives and characters, have set the example in their families, but from the principles of the Quaker-constitution itself. It has arisen from principles similar to those, which dictated the continuance of the ancient Quaker-dress. The choice of furniture, like the choice of clothes, is left to be adjudged by the rules of decency and usefulness, but never by the suggestions of show. The adoption of taste, instead of utility, in this case, would be considered as a conscious conformity with the fashions of the world. Splendid furniture also would be considered as pernicious as splendid clothes. It would be classed with external ornaments, and would be reckoned equally productive of pride with these. The custom, therefore, of plainness in the articles of domestic use is pressed upon all Quakers: and that the subject may not be forgotten, it is incorporated in their religious discipline; in consequence of which it is held forth to their notice, in a public manner, in all the Monthly and Quarterly Meetings of the kingdom, and in all the preparative meetings, at least once in the year.

It may be admitted as a truth, that the society practise, with few exceptions, what is considered to be the proper usage on such occasions. The poor, we know, cannot use any but homely furniture. The middle classes are universally in such habits. As to the rich, there is a difference in the practice of these. Some, and indeed many of them, use as plain and frugal furniture, as those in moderate circumstances. Others again step beyond the practice of the middle classes, and buy what is more costly, not with a view of show, so much as to accommodate their furniture to the size and goodness of their houses. In the houses of others again, who have more than ordinary intercourse with the world, we now and then see what is elegant, but seldom what would be considered to be extravagant furniture. We see no chairs with satin bottoms and gilded frames, no magnificent pier-glasses, no superb chandeliers, no curtains with extravagant trimmings. At least, in all my intercourse with the Quakers, I have never observed such things. If there are persons in the society, who use them, they must be few in number, and these must be conscious that, by the introduction of such finery into their houses, they are going against the advices annually given them in their meetings on this subject, and

that they are, therefore, violating the written law, as well as departing from the spirit of Quakerism.

But if these or similar principles are adopted by the society on this subject, it must be obvious, that in walking through the rooms of the Quakers, we shall look in vain for some articles that are classed among the furniture of other people. We shall often be disappointed, for instance, if we expect to find either paintings or prints in frame. I seldom remember to have seen above three or four articles of this description in all my intercourse with the Quakers. Some families had one of these, others a second, and others a third, but none had them all. And in many families, neither the one nor the other was to be seen.

One of the prints, to which I allude, contained a representation of the conclusion of the famous treaty between William Penn and the Indians of America. This transaction, every body knows, afforded in all its circum stances a proof to the world of the singular honor and uprightness of those ancestors of the Quakers who were concerned in it. The Indians, too, entertained an opinion no less favorable of their character, for they handed down the memory of the event under such impressive circumstances, that their descendants have a particular love for the character, and a particular reliance on the word, of a Quaker at the present day. The print alluded to was therefore probably hung up as the pleasing record of a transaction so highly honorable to the principles of the society; where knowledge took no advantage of ignorance, but where she associated herself with justice, that she might preserve the balance equal. "This is the only treaty, says a celebrated writer, between the Indians and the Christians, that was never ratified by an oath, and was never broken."

The second was a print of a slave-ship, published a few years ago, when the circumstances of the slave-trade became a subject of national inquiry. In this the oppressed Africans are represented as stowed in different parts according to the numbers transported and to the scale of the dimensions of the vessel. This subject could not be indifferent to those who had exerted themselves as a body for the annihilation of this inhuman traffic. The print, however, was not hung up by the Quakers, either as a monument of what they had done themselves, or as a stimulus to farther exertion on the same subject, but I believe from the pure motive of exciting benevolence; of exciting the attention of those who should come into their houses, to the case of the injured Africans, and of procuring sympathy in their favor.

The third contained a plan of the building of Ackworth school. This was hung up as a descriptive view of a public seminary, instituted and kept up by the subscription and care of the society at large.

But though all the prints, that have been mentioned, were hung up in frames on the motives severally assigned to them, no others were to be seen as their companions. It is in short not the practice of the society to decorate their houses in this manner; prints in frames, if hung up promiscuously in a room, would be considered as ornamental furniture, or as furniture for show. They would, therefore, come under the denomination of superfluities; and the admission of such, in the way that other people admit them, would be considered as an adoption of the empty customs or fashions of the world.

But though the Quakers are not in the practice of hanging up prints in frames, yet there are amateurs among them, who have a number and variety of prints in their possession. But these appear chiefly in collections, bound together in books, or preserved in book covers, and not in frames as ornamental furniture for their rooms. These amateurs, however, are but few in number. The Quakers have in general only a plain and useful education. They are not brought up to admire such things, and they have therefore in general but little taste for the fine and masterly productions of the painter's art.

Neither would a person, in going through the houses of the Quakers, find any portraits either of themselves, or of any of their families, or ancestors, except, in the latter case, they had been taken before they became Quakers. The first Quakers never had their portraits taken with their own knowledge and consent. Considering themselves as poor and helpless creatures, and little better than dust and ashes, they had but a mean idea of their own images. They were of opinion also, that pride and self-conceit would be likely to arise to men from the view, and ostentatious parade, of their own persons. They considered also, that it became them, as the founders of the society, to bear their testimony against the vain and superfluous fashions of the world. They believed, also, if there were those whom they loved, that the best method of shewing their regard to these would be, not by having their fleshly images before their eyes, but by preserving their best actions in their thoughts, as worthy of imitation; and their own memory, in the same manner, should be perpetuated rather in the loving hearts, and kept alive in the edifying conversation of their descendants, than in the perishing tablets of canvas, fixed upon the walls of their habitations. Hence no portraits are to be seen of many of those great and eminent men in the society, who are now mingled with the dust.

These ideas, which thus actuated the first

Quakers on this subject are those of the Quakers as a body at the present day. There may be here and there an individual, who has had a portrait of some of his family taken. But such instances may be considered as rare exceptions from the general rule. In no society is it possible to establish maxims, which shall influence an universal practice.

As the Quakers are distinguished from their fellow-citizens by their dress, as was amply shewn in a former chapter, so they are no less distinguished from them by the peculiarities of their language.

George Fox seemed to look at every custom with the eye of a reformer. The language of the country, as used in his own times, struck him as having many censurable defects. Many of the expreessions, then in use, appeared to him to contain gross flattery, others to be idolatrous, others to be false representatives of the ideas they were intended to convey. Now he considered that christianity required truth, and he believed, therefore, that he and his followers, who professed to be Christians in word and deed, and to follow the Christian pattern in all things, as far as it could be found, were called upon to depart from all the censurable modes of speech, as much as they were from any of the customs of the world, which christianity had deemed objectionable. And so weightily did these improprieties in his own language lie upon his mind, that he conceived himself to have had an especial commission to correct them.

The first alteration, which he adopted, was in use of the pronoun thou. The pronoun you, which grammarians had fixed to be of the plural number, was then occasionally used, but less than it is now, in addressing an individual. George Fox, therefore, adopted thou in its place on this occasion, leaving the word you to be used only where two or more individuals were addressed.

George Fox, however, was not the first of the religious writers who had noticed the improper use of the pronoun you. Erasmus employed a treatise in shewing the propriety of thou, when addressed to a single person, and in ridiculing the use of you on the same occasion. Martin Luther also took great pains to expunge the word you, from the station which it occupied, and to put thou in its place. In his Ludus, he ridicules the use of the former by the following invented sentence, "Magister, Vosestis iratus?" This is as absurd, as if he had said in English "gentlemen art thou angry?"

(To be continued.)

He who sees the faults of others with real concern, will not be inclined to aggravate them, nor can he delight to dwell upon them, or wish to expose them.

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. XIII.

THE AMERICAN WAR.

The Yearly Meeting of London, in addition to the printed epistles annually issued to its members, sent down to the subordinate meetings epistles in manuscript, relating to particular concerns that had engaged its attention. In the year 1774, on the approach of a general election for members of Parliament, in a special epistle Friends were advised, "to guard against inconsiderately engaging themselves in these matters, or being drawn in by party," and that, preserving their judgments calm and free, those who are qualified, may be as unanimous as they well can, in quietly voting for such candidates whose character and conduct are the most virtuous, and whose abilities seem to promise service to the public."

In the following year, a war with the American colonies being imminent, Friends in England addressed a petition to the king in favor of a peaceable adjustment of the dispute, and to the House of Commons in behalf of the members of the Society, in the island of Nantucket. In the latter of these petitions they say, "Your petitioners are informed, that in the island of Nantucket, on the coast of New England, there are about 5000 inhabitants, nine-tenths of whom are of the people called Quakers. That the said island is for the most part barren and sandy, not yielding provision for a twentieth part of its inhabitants. That the inhabitants almost wholly depend on the whale fishery for their subsistence; purchasing with the produce of this occupation, grain and other necessaries from the neighboring colonies. That if the bill now before the house, for restraining the trade of the colonies, should pass into a law, these people would unavoidably be exposed to all the hardships of famine, as no provisions can be imported from any of the neighboring colonies, and their trade by which they subsist, will be totally prohibited. And that the said inhabitants, to the best of your petitioners' information and belief, are entirely innocent in respect to the present disturbances in America."

These petitions were unavailing; for the ministry being determined on rigorous measures of coercion, had sufficient influence in Parliament to obtain the passage of the bill.

Some of the prominent Friends in London, and particularly Dr. John Fothergill, and David Barclay, used all the influence they could bring to bear upon the British government, to prevent the harsh and despotic measures which brought on the American revolution. Doctor Franklin, who was then in England as the agent and representative of some of the colonies, had frequent interviews with those Friends, and co-operated with them, but with-

out success. He writes in his memoirs as follows:

"The evening before I left London, I received a note from Dr. Fothergill, with some letters to his friends in Philadelphia. In that note, he desires me to get those friends and two or three more together, and inform them, that whatever specious pretences are offered, they are all hollow; and that to get a larger field on which to fatten a herd of worthless parasites, is all that is regarded. Perhaps it may be proper to acquaint them with David Barclay's and our united endeavors and the effects. They will stun at least, if not convince, the most worthy, that nothing very favorable is intended, if more unfavorable articles cannot be obtained." The Doctor in the course of his daily visits among the great, in the practice of his profession, had full opportunity of being acquainted with their sentiments, the conversation every where turning upon the subject of America.

In the General Epistle of London Yearly Meeting in 1775, a belief was expressed, that Friends in America, as well as in England, were generally preserved from taking part in the political commotions then prevailing; and they were entreated to enter as little into conversation respecting them, as possible, and daily to seek for and abide under the influence of that heavenly principle, which leads to "follow peace with all men, and holiness, without which no man shall see the Lord."

"Influenced by these principles," continues the Epistle, "we cannot consistently join with such as form combinations of a hostile nature against any, much less in opposition to those providentally placed either in sovereign or subordinate authority; nor can we unite with, or encourage such as indecently asperse or revile them. For it is written, 'Thou shalt not speak evil of the ruler of thy people.'"

Ackworth School.—The subject of education had for several years occupied the attention of Friends in England, and the Yearly Meeting had several times issued advices to the subordinate meetings, to promote the establishment of schools for the guarded religious education of their youth. In the year 1777, Dr. John Fothergill, and three other Friends who had the subject at heart, contracted for an estate at Ackworth, in the county of York, consisting of 84 acres, on which a large building had been erected for a hospital. It had originally cost about 17,000 pounds, and after being used 12 years, was purchased for 7,000. This property being offered to the Yearly Meeting, in 1778, that body directed the Meeting for Sufferings to complete the purchase, and vest the estate in trust for the use of the Society. The object in view was to found a boarding-school for the education of a large number of children, and to make it available for those whose parents were not in affluent circumstances. The land was increased by subsequent purchases, to 242 acres, and the buildings improved, at a total cost of 30,000 pounds.

In order to raise the requisite funds, three methods were adopted: 1st, by donations, which were contributed largely by Friends in easy circumstances; 2d, by annuities: any member of the Society subscribing a sum not less than 50 pounds, would receive during his or her lifetime, 5 per cent. interest, and after the decease of the annuitant, the principal became the property of the institution. This enabled many to contribute, who could not with prudence, diminish their incomes; 3d, by issuing bills of admittance by subscription: any meeting or person, desirous of procuring admission for a child into this house, might by the prepayment of £8.8*s*, receive a bill of admittance for one year's education, maintenance, and clothing.

In this school, the principles professed by Friends were to be diligently inculcated, and due care taken to preserve the children from bad habits and immoral conduct. The course of instruction at first proposed, was the English language, writing, and arithmetic, but subsequently other useful branches of study were added. The school was opened in the Seventh month, 1779, and the first year consisted of 70 boys, and 53 girls. The following year, the whole number of scholars was 230; it subsequently rose to 300, of whom 180 were boys, and 120 girls. The sum of £10 per annum was fixed as the price of admission, but the actual cost was £18 to £20 per annum, and the deficiency has been supplied by annual subscriptions, donations, and legacies.

The influence of the Ackworth boarding-school upon the condition of the Society of Friends in England, has ever been considered highly beneficial, and it has doubtless been the means of stimulating Friends in America to make similar provision for the education of their children.

Dr. John Fothergill, who was one of the earliest and most efficient promoters of the school, watched its progress with deep interest, made liberal subscriptions for its aid, and in his will provided an endowment for it in perpetuity.

"As a watch, though tossed up and down by the agitation of him who carries it, does not, on that account undergo any perturbation or disorder in the working of the spring and wheels within, so the true Christian heart, however shaken by the joltings it meets with in the pressure and tumult of the world, suffers no derangement and action of its machinery. The hand still points to eternity."

A Memorial of Philadelphia Monthly Meeting concerning ASENATH TAGGART, *approved by Philadelphia Yearly Meeting.*

The life and example of our beloved friend Asenath Taggart have left a sweet impression upon the minds of those who were connected with her in religious fellowship, and have induced them to present the following testimony concerning her:

She was the daughter of Calvin and Elizabeth Cooper, who resided in East Bradford, Chester County, where she was born on the 10th day of the 10th month, 1794.

Her parents were careful to instil into her youthful mind the principles and testimonies of our Religious Society, and though, according to her own account, she sometimes disregarded their precepts, there is reason to believe that their concern for her welfare was not lost, but, like bread cast upon the waters, returned after many days.

On one occasion, when the family was preparing for meeting, her father noticed an article of her dress which caused him pain, and on his expressing his feelings, she retired sorrowfully to her chamber, and laid aside that which gave him uneasiness This act of obedience to an earthly parent brought peace to her own mind, and no doubt prepared the way for her to receive more fully the visitations of Divine love, and to yield more implicitly to its teachings.

In the year 1814, she was married to Reuben Taggart, and soon after they removed to reside within the limits of London Grove Monthly Meeting, to which they were recommended by certificate.

She possessed a cheerful disposition united with great energy and perseverance, and although an invalid for forty years, often confined to her bed by sickness, and sometimes brought very low, yet their outward circumstances requiring attention and economy, she strove to perform her household duties with care and prudence. When health permitted, she was a regular attender of religious meetings, taking her children with her.

About the year 1827 she appeared in the ministry, and in 1829 her gift was acknowledged by London Grove Monthly Meeting; soon after which, she obtained a minute to accompany a friend in the ministry, who was concerned to visit the families of that meeting, and some others within its limits.

In the year 1831, she, with her husband and family, became members of Kennett Monthly Meeting. By reference to the minutes of that Meeting, we find that during the ten years following, she visited, with the approbation of her friends, several of the neighboring Quarterly Meetings, and the meetings constituting them; also, the families composing some of these meetings. These visits appear to have been accomplished to the peace of her own mind, and to be satisfaction of her friends.

There are those now living, upon whom the influence of her loving spirit, while engaged in these labors, has left a lasting impression for good; and in the several meetings to which she belonged, the testimony is uniform, that the simplicity and fervency of her ministry was well calculated to inspire a feeling of love for Gospel Truth.

In the year 1848, her husband, after a short illness, was removed by death, they having lost their only daughter about one week previously. He was a man respected for his uprightness and integrity, conscientious in his dealings, and careful in looking after the welfare of his family.

These afflicting dispensations were unexpected, and for a time, to use her own expression, "seemed overwhelming," but she experienced the Divine Arm to be underneath, and was enabled to bow in humble resignation to the will of Him whom she knew to be a present helper in the time of need.

In the following year, she removed to reside with one of her sons in Wilmington, Del., and became a member with Friends there, and in 1859, she removed to this city, and was a member of our Monthly Meeting until the time of her decease.

During the few years she mingled with us in religious fellowship, she impressed us as one who dwelt habitually in the spirit of love and humility, recognizing and cherishing the good in all, however much their opinions might differ from her own. Her mission appeared to be to gather into a peaceful fold,—to labor in that part of the vineyard committed to her care, without calling in question the duties of others. This spirit was manifested in her ministry, which was clear, and remarkably concise. Her quotations from Scripture most frequently consisted of the promises of the Gospel to those who wait for and rely on Divine aid, and of consolation to the mourner. These often came like a balm to the troubled spirit.

In social intercourse she was animated and cheerful, and even in the latter and more infirm period of her life, the vivacity of her spirit was a striking evidence of its ascendency over the frail tabernacle.

In the 7th month, 1863, she left home on a visit to her friends in Chester county, where she attended the Western Quarter, aud many of the smaller meetings, as they came in course. Whilst with her friends there, she expressed the belief that it would be the last time that she should make them a visit.

She returned to her home the latter part of the 8th month, under great bodily prostration, and, after a short illness, during which she suf-

fered much pain, she departed this life on the 6th day of the 9th month, in the 69th year of her age. Her remains were interred at Kennett, on the 8th day of the same month, after a solemn meeting, attended by her relatives and friends.

Extracted from the Minutes.

JOS. C. TURNPENNY,
HARRIET E. STOCKLY,
Clerks.

EVERY spring God works countless wonders. Out of a little bud he brings a branch with leaves and flowers and fruits. From a tiny seed he develops a whole plant, with its system of roots and branches. And more wonderful still, we see springing into life a new generation of insects and birds and beasts. "In wisdom Thou hast made them all."

If men would once consider one another reasonably, they would either reconcile their differences, or maintain them more amicably.—*Penn.*

GENTLENESS AND MEEKNESS.—Gentleness is delicacy of action. It is a way of ease and tenderness in one's movements. It is the opposite of all that is rough, or hard, or coarse. It is a way of acting that does not irritate. It has nothing rude in it. It is not apt to provoke. It is not heedless or abrupt. It is nicety, thoughtfulness, kindness in acting. The gentle temper is the one that makes all its movements in fitness, easily, delicately.

Meekness is the same temper in reception. It is the quality that admits of being acted upon appropriately, delicately. So it becomes the accompanying complimentary grace of gentleness. One is active, the other passive. Gentleness is meekness in exertion: meekness is gentleness in its rest. The gentle spirit does not do any thing roughly; the meek spirit does not receive any thing so. Gentleness fits its hand to that which is to be touched; meekness fits itself to the hand that touches it. Gentleness is the smoothly running water; meekness is the green meadow that opens to let it flow. One does not irritate; the other is not irritated. One is not harsh in going; the other is not refractory in resisting. Gentleness give but a soft blow, even at that which is rough; meekness takes the rough blow softly into itself. The dew drop gathers gently in its falling upon a rock; the still water closes meekly over the stone that drops upon it. Gentleness kisses the cheek of her enemy; meekness turns her own to his second stroke. Gentleness is tender to do; meekness is quiet to bear. Gentleness goes out softly to act; meekness retires silently to endure. Gentleness is like the morning in its coming, that wakes the earth lightly to its life with its sweetly shedding rays through the hours of dawn; meekness is the evening twilight, that steals away to hide her shadows in the lap of night.

They are beautiful alone, each by itself; but more beautiful together; when they are joined in perfect harmony, they make life's "evening and morning" one day.—*Christian Mirror.*

GOING TWO MILES FOR ONE.—In the sermon on the Mount, Jesus says: "Whosoever shall compel thee to go one mile, go with him twain." We can all of us understand the other part of this command; that when struck on the one cheek, we should in humility offer the other, because unfortunately, we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with the violent man who has already compelled you to go one mile. Nobody now, in this country, is ever injured by such treatment. But we learn from coins and inscriptions, that the couriers in the service of the Roman government had the privilege of travelling through the provinces free of expense, and of calling on the villagers to forward their carriages and baggage to the next town. Under a despotic government, this became a cruel grievance. Every Roman of high rank claimed the same privilege; the horses were unyoked from the plough to be harnessed to the rich man's carriage. It was the most galling injustice which the provinces suffered. We have an inscription on the frontier town of Egypt and Nubia, mentioning its petition for a redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Jesus could give no stronger exhortation to patient humility than by advising his Syrian hearers, instead of resenting the demand for one stage's "vehiculation," to go willingly a second stage.

Extracts from Dewey's Problem of Human Destiny.

THE ORIGIN OF EVIL.

(Continued from page 280.)

But I must now, to bring this theory fully before you, carry it a step farther; and I mean farther back, to the origin of the human experiment. Every man begins his experiment in infancy. The race began in infancy. Every generation must begin so. *Could* it begin anywhere else? The point is material: for it is easy to see that if it were otherwise, if the man or the race could begin where their predecessor leaves off; if each generation had taken up all the wisdom of the past generation, and borne it onward; if the child had assumed all the virtues of his parent, and had proceeded on that vantage ground, then the burden of human sin and misery would have been relieved to an incalculable extent. Again I ask, was that, in the nature of things, possible? Was it possible

to put those results of past experience into any newly created heart? Was it not inevitable that every newly created race, every newly created soul should begin in infancy, and work its own way up to virtue and happiness? Such, we see, is the fact; but was any other thing possible? For myself, I do not see that any other thing was possible.

For experience, like virtue, by definition, *cannot be created.* Wisdom, by definition, *cannot be created.* It is what the moral being works out for himself. It is not God's act but man's act. It implies choice, effort, resistance; and these are the works and acts of the human being. This being is created, not with certain virtues, but with certain faculties. Even if the body were brought into existence full-formed and in its adult state, as we may suppose the body of the first human being was, still there must be a time when this being puts forth his first act, and there must be an after time, when he puts forth the second and the third act. Can the first act have all the precision, certainty and strength of the second, the third, the hundredth? If not, then here is learning, here is progress. But present learning implies past ignorance; progress to-day, defect yesterday. In ignorance then, in weakness, by experimenting, the human race, must advance and grow and gain strength. In the nature of things it cannot be otherwise.

Still, and after all, I do not doubt the question will be asked—was there no alternative? Pressed by the hard strife of the problem, one may strangely say: "Well, but was freedom itself any necessary part of a moral and good nature? Could not God have made a being pure and good *without* freedom? Or, having given him freedom, could he not have held it back from all aberration? But do you not see that these suppositions violate the very conditions of the problem of moral agency?—that they are neither tenable nor indeed conceivable? Nay, if the highest and noblest kind of existence, *i. e.*, a moral existence, *could* have been *made* and *kept* pure and happy, it is inconceivable that it should not have been.

But, if any one goes into detail, and says—"Why this? Why that? Why such a race as the human? Why the Chinese or Africans? Why such degraded forms of being? Why creatures maimed and crippled by hereditary taint?"—I may well answer, that we do not know; that it is quite beyond us to know, in particular, why these special forms and conditions of being exist. Of the *degree* of imperfection, best for this world or for that world, it is, of course, quite beyond us to form any judgment. But surely it is something for us to consider, and something profoundly entering into the problem of our existence, that it was in the very nature of things impossible to remove from the system of a moral creation, all evil, all ignorance, all error, all suffering.

Let me now detain you a few moments longer, while I attempt to carry this argument, necessarily abstract thus far, into some of its practical bearings upon life, and upon the state of mind, in our reasonings, which, as a matter of inference, it requires of us.

I say, then in the first place—let it be fixed in our minds, that the system of the moral world is a system of spontaneous development. It could not be other than spontaneous in consistency with its own nature. The agent is free. He must do, within the range of his permitted activity, what he will. You ask why things could not have been ordered or controlled so as to bring out a happier result; why such monsters in human shape as Tiberius, and Cæsar Borgia, or the petty tyrant in his own family or village, should not have been hindered from their excesses or their cruelties? The answer is, they could not, unless by being deprived of their natural freedom. If they had been animals they might have been guarded and governed by instinct. But they were allowed to be worse, by as much as their range was larger; and that range could not be contracted without giving up the essential, the *moral* character of the system. To all such hypothetical questions, the answer is—*given* a nature moral and free: *given* a world for its sphere; and the consequences must follow. Let the enquirer seize this idea of spontaneous development and hold it fast. Interpositions, in certain circumstances and for certain purposes, we may and do believe in; but they are exceptions from the system, not the rule. As if, when the Creator had made the world and placed man upon it, He had then left, and, if I may say so, neglected it and cast it off, to run to its own free course—such is the general aspect and light in which we are to study its history. If in this study we meet, as we shall meet, with abundant evidence that this world is *not* cast off, that it is controlled and guided while it is left free, it will be our own wisdom and great happiness to see *that.* If we meet with the fact of Divine interposition, as we believe that we do, we shall receive it with most reverent joy and thanksgiving. But still we must clearly distinguish this from the general course of events. We must distinctly see that we are mainly to study, not a supernatural, but a natural development; and moreover, not an animal nor angelic, but a human development. We must firmly say—what man pleases to be, that he must be; what human reason, conscience, affection will, that they must do; and what human ignorance, barbarism, passion will, *that* they must do. It could not be helped, unless by unmaking this nature, deranging this plan, destroying this system of the world.

In the next place, that man's growth and action be free and rational, the system of treatment under which he lives must be one of general laws, and not of sudden and violent expedients; a system of gentleness and patience, of moral influence, and much of it, indirect influence. Our human shortsightedness and passion are ready often, to call down sudden and signal vengeance upon the evil-doer. "Is there not some chosen curse," we say, "some hidden thunder to blast the wretch who violates all laws, human and divine?" But suppose it were so. Suppose that the eternal retribution that dwells embosomed in the air around us, were to burst forth in thunder upon every atrocious crime. Suppose that the Infinite Intelligence were ever devising new penalties for guilty deeds. Or suppose that, by a general law, the lying lips were always smitten with an instant blow, or that there were a whip wielded by an invisible hand, for every villain in the world. It might be no more than justice; and you might say that the world would then be strictly governed. Yes, but the government would then be a police, and not a providence. Human nature would break down under such a system of treatment. Men would be like slaves under the lash; and their virtue, mere terror and cowardice. Therefore men are left slowly to learn the evil of their ways, and human wickedness is suffered to run far, that the experience of evil may be corrective, and contrition for it generous and sincere, and repentance deep and thorough.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 15, 1865.

Civil Liberty.—Never before in our history has the great doctrine of civil liberty been so generally acknowledged as at the present time. Those who "through good report and evil report" have been faithful to this cause, and perilled life and reputation in its advance; who have

"Borne reproach, and hate, and scorn,
In pity for the outcast slave,"

have reason to bless the name of the Most High for the wonderful evidences of his power, and when they review all the way in which his Providence caused them to pass, have occasion to say with the patriarch Jacob, "With my staff I passed over this Jordan, and now I am become as two bands." "Though these watchers" on the mountain-height have nobly fulfilled their mission, and may be permitted to rest from their labors, yet the "dwellers in the valley-land" must still watch and work in order to promote the growth of the good seed, if they would realize the desired harvest.

Emancipation has been proclaimed, but slavery is not wholly extinguished, and the friends of freedom may not flatter themselves that the work is finished. Two centuries of wrong, injustice, and prejudice have beguiled us into repelling the countless and priceless blessings of civil liberty; and the shackles of custom still constrain us to deny to others rights which we claim for ourselves. In an excellent editorial, entitled "Further Reconstruction," the Baltimore American says:

"We have reason to believe that slavery is only nominally, not absolutely abolished. We hear of numerous instances of outrage upon the freedmen, of corporeal punishment, of forced apprenticeship, of compulsory exile, of revengeful homicide. So long as they are under the control of the disloyal whites, and are deprived of all civil rights, such as voluntary residence within their own borders, acquiring and holding property in their own right, acting as witnesses in jury trials, and voting when properly qualified, their freedom will only be such in name, not in fact. Even in Tennessee the new Constitution, while declaring that all may vote who are competent to testify in the State Courts, provides that the testimony of colored people shall not be received. Nor can we forget in the midst of the pride we feel in Maryland's advance in the path of freedom, that these glaring words of shame still stand unrepealed in the Black Code: 'No negro or mulatto, whether free or slave, and no Indian, shall be admitted as evidence in any matter depending in any court or before any justice of the peace where any white person is concerned.'"

In North Carolina, where there is considered to be a preponderance of loyal sentiment, we are assured, by the Standard and the Press of Raleigh, probably two of the best representative papers in the seceded States, that they know of no Union man in the State who is not opposed to the enfranchisement of the colored race. They are willing to submit to the abolition of slavery; but as for the rest, they only advise what ought to be done for the negroes.

Delaware and New Jersey both rejected the Amendment to the proposed Constitution.

A recent article in the Methodist, informs us that,

"In a speech recently delivered before the Maryland Freedman's Aid Society, Judge

Bond, of Baltimore, denied that slavery can be regarded as dead. He contended that one form of it, only, was dead, but that numerous other forms may yet be developed; that, in our Southern States it continues to exist in every thing except name, and that the only way to abolish it in fact, is to give to the freedmen the fundamental power of the citizen,—the ballot." And further continues,

"It does not need a great acquaintance with the present movements in the recovered slave States to show many facts corroborating the opinion of Judge Bond. The politicians, the clergymen, the press, the mass of the people, all admit that slavery—in its old form—can not be saved, and declare their readiness to accept this result as an accomplished fact; but the immense majority submit to this necessity with unconcealed reluctance. The question now uppermost in the minds of many of the white population, seems to be how to get the most labor out of the negro at the cheapest price, and with the concession of as few rights as possible There is, on this point, but little difference of opinion between staunch Unionists and ardent rebels and secessionists."

The process of reorganization in Virginia is far from agreeable to contemplate, and we must admit we have much to fear from the restrictive policy of the other former slave States.

The earthly hope of the Freedmen must, therefore, mainly depend on those who believe it a duty to render justice to all men, and who feel

> "Wherever wrong is done
> To the humblest and the weakest,—
> That wrong is done to *them*."

The colored man has a right to opportunities in which his moral and intellectual nature can develop. A right to education and advancement in knowledge; to liberty and the pursuit of happiness; to all the rights of citizenship; and we cannot withhold these rights and blessings from him without detriment to ourselves and our country. His elevation, by means of education, demands the unabated interest and efforts of every friend of freedom, not only to aid him to arise from his former state of ignorance and oppression, but to watch that no germ of injustice remains from which may grow the Upas tree of slavery to darken with a shadow our future history.

THE DEWDROPS.—A child, one too wise and good for this world, saw on a summer's morning that the dewdrops did not lie and glitter upon the flowers, for the sun came in its might and dried them up, and they were seen no more. Soon a rainbow was seen in the clouds, and his father told him, "There are the dewdrops over which thou didst grieve, and they now shine in splendor in heaven, and no foot can crush them; and remember, my child, if thou vanishest soon from earth, it will be to shine in heaven."—*Jean Paul.*

DIED, in Philadelphia, on the 18th of 6th month, 1865, ETHAN COMLY, aged 81 years.

——, on the 27th of 6th month, 1865, RACHEL T., wife of William James; a member of Byberry Mo. Meeting, Pa.

——, on Seventh-day afternoon, the 8th inst., RICHARD PRICE, in the 71st year of his age; a valued member of Philadelphia Monthly Meeting.

——, on the 10th of 6th month, 1865, THOMAS MADDOCK, formerly of Springfield, Delaware county, in his 82d year.

——, on the 18th of 6th month, 1865, HARRIET S., daughter of Charles C. Lower, aged 2 years.

——, at Burlington, N. J., on the 5th of 6th mo., 1865, MARY BUCKMAN, in the 84th year of her age; a member of Makefield Monthly Meeting, Pa. She was of a meek and quiet spirit, and bore her bodily afflictions with Christian fortitude, and humble submission to the divine will. We trust her immortal spirit is now at rest in the bosom of her Father and her God.

——, in Baltimore, on the 30th of 5th mo., 1865, MAULDEN PERINE, in the 66th year of his age; a member of Lombard St. Meeting, Baltimore.

——, on the 17th of 6th month, 1865, near St. Clairsville, Belmont county, Ohio, RACHEL FAWCETT, wife of Thomas Fawcett, in her 70th year; a member and elder of Stillwater Quarterly Meeting. The large concourse of friends that followed to her last resting-place, gave evidence to her worth.

At a Yearly Meeting of Women Friends, held in New York, by adjournments, from the 29th of 5th month, to the 1st of 6th month, 1865, inclusive, the following Extracts were prepared, and directed to be transmitted to our Subordinate Meetings.

We have been permitted once more to meet in a Yearly Meeting capacity, and, soon after assembling, lively and refreshing epistles were presented from the meetings with which we correspond; and, on the reading of them, the query went forth, "What could have been done more to my vineyard that I have not done in it?" The young, who may be called tender plants of the Lord's right hand planting, were tenderly exhorted to seek the refreshing influences of the dew of heavenly love, that they may become "plants of renown," bearing fruit to the honor and glory of the great "Lord of the harvest." They were urged to be faithful to manifested duty, that they might become useful in their day, age, and generation—then, only, can they be truly happy, and know a peace which the perishing enjoyments of this world

cannot afford. If they would avoid the weakness consequent upon inattention and disobedience to the Divine voice within them, they must not, through fear, keep back from any service which is required at their hands, whether it be in the church or in the family relation. He whom we are called to serve is not "a hard master;" "His yoke is easy and His burden light," and the reward of sweet peace attends every act of obedience to His requirings. If our younger sisters will but consecrate the morning of their days to the service of their Divine Master, they will come to know that one day in His courts is better than a thousand elsewhere.

The neglect in the attendance of our religious meetings, as reported in the answers to the queries, brought a deep travail of spirit over many minds, and tender appeals were made to *all* classes, particularly the youth, to a renewed diligence in the performance of this important duty; also, that when assembled we should seek for Divine assistance, that our creaturely wills may be reduced, and *we* be stripped of everything pertaining to self, that thus in this humble, dependent state we may wait upon the Lord. We have been reminded that as he is a spirit, he is only to be approached through spiritual communion; and that, as "no man can save his brother, or give to God a ransom for his soul," we must each "work out our own salvation with fear and trembling before God," and that no outward ministration is essential to true worship. Friends were therefore counselled not to be discouraged by the smallness of their number, the lack of gospel messengers, distance, nor inclement weather, from the attendance of our religious meetings, but to wait quietly and reverently upon Him who has promised to be the leader and teacher of His people, and to crown with His presence every assembly, however small, which gathers in His name.

In the early rise of this Society large and powerful meetings were often held in which no word was uttered, but in which the "broken and contrite hearts" of those present were melted and bound together as the heart of one man, by the tendering and cementing influences of heavenly love.

Mothers were exhorted to renewed effort in the discharge of this duty, and were entreated to take their children with them, thus early instilling into their minds the nature of true worship. It is believed that these little ones would thus come to love our religious gatherings, and, in time, the principles we profess. Let us not offer unto the Lord "that which hath cost us nothing," but be willing to make some sacrifices, if need be, for the accomplishment of this end; and, bearing in mind the sufferings, losses, and hardships endured by our predecessors for the sake of enjoying this privilege, let us not lightly esteem our birthright, nor disregard our dearly-purchased liberty of conscience. Precious seasons of refreshment from the presence of the Lord would often be experienced as the reward of faithfulness in attending our small mid-week meetings. It is good to lay aside the cumbering cares of our daily life, and wait upon the Author of all our "sure mercies," who will give us strength to bear all our burdens, if we seek it at His hands.

Ample testimony has been borne to the universality and efficiency of the "love of God," which is a free gift, not forced upon any, but richly vouchsafed to all who hunger and thirst after it. The creaturely will must be humbled ere Christ can be exalted in our hearts; we must be passive to the influence of this heavenly principle, which will, as we suffer it to work in us, create us anew in the image of God, and enable us to bring forth the blessed fruits of the Spirit.

Our beloved country has lately suffered severe chastisements, and if we fail to acknowledge the Hand that hath smitten us, and to bow in humility before His judgments, we may yet be humbled by the infliction of greater suffering, even bitter persecution, for our faith. Let us not disavow our testimonies; but, in this day of close trial and proving, hold them up as an ensign to the nations, lest we be "stricken more and more," becoming "divided in Jacob and scattered in Israel," and know of being left to wander upon the barren mountains of an empty profession.

The subject of plainness, in its various branches, has also been feelingly adverted to. We have been counselled to moderation in all things, and ample witness has been borne to the sweet peace resulting from obedience to small and apparently trifling requirements of duty. As it is only by being faithful in the little that we can expect to be made rulers over more, we have been warned to take heed to the faintest whisper of that inward Monitor whose voice, if not stifled, will call out of all excess into the true enjoyment and "liberty of the children of God." We shall then feel no desire to conform to the changing fashions, or to partake of the vain amusements of this world—feeling that we are here but as pilgrims and strangers, we shall crave more substantial pleasures—and our highest joy will be to do the will of our Heavenly Father in the way of his appointing. Then may we arise, put on our beautiful garments, and shine; remembering that the choicest and purest adornment is that of "a meek and quiet spirit."

The young were admonished that, as we must soon look to them to fill the places made vacant by the removal of the fathers and mothers in our Israel, it behooves them, by an early dedi-

cation to the service of truth, to become worthy of the high trust soon to devolve upon them. Regarding the ancient landmarks which their fathers have set, may they be found filling their ranks in righteousness—bearing aloft the ark of testimony with pure hands, that they may transmit it free from defilement even to their children's children.

Parents have also been enjoined to greater watchfulness and dedication, that as guardians and shepherds they may also become ensamples to the flock, "gathering into the true fold the lambs committed to their care in the wilderness of this world."

Fervent desires have been expressed that we may remain steadfast in the support of our testimony in favor of a free gospel ministry. If we will but bear in mind the reproach, yea, even the persecutions and revilings endured by our predecessors, in defence of this fundamental principle, we will pause long ere we sanction the smallest violation of its spirit. It is believed that, if we would seek to become more familiar with the writings of early Friends upon this subject, we would come to value more highly this testimony which many sealed with their blood; and the righteous and beautiful order of our Society would be less frequently set aside, especially in the accomplishment of the marriage ceremony.

The great influence of a judicious course of reading in elevating and strengthening the mind, and preparing it to receive right views of life, cannot be over-estimated. It is earnestly advised that we do not weaken and impoverish it by food which affords a mere temporary stimulus, but which cannot satisfy its hunger or tend to its proper development. Instead of debasing the faculties by light and frivolous reading, our younger sisters are affectionately recommended to acquaint themselves with the history of this Religious Society, and to study the works of the Great Father in all their infinite variety and beauty, and the workings of those harmonious laws by which He controls the workmanship of His hands. Then would they "look through nature up to nature's God," and, in contemplating the multiplied wonders of His creation, they would be filled with "love and praise" of the Great Architect.

But, above all, we have been earnestly recommended to a more frequent and prayerful perusal of the Holy Scriptures; believing, as we do, that they were given forth by the "inspiration of God," and that they are profitable for reproof and for instruction in righteousness. Every truly dedicated mind can find in them a reflection of its own experience, and the weary traveller Zionward is often comforted and refreshed by the encouraging and precious promise that there shall no temptation befall him for which He who is "touched with a feeling of our infirmities" hath not provided a "way of escape" or deliverance. If we cannot comprehend them in all their fulness, or if some portions of them are sealed to us, let us "quietly hope and patiently wait" for that holy anointing which can alone enable us rightly to interpret them; not doubting or rejecting what we cannot comprehend, or seeking to invalidate these precious records, by making them bear evidence against themselves, lest we wrest them to our own destruction.

We have been earnestly recommended to seek frequent seasons of retirement and introversion of soul, that we may more and more become estranged from the spirit of this world and its allurements, and drawn in prayer to the footstool of our Heavenly Father, and thereby, at seasons, be mercifully permitted to enjoy His holy presence, and feel His mantle over us to be love.

The removal, during the past year, from "works to rewards" of many of our beloved friends who were wont to assemble with us, has been feelingly alluded to; and while we miss their companionship, we are renewedly incited to follow them as they followed Christ, that we may be prepared, when our summons comes, to join those who have gone before us to the "City of our God."

The recent liberation of several millions of our fellow creatures from cruel bondage has left them dependent upon the friends of humanity, everywhere, for counsel, protection and employment; and a concern on their behalf having been presented to the meeting, it was united with, and ardent desires were expressed that we might not refuse to do our part toward the elevation and intellectual development of this lately oppressed race, so new to the blessings and privileges of freedom. Under this feeling, a joint committee of men and women Friends was appointed to take the subject under consideration, and a memorial was drawn up by them, to be presented to the President of the United States, asking of him, and of those in authority, to use their influence, wherever possible, to give to the African race all the rights and privileges guaranteed by the Constitution to every citizen. The meeting approving this address, the clerk was directed to sign it, and a committee was appointed to present it to the President on the meeting's behalf.

We have been made to rejoice that the sounds of strife have ceased in our afflicted country; and earnest petitions have ascended to Him who rules the storm, that He would hush in each individual the conflict of contending passions which war produces, and that the dove might once more be sent forth upon the retiring waters, bearing the olive branch of peace.

RACHEL HICKS,
Clerk.

For Friends' Intelligencer.

A VISIT TO THE FREEDMEN.—NO. I.

BY J. M. ELLIS.

Philadelphia, 7th month, 1865.

Information having been received by *The Association of Friends of Philadelphia for the Aid and Elevation of the Freedmen*, that Government was about to give up its occupancy of Mason's Island, and that all arrangements for that purpose must be perfected by the 1st of the Seventh month, it became necessary to send a deputation immediately to take possession of our hospital furniture, bedding, clothing, &c., and to arrange for the release or distribution of our teachers.

Louisa J. Roberts and myself were accordingly appointed; the former leaving home on Seventh-day, 24th ultimo, for the purpose of spending *First-day* with the Freedmen on the Island, in advisory consultation with them as to their future prospects—and from the deep and abiding interest she has always felt in their welfare, it was, no doubt, a profitable season for them.

Upon my arrival in Washington early the next morning, in preference to hunting up any breakfast, I occupied my spare time in strolling round the district near the monument, a locality in which many of the Freedmen are congregated. The gross imposition here practised on them in reference to dwellings is disgraceful. Rows of from four to six of these miserable shanties are built of the roughest kind of boards, not over six or seven feet high, and say about fifteen deep, divided into two rooms, without either fireplace or chimney, and costing certainly not over twenty dollars each, and for which they are compelled to pay the exhorbitant rent of *ten dollars per month!*

I conversed with one of the occupants, and found they were seldom without tenants, one in that row was then empty, but had been engaged by another family. The few feet of ground in the rear of these, presented no more inviting aspect than the dwellings themselves. With such surroundings, and the consequent attendant influences, how can we expect any thing like elevation of character?

By previous appointment L. and myself met at nine o'clock in the office of Captain Brown, with whom we had a very pleasant interview. He showed us last week's report of the attendance on the schools at Freedman's Village, a synopsis of which will be found in its proper place, and although he had no power to act officially, he manifested a warm interest in our mission, and directed us to Col. John Eaton, Jr., Assistant Commissioner of Freedman's Bureau, in whom the entire administrative power is vested.

He received us with great cordiality; listened to us with marked attention, and pledged himself to aid us in carrying out our plans, giving us full permission to make any change in locating our teachers, that the abandonment of Mason's Island would dictate as advantageous, requesting us to wait on him again before returning home, and make any suggestions as to the course to be pursued to ensure the best interests of the Freedman that might result from our investigations.

Upon closing this very pleasant interview, we hired a horse and carriage, commencing our journey amidst a pelting storm, and, had I have had a less persevering companion, or our mission been of less importance, we certainly should have turned back when part on our way, as it was unfit for any female to be thus exposed.

But we pushed on, and soon arriving at "Freedman's Village," at Arlington Heights, we obtained shelter for ourselves and our horse. Captain Carse, our hospitable host, had an impromptu lunch served up, which greatly refreshed us, and received additional zest from the cordial reception given by his amiable wife. We here obtained some valuable information, and were delighted with the condition of things.

I passed round and through the village as much as circumstances would permit, and the great cleanliness that existed could not escape notice. I did not see enough of filth, or offal of any description to fill a basket. There are over *two hundred* houses, and the old white-wash has all been scraped off outside, and re-white-washed this spring. These houses are comfortable, for which the occupants pay *only three dollars* per month, (contrasting strongly with the miserable *ten* dollar ones at Washington). They work at day's labor in the neighborhood, and earn money in any and every way they can; but one thing amongst many others they have yet to learn, to spend it to the best advantage; much of their hard earnings being trifled away. For instance, the men will sometimes purchase at Georgetown worthless watches, which may subsequently cost them some two or three dollars a month in repairs. In passing from cabin to cabin, while nearly every one presented an air of comfort, some were remarkably neat and tidy—here and there a nice rocking chair—a good oil-cloth table cover, &c. Others again manifested that want of thrift, which is too often the attendant on poverty, though nothing very culpable was noticed.

The schools were in session, and were model ones of their kind. The small children were seated in comfortable arm chairs adapted to their respective sizes and furnished at the right hand with an ingenious appendage to slip their books and slates down in. I was much pleased with this, and at once pronounced them a *Yankee invention*, which, upon inquiry I found to be

the case, the place of their nativity being Boston.

The attendance at these schools, as before alluded to for the week named, condensed from the daily account, is as follows; being the aggregate of five days:

	Boys.	Girls.	Total.
Primary, . .	219	275	494
Higher, . .	356	361	717

constituting an *average* of *two hundred and forty-two* for the week.

The reflection that crowded itself on the mind assumed the form of a query—who can sufficiently estimate, or who can calculate the good results that must inevitably flow from this, and kindred benevolent enterprises? Posterity alone can answer the question. Not having seen this village in the earlier days of its existence, I can only contrast its present condition with its past, from the testimony of others. Captain Carse, the able superintendent has evidently brought order out of chaos, and appears to be the man for the place.

He entered with deep interest into our plans, and, so far as may be within his province, we were satisfied he would render us every assistance in his power. The Freedman's Bureau have recently appointed him one of their "travelling agents;" the business of whom is, to enquire, each in his own district as appointed him, into any impositions that may be practised on the Freedman, or any abuses that may exist, and report them to Colonel Eaton for further action. He showed us his first report just prepared for forwarding, which detailed several cases requiring attention. Good must necessarily result from this arrangement; though, with every care, glaring instances of imposition and cruelty will still exist in many localities.

Our next point was Camp Wadsworth, on which there are two "Government Farms." The school at the first one is under the supervision of our association, and has been taught by Mary M'Clane. She has labored under many disadvantages, and although she has had a limited sphere of action we believe she has performed a good work. As she desired to be released for her vacation, before the expiration of her year, we concluded to transfer one of our teachers from Mason's Island (Mary K. Brosius), to that point for the present—letting the continuance of the school, or of either teacher, remain a question for the future.

While here, the rain poured in torrents, and, had our business been less urgent, proceeding further would have been a doubtful policy. However, we waited until it somewhat abated, and then wended our way to the other "Government Farm," where another one of our teachers, Lydia T. Atkinson, is located. If correct in our notes, her school averages from 35 to 40 pupils, and every thing round her showed her influence to have been for the best interests of the people.

On both these farms, one or the other of us (and frequently in company) visited nearly every family—administering such words of counsel and encouragement as seemed meet, not omitting, in one or two instances, a gentle reproof where it was needed. They were reminded, that this care over them could not long continue, and must cease, after which they would have to depend upon themselves, and they were urged to labor for a practical knowledge that would aid them in their future untried condition. They listened attentively, and we could not but feel (if we may be allowed sufficient egotism to say so), that good seed had been sown.

This being *my* first visit, of course I was a stranger to them, but my companion, having from previous visits a knowledge of many of them, it was cheering to see the hearty cordiality with which they greeted her—nor were *her* enquiries after "Aunt Mary"—"Aunt Susie," devoid of interest to me.

In one room I found a woman with an old calico dress spread out on the bed, on which she was fitting new calico for the purpose of cutting out a new dress. In another, I saw a man heel-tapping a pair of shoes. Both these cases afforded a good opportunity for encouraging comment. Our visit to this place was much too short, and we felt we had scarcely done our teacher justice, but the day was fast waning, and we had a long ride before us. It was nearly half-past eight o'clock when we again reached the island, and we felt that if we had not accomplished what is ordinarily termed a "*good* day's work, it had been a tolerably *hard* one.

While partaking of a lunch, word came that there was to be a marriage in the school-room adjoining the old mansion, so the knife and fork were speedily dropped, and we repaired thither to be witnesses of the interesting ceremony. There sat the happy couple, the *groom* (apparently nearly old enough to be the father of the bride), dressed in his best, not forgetting a pair of "bran new" white cotton gloves, and, from the way he handled them, evidently not knowing what to do with his fingers, they being subjected to a kind of imprisonment to which they had, doubtless, heretofore been strangers. The *bride* was dressed in white, and averted her head with as much apparent becoming modesty as could well have been assumed by any white person occupying the same position. Most of the company were becomingly dressed, the women and girls wearing the fashionable jockey cap; the best feature of the whole of which was, that they had earned, and paid for them themselves.

After waiting a considerable length of time

it was ascertained that the minister had not been properly notified; that he had gone to Freedman's Village, and would not be able to perform the ceremony. The disappointed couple awkwardly withdrew at separate intervals, while the company generally remained, but in order that we strangers should not be sent entirely "empty away," they gratified us by singing a number of their *impromptu* (they might almost be called) hymns, with a wild kind of a chaunt, to which, as they were all standing, they beat time with their feet, the females swinging their bodies to and fro, their motions increasing in rapidity as the excitement progressed. As soon as this novel exhibition closed, we sought rest for our weary bodies, in anticipation of a pleasant renewal of our labors on the morrow.

(To be continued.)

From the Sunday Dispatch.

ALONE, YET NOT ALONE.

JOHN XVI. 32.

I am alone! my heart's dear shrine is shattered;
The house I built the storm has overthrown.
I am alone! my "sunshine friends" are scattered;
The thunder crashed—they fled, each to his own.

I am alone! The true ones are departed;
Their loving hearts lie cold beneath the stone;
THEY did not leave me, oh, the faithful-hearted!
But Death has snatched them, and—I am alone.

I am alone! The night is dark and dreary;
The road is rough, with thorns and ruins strown,
I'm old and sick; my feet are sore and weary;
No arm to lean on—I am all alone.

I am alone! With heart faint and desponding,
I stagger onward to my journey's end.
No voice; not one, to all my cries responding;
I call on Death, man's last and truest friend.

O weak in faith! O heart-faint and desponding
Hast thou indeed no better LIVING friend?
No friend who, aye to earnest prayer responding,
Is ever near his mighty help to lend?

O poor weak heart, by gloomy frenzy blinded!
Canst thou not see thy sorrow's cloud above?
Dost thou not know, or must thou be reminded,
There is a LOVE BEYOND all earthly love?

O poor blind heart! Think, is there no one, no one,
Whose mighty strength can prop thy feeble knee—
Whose outstretched arm can raise again the low one—
Whose healing balm can comfort even thee?

Is there not One, whose heart, more than maternal,
With boundless love for all His children glows?
Is there not One, whose providence eternal
Far better than thyself thy suffering knows?

Is there not One, whose hand more than paternal,
As soon as asked His blessed gifts bestows,
And from whose throne a life-stream sempiternal
Of healing grace to contrite spirits flows?

There is! there is! Forgive my doubts unholy;
My want of faith forgive, all-pardoning love!
Thou art! thou art! O fix my heart's love wholly,
My faith, my hope, upon my Friend above!

No, NOT alone! Though neither man nor woman
My lonely life cheer with their company,
Mine is a friend, a better far than human,
The truest, best: the Father is with me!

I'm not alone! However dark and dreary
Life's journey be, the Father is with me!
Leaning on him, I'll walk on, never weary.
I'm not alone: the Father is with me!

I'm not alone! Through wilds or flowery meadow,
By, day, by night, the Father is with me!
And when I pass through the vale of Death's dread shadow,
Even then, even then, the Father is with me.

From the Transcript.

A DAISY'S REVERIE.

(FOR CHILDREN.)

The oak tree stands in the sunlight—
I grow in the shade at its feet—
God gives to us both His blessings,
And my life, is sweet—is sweet!

I'm only a small, pale daisy,
That can hold but a drop of dew—
In the morning the oak tree is splendid,
And gleams with a million or two!

But I can look up and behold him,
The grand and magnificent thing!
How must it seem to that robin,
That can sit in its boughs and sing?

Though birdie can't live there always,
His nest's in another tree—
While this is my house—and his singing,
Is sweet, as though sung but for me!

My nights, they are long and dark here,
As I lie in the dewy grass—
Yet the wind parts the oak leaves often,
And I watch the great stars pass!

God scatters so many flowers,
Over the earth—you know;
How sweet that He gave to this daisy,
So pleasant a place to grow!

There's a flush of pink on my petals,
Come there since the first June sun—
I thank him for this new beauty,
And all the good He has done!

Though the oak tree is tall and stately,
I grow in the shade at his feet—
God gives to us both His blessing,
And my life is sweet—is sweet!

From the Germantown Telegraph.

HYDROPHOBIA.

P. R. Freas, Esq.,—Perhaps of all the maladies to which poor humanity is subject, none are more dreaded than hydrophobia. The disease is regarded, we think, almost universally as *incurable.* This is, however, a mistake. The remedy, or rather preventive, which I am about to give, has been *successfully* used in several instances to my personal knowledge, and I regard it as a humane act to make it known.

My brother, some few years ago, was witness to an attack made upon his son, by a mad dog; the little boy was badly bitten about the face;

the father catching him up, carried him to the house, *sucking* the wounds as he proceeded.—This drawing with the mouth continued as long as any blood flowed. The father did not remember until after this was done that his own mouth was badly ulcerated, and had been so for some days. Alarmed at this thought, he at once proceeded to Philadelphia and cousulted one of our best physicians. The doctor told him that he was more likely to be attacked with the disease so much dreaded, than was his son, from whose wounds he had most likely extracted all the virus. He returned at once to his house, prepared and used the remedy (given below;) and the result was that neither the father or the son ever felt any symptoms of the malady.

In two other cases, which came under my notice, the one being a man bitten by a dog, the other having his arm badly bitten by a *horse*, both laboring under hydrophobia at the time,—the elecampane was used, and in neither case did the disease ever appear.

Again, a number of cows, while pasturing in a field, were *all* supposed to be bitten by a mad dog; the cows were stabled, and to one-half of the number, milk, in which elecampane was boiled, was given for three days, and not one of these ever manifested any symptoms of the disease; while the others, fed in the usual manner, and to whom no medicine was given, were all seized with the horrible malady and died or were destroyed.

One or two other instances, equally convincing might be given, but it is thought the above may be sufficient.

Elecampane is a plant well-known to most persons, and is to be found in many of our gardens. Immediately after being bitten, take one and a half ounces of the root of the plant, (the green root is perhaps preferable, but in two of the above cases, the dried, as found in the drug stores was used;) slice or bruise, put into a pint of fresh milk, boil down to a half pint, strain, and when cold, drink, fasting for at least six hours afterwards. The next morning, *fasting*, repeat the dose, using *two* ounces of the root. On the third morning take another dose, prepared as the last, and this will be sufficient. It is recommended that after each dose, nothing be eaten for at least six hours.

It is supposed that the root contains a principle, which being taken up by the blood in its circulation, counteracts or neutralizes the deadly effects of the virus of hydrophobia.

I feel so much confidence in this simple remedy, that I am willing you should give my name in connection with this statement.

ROBERT SHOEMAKER.

Chelten Hills, June 30, 1865.

THERE never was a right endeavor but it succeeded. Patience and patience, we shall win at last. We must be very suspicious of the deceptions and elements of time. It takes a good deal of time to eat or to sleep, or to earn a hundred dollars; and a very little time to entertain a hope and an insight, which becomes the light of our life; daily routine makes but little impression; but in the solitude to which every man is always returning, he has a sanity and revelations, which in his passage into new worlds he will carry with him.—*Emerson.*

VEGETABLE INSTINCT.—A tree which is fond of water, when planted near some brook will set off all its principal roots in that direction. How does it know the water is there? And how does it know that it will be able to reach the border of it? To say, in popular phrase, that the water attracts the roots in that direction, is to invent a new and very remarkable sort of attraction that pulls at roots in the ground, and turns them out at the point of starting—is a something created to account for the fact in question, which is even more difficult than the fact itself. Mr. Madison, for example, had an aqueduct of logs, which, in reaching his house, passed by a tree especially fond of water, at a considerable distance from it. Abreast of the tree there was an auger hole in the log that had been filled with a plug of soft wood. Exactly thitherward the tree sent off a long stretch of roots, which forced their way through the plug, choking up the passage, and were found there drinking like so many thirsty animals. Was it then the soft wood plug that attracted these roots? It certainly should be, on the attraction principle; for the water was just as near at other points as here.

It is said that a strawberry planted in sand, with good earth, a little way off, will turn its runners all in the latter direction, and if the good earth is too far off to be reached, the plant will make no effort on that side more than on the other—which is equivalent to saying that the plant has, in its life-principle, an instinct of measurement. It does not measure the ground and then itself, and then compare the two; but it has an adaptive power by which, without comparison, it graduates its action by its possibilities.

MISFORTUNE.—Oh, be assured, a real, great misfortune, which visits thy fellow-men as well as thyself, comes but seldom. The sun is seldom fully eclipsed, often as it is obscured by clouds. We are never surprised at the rising of any pleasure, but only at its ever setting; on the other hand, when in sorrow, we are astonished at its commencement, and think its termination the most natural thing in the world. What a strange astronomy our hearts have learned!—*Jean Paul.*

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &c.

SIXTH MONTH.

	1864.	1865.
Rain during some portion of the 24 hours,	10 days.	12 days.
Rain all or nearly all day,	1 "	1 "
Cloudy, without storms,	4 "	6 "
Clear, in the ordinary acceptation of the term,	15 "	11 "
	30 "	30 "
TEMPERATURE, RAIN, DEATHS, &c.	1864.	1865.
Mean temperature of 6th month at Penna. Hospital,	72.00 deg.	76.73 deg.
Highest do. during month,	99.00 "	93.00 "
Lowest do. do. do.	54.50 "	54.00 "
Rain during the month,	2.35 in.	4.75 in.
Deaths during the month, counting 4 current weeks each year,	1080	1296

Average of the mean temperatures of 6th month for the past *seventy-six* years,	71.55 deg.
Highest mean of do. during that entire period, 1828–1831	77.00 "
Lowest do. do. 1816,	64·00 "

COMPARISON OF RAIN.

	1864.	1865.
First month,	1.70 inch.	3.61 inch.
Second month,	0.55	5.83
Third month,	5.17	4.71
Fourth month,	3.79	2.83
Fifth month,	8.68	7.21
Sixth month,	2.35	4.75
Totals,	22.22	28.94

It will seen by the above, that we have had an unusually warm month—within about a quarter of a degree of the two hottest (1828 and 1831) that have occurred during the past *seventy-six* years, and more than five degrees above the average for that entire period. The maximum reached on the 26th of the month last year, (99 deg.), it may be stated, was the highest point ever known to be attained in June.

The quantity of rain continues to be in excess of last year, and the compiler has just discovered an error in his review of last month, making the figures as there rendered not to be relied on.

A terrible tornado swept over portions of Iowa and Minnesota on the 16th, and on the 19th a large water-spout burst near Lewistown, Pa., doing considerable damage to the railroad. J. M. E.

Philada., 7th mo. 5, 1865.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at $7 75 *a* 8. In Rye Flour and Corn Meal no transactions are reported.

GRAIN.—The Wheat market is dull, and there being no demand either for milling or exportation, prices are entirely nominal.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada, 3d mo. 11, 1865.

BOOKS FOR SALE:—Journal of Hugh Judge, price 70
Journal of John Comly, (600 pages) $2.00
Journal of John Woolman, a few copies 1.00
Friends' Miscellany, (originally 12 vols.) 4th vol. out of print, 8.00
History of Delaware County, Penna., containing interesting accounts of early Friends, with engravings: 580 pages 3.00
Conversations, Discussions, and Anecdotes, by Thomas Story 1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp, 5.00
The New Testament, Marot's edition, fine clear type. 1.00
Comly's Reader, 50 cents. Central School Reader 75
Memoir of Priscilla Cadwallader, 50. Bellangee's Journal, 75
Janney's Life of Fox, $1.25. Do. Penn, $1.25 and $2.00
" History of Friends, vol. 1st 1.15
Decline of Friends, by Janney, Rowntree, and Fisher.
Photographic Views of Friends' Meeting-house, Race Street: and of Friends' Central School, with groups, 8 by 10 1.00
Stereoscopic Views of the same 50
Card Size of the above 25

610 EMMOR COMLY, No. 131 North 7th St., Phila.

KENNETT SQUARE BOARDING SCHOOL, FOR GIRLS.—The next Term of this Institution commences on the 9th of 10th month, next. For particulars inquire of
EVAN T. SWAYNE, Kennett Square P. O.,
715. we.t 109 Pvnz Chester county, Pa.

WANTED, a well-qualified MALE TEACHER for Deptford School, Woodbury, N. J.; one having a knowledge of the Latin and Greek languages, preferred. The School has been in successful operation for two years, and is worthy the attention of one wishing a permanent situation, with liberal compensation.
GEORGE M. TATUM, } *Com.*
7.8. tf. WM. WADE GRISCOM, }

WANTED, by a Female, member, a situation as Teacher;—qualified to instruct in the usual English branches, having had several years experience; good reference if required. Friends' school preferred. Address P. T. H., at this Office,
71715 et.pwmn. No. 131 North 7th St. Phila.

CEDAR COTTAGE, Pennsylvania Avenue, Atlantic City, N. J., is now open for the reception of guests.
71 831. nt.ex.n.d. Terms $15.00. GEORGE CHANDLEE.

J. TYLOR still continues his LAND AGENCY, for the Society of Friends and others, and particularly solicits patronage.
Address, J. TYLOR, Denton, Md.
References:—Joseph C. Turnpenny, 10th and Spruce Sts., Phila.
Dillwyn Parrish, 1017 Cherry Street, "
J. Jamison, 66 & 68 North Water Street, "
63. 12t. 819, pfan.

WALL PAPER AND LINEN WINDOW SHADE DEPOT.—Paper Hangings, a good article, as low as 15 cts.; Hanging papers, neatly, 15 cts-; Glazed and Plain, very neat figures. HOWELL & BROTHERS' New Decorations, Gold and Plain; Oil Window-Shades and Fixtures; neat gilt Borders, and entirely plain, at JOHNSTON'S DEPOT, No. 1033 Spring Garden Street below 11th Street, Philadelphia. Country trade invited.
513. 12t. 729. PXNZ.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.
3. 25. 49t. 3. 7. 66. W S X F.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty Five) Market Street, below Ninth, invite an examination of their stock of House keeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 3. 25, 50t. omv.nz Pa, Fre.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

PRINTED BY MERRIHEW & SON,
BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, SEVENTH MONTH 29, 1865. No. 21.

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EMMOR COMLY, AGENT,

At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

TERMS:—PAYABLE IN ADVANCE.

The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.

Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
William H. Churchman, *Indianapolis, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 307.)

Another alteration, that took place in the language of the Quakers, was the expunging of all expressions from their vocabulary, which were either superfluous, or of the same flattering tendency as the former.

In addressing one another, either personally or by letter, they made use of the word friend, to signify the bond of their own union, and the character, which man, under the Christian dispensation, was bound to exhibit in his dealings with his fellow man. They addressed each other also and spoke of each other by their real names. If a man's name was John, they called him John; they talked to him as John, and added only his sir-name to distinguish him from others.

In their intercourse with the world they adopted the same mode of speech: for they addressed individuals either by their plain names, or they made use of the appellations of friends or neighbors.

They rejected the words sir or madam, as then in use. This they did, because they considered them like the word you, as remnants of ancient flattery, derived from the papal and anti-christian ages; and because these words still continued to be considered as titles of flattery, that puffed up people in their own times. Howell, who was before quoted on the pronoun thou, is usually quoted by the Quakers on this occasion also. He states in his history, that "sir and madam were originally names given to none but the king, his brother, and their wives, both in France and England. Yet now the ploughman in France is called sir and his wife madam; and men of ordinary trades in England, sir, and their wives dame, which is the legal title of a lady, and is the same as madam in French. So prevalent hath pride and flattery been in all ages, the one to give, and the other to receive respect."

The Quakers banished also the word master or mister as it is now pronounced, from their language, either when they spoke concerning any one, or addressed any one by letter. To have used the word master to a person, who was no master over them, would have been, they considered to have indicated a needless servility, and to have given a false picture of their own situation, as well as of those addressed.

Upon the same or similar principles they hesitated to subscribe themselves as the humble or obedient servants of any one, as is now usual, at the bottom of their letters. "Horrid apostacy, says Barclay, for it is notorious that the use of these compliments implies not any design of service." This expression in particular they reprobated for another reason. It was one of those, which had followed the last degree of impious services and expressions, which had poured in after the statues of the emperors had been worshipped, after the titles

of eternity and divinity had been ushered in, and after thou had been exchanged for you, and it had taken a certain station, and flourished among these. Good Christians, however, had endeavored to keep themselves clear of such inconsistencies. Casaubon has preserved a letter of Paulinus, Bishop of Nola, in which he rebukes Sulpicius Severus for having subscribed himself "his humble servant." A part of the letter runs thus: "Take heed, hereafter, how thou being from a servant called unto liberty, dost subscribe thyself servant to one who is thy brother and fellow servant: for it is a sinful flattery, not a testament of humility, to pay those honors to a man and to a sinner, which are due to the one Lord, one Master, and one God."

The Quakers also banished from the use of their society all those modes of expression, which were considered as marks or designations of honor among men. Hence, in addressing any peer of the realm, they never used the common formula of "my lord," for though the peer in question might justly be the lord over many possessions, and tenants, and servants, yet he was no lord over their heritages or persons. Neither did they ever use the terms excellency, or grace, or honor, upon similar occasions. They considered that the bestowing of these titles might bring them under the necessity of uttering what might be occasionally false. "For the persons, says Barclay, obtaining these titles, either by election or hereditarily, may frequently be found to have nothing really in them in deserving them, or answering to them as some to whom it is said your excellency, may have nothing of excellency in them, and he who is called your grace, may be an enemy to grace, and he who is called your honor, may be base and ignoble." They considered, also, that they might be setting up the creature by giving him the titles of the Creator, so that he might think more highly of himself than he ought, and more degradingly than he ought, of the rest of the human race.

But, independently of these moral considerations, they rejected these titles, because they believed that Jesus Christ had set them an example by his own declarations and conduct on a certain occasion. When a person addressed him by the name of good master, he was rebuked as having done an improper thing: "Why, says our Saviour, callest thou me good? There is none good but one, that is God." This censure they believe to have been passed upon him, because Jesus Christ knew that when he addressed him by this title, he addressed him, not in his divine nature or capacity, but only as a man.

But Jesus Christ not only refused to receive such titles of distinction himself in his human nature, but on another occasion exhorted his followers to shun them also. They were not to be like the Scribes and Pharisees, who wished for high and eminent distinctions, that is to be called Rabbi, Rabbi, of men; but says he, "be ye not called Rabbi, for one is your master, even Christ, and ye are brethren;" and he makes the desire which he discovered in the Jews, of seeking after worldly, instead of heavenly honors, to be one cause of their infidelity towards Christ, for that such could not believe, as received honor from one another, and sought not the honor which cometh from God only; that is, that those persons, who courted earthly honors, could not have that humility of mind, that spirit that was to be of no reputation in the world, which was essential to those who wished to become the followers of Christ.

These considerations, both those of a moral nature, and those of the example of Jesus Christ, weighed so much with the early Quakers, that they made no exceptions even in favor of those of royal dignity, or of the rulers of their own land. George Fox wrote several letters to great men. He wrote twice to the king of Poland, three or four times to Oliver Cromwell, and several times to Charles the second; but he addressed them in no other manner than by their plain names, or by simple titles, expressive of their situations as rulers or kings.

Another alteration which took place in the language of the Quakers was the disuse of the common names of the days of the week, and of those of the months of the year.

The names of the days were considered to be of heathen origin. Sunday had been so called by the Saxons, because it was the day on which they sacrificed to the sun. Monday on which they sacrificed to the moon. Tuesday to the god Tuisco. Wednesday to the god Woden. Thursday to the god Thor, and so on. Now when the Quakers considered that Jehovah had forbidden the Israelites to make mention even of the names of other gods, they thought it inconsistent in Christians to continue to use the names of heathen idols for the common divisions of their time, so that these names must be almost always in their mouths. They thought, too, that they were paying a homage, in continuing the use of them, that bordered on idolatry. They considered also as neither Monday, nor Tuesday, nor any other of these days, were days in which these sacrifices were now offered, they were using words which conveyed false notions of things. Hence they determined upon the disuse of these words, and to put other names in their stead. The numerical way of naming the days seemed to them to be the most rational, and the most innocent. They called, therefore, Sunday the First day, Monday the Second, Tuesday the

Third, and so on to Saturday, which was of course the seventh. They used no other names but these, either in their conversation, or in their letters.

Upon the same principles they altered the names of the months also. These, such as March and June, which had been so named by the ancient Romans, because they were sacred to Mars and Juno, were exploded, because they seemed in the use of them to be expressive of a kind of idolatrous homage. Others again were exploded, because they were not the representatives of the truth. September, for example, means the seventh month from the storms. It took this seventh station in the kalendar of Romulus, and it designated there its own station as well as the reason of its name. But when it lost its place in the kalendar by the alteration of the style in England, it lost its meaning. It became no representative of its station, nor any representative of the truth. For it still continues to signify the seventh month, whereas it is made to represent, or to stand in the place of the ninth. The Quakers, therefore, banished from their language the ancient names of the months, and as they thought they could not do better than they had done in the case of the days, they placed numerical in their stead. They called January the first month, Febuary the second, March the third, and so on to December, which they called the twelfth. Thus the Quaker kalendar was made up by numerical distinctions, which have continued to the present day.

(To be continued.)

Do not talk to your child of your right over him, or of the limits of your right; but exercise this right so that the child shall feel and acknowledge it himself without thinking of looking for its limits.

MEMOIR OF MARTHA ROUTH.

Martha Routh was born at Stourbridge, in Worcestershire, the 25th of the Fourth month, 1743. She was the youngest of ten children, four of whom died in their infancy; and the rest were brought up by their parents, Henry and Jane Winter, with religious care. "By keeping us," she observes in her narrative, in subjection to parental authority, to do or leave undone what they thought best for us, and by being careful not to let their affection sway their better judgment, they very much prevented the necessity of correction, which I do not remember to have been made use of." The restraining hand of the religiously concerned parent, appears to have been, in her own case, early followed by the visitations of the Divine principle of Grace and Truth in the mind. "I felt," she says, "the convicting evidence thereof very early, so as to cause me to stand still in the midst of play, to which I was much inclined; yet I knew not what it was. But as conviction followed, from time to time, I felt desires raised, that I might be a better child, and become more steady and watchful. I had impressive thoughts of a future state, and often when in bed at night, felt troubled lest I should die before the morning. At such times I was constrained to offer prayer, that I might stand in awe, and sin not."

About the seventh year of her age, her understanding became more fully opened; and then she could look back on her very infant days, knowing of a certainty, that what she had experienced, was the work which Truth had operated in her soul; and she felt a desire to cleave thereto. "Yet," she says, "I too often forgot myself; and although accounted by others a grave or sober child, I had to mourn in secret that a contrary disposition would often prevail; of which I was more sensible than others, who might judge by my outward deportment." This deep seriousness and tenderness of conscience in early childhood, is not unfrequently found described in the biography of religious characters, and probably, in very many instances, more has past unrecorded. It yet may be thought by some persons unnatural, and by others to be decried as enthusiasm. Let such readers, (if this work should meet with such), be pleased to suspend their judgment in this respect, at least until it may appear, what kind of fruit succeeded to those early buddings of piety. For we shall hereafter find the subject of this memoir, dividing her time, in conscientious obedience to the further manifestations of grace in her heart, between the office of instructor of the youth in useful knowledge, and that of minister of the Gospel, in a society, in which the liberty of prophesying being maintained on the original apostolic foundation, women are admitted, together with men, to the discharge of the Christian duty of speaking to the Church, "to edification, and exhortation, and comfort." 1 Cor., xiv. 3; xi. 4, 5.

The same serious cast of mind, which induced thoughtfulness on her own account, appears to have led her frequently, about this time, to steal away from home, when she saw a corpse carried along for interment, and be present during the reading of what is termed the burial service. On these occasions, she says: "I attentively watched the lips of the priest, and found from one time to another that he read the same testimony over all that were buried. And though it seemed very grateful to the human mind, to hear that all died in a sure and certain hope of a joyful resurrection, the better part in me was stirred up to enquire how it could be, that *all* were in that state. For by some knowledge, and further enquiry respecting their manner of

life, I found that some of them were very different from such as I had read and heard of, as having had hope in their death, as being of the righteous number, and of the just whose memory is blessed.

"These circumstances took deep hold on my thoughts: I had to ponder them in my heart, little thinking it would be like bread cast upon the waters, to return after many days. For, as it now revives, (having sometimes had to touch on the subject in Gospel ministry), I think it would be as rational to admit of a purgatory fire, as professedly to believe that the righteous and unrighteous are companions in the general assembly and church of the first born. Our blessed Lord saith, John v. 28: 'The hour is coming, in which all that are in the graves shall hear his voice, (the voice of the Son of God, v. 25), and shall come forth, they that have *done good*, unto the resurrection of *life;* and they that have *done evil*, unto the resurrection of *damnation!* Oh, Christendom! why are not thy professed advocates for religion better skilled in the mystery of true godliness? Were the tender scruples, arising in well disposed minds, enough cherished, many might become wiser than their teachers, in things appertaining to life and salvation."

Being placed at a day-school, where she had not much of the company of other Friends' children, she found, in this situation, an inducement to deviate from the simplicity of language, inculcated by her parents at home, and she gave way, to a certain extent, to the temptation. Some time afterward, two Friends in the ministry, came to visit the families in that meeting; "at which," she says, "I greatly rejoiced, though I did not expect to have been so found out, and melted down under their ministry, as proved to be the case. After reminding us who were children of the example of our parents, how carefully we had been brought up, and the steady attention manifested in the discharge of their duty, that we might act consistently with the principles of truth, they said, 'What a loss and pity it would be if any of us should deviate therefrom, when out of the sight of our parents, in not using the plain language,' which I well knew was my own case. I seemed like one broken to pieces, and could scarcely forbear weeping aloud. As soon as I could get to my cousin, Mary Bradley, who had learned to write before me, I got her to write me a letter, which I dictated to a scholar to whom I was much attached, expressing a hope that she would not be offended, that I could not any longer give her the title of Miss, but must call her by her proper name, as well as the other girls, though I should love them no less but rather better, because I know it is acting contrary to the mind of my parents, and the way in which Friends spoke to one another.

When I went to school again on Second-day morning following, it was under as much weightiness of spirit, as mind or body could well bear; but going early, few were in the school, and I took my seat close to that of my governess, whom I loved much. When she came in she spoke to me in her usual kind way, as did the other girls, and took no notice of my change of language, or more serious deportment.

About her twelfth year, her mother fell into a lingering illness which ultimately proved mortal. She suffered much in her feelings on this occasion, and the effect upon her spirits were apparent for several weeks afterwards. Of this affectionate and tenderly beloved parent she relates as follows: "Sitting by my mother's bed-side one evening, while my sisters were gone down to tea, after dozing a little, she awoke, and asked me who was with her. I went to her, and said it was I; when she embraced me with endeared affection, and said: 'My dear child, I have been praying for thee, that the Almighty would graciously take thee under his notice, and preserve thee in his fear, that thou mayst be made meet for an entrance into his holy kingdom, where He is, in great mercy, preparing a place for me.' Expression would fail to set forth my feelings at that time."

She relates also the following anecdote of her mother: "The back part of our house looked into the yard of a large Inn, that was in great reputation, which Friends as well as others usually preferred. The landlord and his wife were very kind neighbors to us; the latter would often come and ask advice of my mother. An officer of distinction happened to be taking up his quarters there. One evening having got too much liquor, he began to quarrel with some of the company, and after some time concluded to go into the yard to decide the fray. The landlord was not at home, and the landlady seeing the officer draw his sword, fainted: one of the servants exceedingly alarmed came to acquaint us with the circumstance, fearing murder might ensue. My father was from home, but my mother quickly slipped out, passed through those who surrounded the officer; and as he was holding up his glittering sword, took it out of his hand and brought it into our house. The act so surprised him and the rest of the company, that they soon separated, and the family thereby were greatly relieved. In about two hours after, understanding who had got his weapon, the officer sent a submissive request to have it returned; but my mother told the servant, it was safely locked up in our parlor; that she wished it to remain there till morning, and would be glad the officer himself would then call for it and put it into the sheath. This he did, and very civilly acknowledged her kind interference. Therein was fulfilled the Scrip-

ture declaration : 'The righteous are bold as a lion.'"

It appears from her narrative, that as early as her fourteenth year, the mind of Martha Routh was awfully impressed, after many months of deep exercise with a sense of duty under the Divine requirings, to appear as a minister, and tell to others what the Lord had done for her soul; but that giving way to fear, and to an apprehension that it was impossible for her, at so early an age, steadily to practise those things to which she might have to exhort others, she lost ground through disobedience, and began to be less thoughtful about her own state. And as one wrong step, she observes, often makes way for another, she began now to dislike the restrictions imposed upon her in dress, and would have chosen such apparel as might not have discovered her to be a Friend; from which, however, her father's firmness, and the example and advice of her elder sister, were the means of restraining her.

She likewise got into the company of such young persons as she had not heretofore been allowed to associate with, and for whose society, indeed, she had before no relish; concealing these improprieties, under the pretext of visiting a relation who lived near. "Thus," she observes, "in giving way to my own delusions I found the truth of the assertion, 'that evil communications corrupt good manners;' yea, worse, they lead into 'vanity and vexation of spirit.'" But it was not long, ere, through the influence of her friend Catharine Payton, whose ministry had before been made of great service to her, she was effectually checked in these wrong propensities.

The same Friend proposed to her father and sister, that a situation should be sought for her as teacher in a boarding school, remarking that she apprehended there was something in her natural disposition, which, with a little improvement in learning, might render her useful in this laudable occupation; and that well-ordered schools, according to her observations in her travels, were much wanted for Friends' children. This proposal being accepted by her father, she was in due time introduced, in that capacity, to a Friend at Nottingham, with a prospect of succeeding, in the course of two years, to the entire care of the school.

The account of herself may now best proceed in her own words:

"I was now turned seventeen, and my time was much employed in taking the care and oversight of the girls, which was not an unpleasant employ, though there was a variety of dispositions. Our governess was a well qualified person, and we loved her husband much, his disposition being very pleasant. He had lost his outward sight, yet he often heard us read, and could readily observe the mistakes we made and correct them. He had also a precious gift in the ministry, and was to me like a tender spiritual father. About this time I received the following letter from my dear father:—

'My dear Child,—This comes with a large salutation of my dear love to thee. I have also to inform thee that through the mercy of our God, my health is pretty well restored; blessed be his holy name. We are now got into another house, which suits us better than that we left; so my dear, all things work together for good to those that love and fear God. My dear child, my mind is brought very near to thee, hoping the Lord, whom thou hast been taught to love and fear from thy youth even until now, will preserve thee and keep thee from falling; which will be more joy to me than great riches; so that if I should never see thee more in this world, I hope we shall meet in that which is to come, 'where the wicked cease from troubling and the weary are at rest;' so, my dear, I rest in dear love to thee, and remain

Thy affectionate father until death.

HENRY WINTER.'

THERE are moments when the two worlds, the earthly and spiritual, sweep by near to each other, and when earthly day and heavenly night touch each other in twilight.

From the London Friend.

LETTER OF BENJAMIN FRANKLIN.

We have been favored by our friend Philip D. Tuckett, with a copy of the following interesting letter of Benjamin Franklin's, addressed to John Wright of Esher, of the firm of Smith, Wright and Gray, bankers, of Lombard Street; the original of which was long missing. It was written after the first session of Congress. It is curious to observe how soon after the war had ceased, the imprudent export of goods from this country is complained of, and the disastrous results to our merchants pointed out, just as has since been experienced in Australia, and indeed wherever a new market has opened:—

Philadelphia, November 4, 1789.

Dear Friend,—I received your kind letter of July the 31st, which gave me great Pleasure, as it informed me of the Welfare both of yourself and your good Lady, to whom please to present my Respects. I thank you for the Epistle of your Yearly Meeting, and for the Card, a specimen of Printing, which were enclosed. We have now had one session of Congress, which was conducted under our new Constitution, with as much general Satisfaction as could reasonably be expected. I wish the struggle in France may end as happily for that Nation. We are now in the full enjoyment of our new government for eleven of the States, and it is generally thought that North Carolina is about to join us; Rhode-Island

will probably take longer Time for Consideration. We have had a most plentiful Year for the Fruits of the Earth, and our people seem to be recovering fast from the extravagant and idle Habits which the War had introduced, and to engage seriously in the Contrary Habits of Temperance, Frugality and Industry, which give the most Pleasing Prospect of future national Felicity. Your Merchants, however, are, I think, imprudent in crowding in upon us such Quantities of Goods for Sale here, which are not wrote for by our's, and are beyond the Faculties of the Country to consume in any reasonable Time. This Surplus of Goods is, therefore, to raise present money, sent to the Vendues or Auction Houses, of which we have six or seven in or near this City, where they are sold frequently for less than prime Cost, to the great loss of the indiscreet Adventurers.

Our News Papers are doubtless to be seen at your Coffee-Houses near the exchange; in their Advertisements you may observe the constancy and Quantity of these kind of Sales, as well as the Quantity of Good, imported by our regular Traders. I see in your English News Papers frequent mention made of our being out of Credit with you; to us it appears that we have abundantly too much, and that your exporting Mer chants are rather out of their Senses.

I wish success to your Endeavors for obtain ing an Abolition of the Slave Trade. The Epistle from your Yearly Meeting for the year 1758, was not the first Sowing of the good Seed you mention, for I find by an old Pamphlet in my Possession, that George Keith near 100 years since wrote a paper against the Practice, said to be "given forth by the Appointment of the Meeting held by him at Philip James's House in the City of Philadelphia about the year 1693," wherein a strict charge was given to Friends that they should set their Negroes at Liberty after some reasonable Time of Service, &c. And about the year 1728 or 29 I myself printed a Book for Ralph Sandyford, another of your Friends of this City against keeping Negroes in Slavery,—two editions of which he distributed gratis; and about the year 1736 I printed another Book on the same Subject for Benjamin Lay, who also professed being one of your Friends, and he distributed the Book chiefly among them. By these instances it appears that the seed was indeed sown in the good Ground of your Profession, though much earlier than the time you mention, and its Springing up to effect at last, though so late, is some confirmation of Lord Bacon's Observation that a good Motion never dies, and may encourage us in making such, tho' hopeless of their taking immediate effect.

I doubt whether I shall be able to finish my Memoirs, and if I finish them whether they will be proper for Publication. You seem to have too high an Opinion of them, and to expect too much from them. I think you are right in preferring a mixed Form of Government for your Country under its present Circumstances; and if it were possible for you to reduce the enormous Salaries and Emoluments of great Offices, which are at Bottom the source of all your violent Factions, that Form might be conducted more quietly and happily. But I am afraid that none of your Factions when they get uppermost will ever have Virtue enough to reduce those Salaries and Emoluments, but will choose rather to enjoy them.

I am, my dear Friend, yours very affectionately. B. FRANKLIN.

THE best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to a child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. XIV.

NOTICES OF PROMINENT MINISTERS IN AMERICA.

(Continued from page 311.)

Joshua Evans was born in New Jersey, in the year 1731. In the fourteenth year of his age he was apprenticed to a bricklayer, and received very little education; but through the tender visitations of divine grace, his mind was led to seek for heavenly knowledge and to the practice of great self-denial.

In the year 1759, he removed from Mount Holly to Haddonfield, and was soon after recognized by the meeting as a minister of the gospel. He was remarkable for the simplicity and devotedness of his character, and was led as he believed in a very narrow path, in the service of his Divine Master. From an apprehension of religious duty, he wore clothing of the natural color, thinking that the dyeing of garments is intended to hide dirt, and has a tendency to foster pride. He abstained from the use of animal food, being unwilling that any creature should be put to death for his sustenance. He was among the first who discouraged the use of ardent spirits, by gathering his crops without it, and giving to his harvest hands extra wages in lieu of it. He declined the practice of shaving, under a belief that the beard was given to man for a useful purpose. And he was deeply concerned at the oppression of the African race, for whose liberty and improvement he labored most zealously, in that spirit of meekness and love which disarms opposition.

His self-denying and exemplary life, with unremitted labors of love, for many years, opened his way in the hearts of the people, and

even his singularities seemed at times to be useful in drawing public attention to his simple but powerful ministrations.

William Matthews was born in Stafford county, Virginia, in the year 1732, and resided in the latter part of his life at York, Pennsylvania. His parents William and Mary Matthews, were exemplary Friends, of whose care he was deprived early; his father dying when he was about seven years old, and his mother when he was about fifteen. About the twenty-third year of his age he appeared in the ministry, and for some time grew in his gift, giving convincing evidence of a heavenly call; yet afterwards meeting with losses, and becoming embarrassed in his circumstances he passed through a state of discouragement, under which he was mostly silent in the meetings. Being preserved in patience, and laboring assiduously to have everything removed which obstructed the offering of his gift with acceptance, he was, through divine aid, enabled to accomplish that desirable end; and by humble attention and obedience to the spirit of Truth, he became powerful in doctrine, and eminent in Christian discipline.

His judgment was considered sound and penetrating—his conversation and example were edifying; and he was endued with qualifications to comfort the mourners, strengthen the feeble-minded, and powerfully to warn and reprove the unruly. Much of his time was devoted to religious labors. With the unity of his friends he visited most of the meetings in America, and spent several years in the work of the ministry in England, Ireland, Scotland and Wales.

Mary Brooke, a sister of William Matthews, was born at Monoquacy, Frederick county, Maryland, in the year 1734. Being early in life deprived of her parents, she was exposed to many trials, but witnessed many precious seasons of divine communion, which in her advanced years, she pathetically and gratefully commemorated in her public addresses to the youth. She was called to the ministry about the twenty-first year of her age. Her communications were seldom large, but the matter was generally appropriate, and the delivery accompanied with such life and sweetness, as rendered her ministry both impressive and acceptable. In her twenty-fourth year, she married Roger Brooke of Sandy Spring in Maryland, where she resided the remainder of her life, adorning the doctrine she delivered, by a strict adherence to the principles of righteousness, which rendered her a shining example to the Christian traveller. (She died in 1808 in the seventy-third year of her age.)

Margaret Elgar, another sister of William Mathews, was born in Frederick Co., Md., in the year 1739. She was married to Joseph Elgar in 1771, and after residing a short time at Sandy Spring in Maryland, removed within the verge of Warrington Monthly Meeting in Pennsylvania, where she was appointed to the station of an elder. In 1790, she was recommended as a minister by Monallen Monthly Meeting, and in 1807 she became a member of York Monthly and Particular Meeting. In a testimony concerning her by Warrington Quarterly Meeting it is said; "She was endowed with a strong mind, and enlarged understanding, which, under the influence of religious principles, rendered her very serviceable in the church." "We believe it may be said of her that she was an instrument in the Divine Hand to whom the metaphor applies, 'How beautiful are the feet of those that spread the gospel of peace, and bring glad tidings of good things.'"

In her declining years she was remarkably preserved in the life of religion; her public testimonies carried with them the evidence of a mind rightly exercised in the solemn engagement to which she was called. Her ministry was sound, and attended in an eminent degree with the baptizing power of truth, without which, preaching is in vain. (She died in 1821.)

William Amos, of Hartford Co., Md., was born in the year 1717, and educated as a member of the Episcopal Church. At the age of nineteen he was an officer in the militia, and while in that station, it was through Divine mercy opened to his understanding that the kingdom of Christ was a peaceable kingdom; he therefore, not conferring with flesh and blood, became obedient to the heavenly vision, and resigned his office. His understanding being enlightened to behold the emptiness of all forms and ceremonies in religious worship, he was often led into silent retirement; and apprehending his mind to be drawn to a certain place, then a forest, for the purpose of retirement on the First-day of the week, he yielded to the impression, and on the way was led to call upon two others in his neighborhood, and invited them to accompany him. They consented and continued to meet regularly with him; in about six weeks, their number increased to nine persons.

About this time, apprehending that they were united in faith and principle with the profession of Friends, they concluded to apply to Gunpowder Monthly Meeting, in Maryland, to be received into membership, and were accordingly accepted. Soon after a meeting house was built, and a meeting settled by the name of Little Falls, where they had first assembled.

Before he had any acquaintance with Friends, being summoned as a witness and required to take an oath, he was led by a sense of duty to

refuse, notwithstanding heavy penalties were threatened as the consequences; yet being enabled steadfastly and patiently to bear his testimony, he was, after some time, discharged. He also saw the inconsistency of supporting a ministry by wages; and at one time stood almost, if not quite, alone, in these parts, in refusing to pay a tax imposed for that purpose. Although this testimony exposed him to some close trials and sufferings, yet he faithfully maintained his integrity.

He was a zealous advocate in the cause of the oppressed descendants of the Africans, and one of the first to liberate those in his possession. After making this sacrifice to justice, he labored in much love and tenderness, to induce others to do likewise.

Soon after he was received into membership with Friends, he felt an engagement of mind to call others to come and partake of those spiritual blessings, which are the inheritance of those who wait upon the Lord, and obey his will. As he continued faithful in the exercise of his gift he grew in the knowledge of divine things, and became an able minister of the gospel, living in near unity with his friends, and was much employed in the service of the church. He lived to be ninety-seven years of age, continuing bright to the last, and died in peace.

CHRISTIAN CHEERFULNESS.

A true Christian can find elements of comfort in the most crushing afflictions, and looking to God, the burden is lightened, and the heart full of peace. A pastor tells the following story of one of his flock:

She was a poor widow, and supported herself with the most rigid economy by knitting.

I saw her in the intense cold of last winter. The house was one upon which time had made such sad ravages that only one room could now be inhabited; and in that she dared not have a fire when the wind blew hard, because the chimney had become unsafe.

"How favored I am," said she, "for when it has been coldest the wind didn't blow much; or there was so much snow on the house I could have a fire without danger; I cannot be thankful enough; and then," she continued, "Joseph has been at home nights almost all winter, and he could get my wood and water when there was so much snow I could not get out."

"But do you not feel very lonely while Joseph is away?"

"O, no; I get along very well through the day;" her Bible lay on the table, by which she was sewing; "and when I can see the neighbors' lights in the evening, they are company for me. I have thought a great deal about sick people this winter; and then I think how favored I am that I can go to bed and sleep all night in health."

I saw her again to-day. Rheumatism had disabled one foot, and she sat still sewing, with a swollen, painful limb raised upon a cushion. "How favored I am!" she exclaimed; "when my poor Lydia was alive, I lost the use of both my feet for a time, and she took care of me; but now I can get about by moving my foot upon a chair, and I make out to do my work, and get Joseph's meals ready nicely. What, if it had been my hands? How favored I am!"

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 29, 1865.

HOME OBLIGATIONS.—Why is it, that in some households the sons of the family are so seldom seen in the home circle, and are apparently absolved from its responsibilities? When they were little boys they occupied a large place in the domestic economy, and their precocious sayings and doings were largely quoted as evidences of future promise; but now, that they are grown up nearly to man's estate, they seem in many cases indifferently affected by family arrangements, and sometimes but little identified with its interests. While the daughters of the family are usually accustomed to conform their wishes and plans to the general comfort and happiness, and are expected to contribute their share towards the entertainment of guests, the sons are too frequently exempted from these duties and obligations, and are left at liberty to follow their inclination in seeking enjoyment elsewhere, irrespective of home obligations.

The question why these things are so, sometimes forces itself painfully upon us, for we believe when this is the case there is always a loss sustained. Though the duty of making home comfortable and attractive may primarily devolve upon the female members of the family, yet it should not rest exclusively upon them, and it is always to be regretted when the sons and brothers are exonerated from all domestic responsibility. There is certainly no better school for the right development of individual character, than a well ordered, happy home. The different stages of experience usually found within the family circle, and the variety of mind, taste and sentiment of which it is composed, render it the most natural and proper place for the improvement and cultivation of the intellect. "If every home was what it

should be, there would be little to be done abroad." If the little courtesies of life are conscientiously taught and practised here, the daily sacrifice to our selfish nature which a consideration of the rights and feelings of others involves, is a salutary restraint upon our will, and may prove the form through which we enter the higher state, of being kindly affectioned one to another, in honor preferring one another.

Perhaps few, in early youth, fully appreciate the blessings of a good and happy home, but when in later life they look back to the sacred and cherished spot where "Childhood's sweet affections blossomed out," and to which in all seasons the heart fondly turns as the centre of earthly love and of noble and gentle influences, they can more justly estimate the obligation that rests upon each member of the household to contribute of his abilities to the general welfare.

A large portion of the (London) Friend and British Friend of last month is occupied with the proceedings of the Yearly Meetings of London and Dublin, and the interest in them is much increased by the publication of a synopsis of the remarks of the different speakers.

The discipline of London Yearly Meeting was revised in 1861, and various modifications were adopted, the tendency of which was to remove some of the restraints heretofore imposed, and in the meeting just closed, several propositions were made, which, it was believed by some, would tend further to increase the interest of its members. Some of these are novel in their character, and appear singular to those who are accustomed to regard old fashioned Quakerism as portrayed in the writings and testimonies of our predecessors as the standard. It remains to be seen whether the alterations which have been made, and those now proposed, will be likely to increase the vitality, and advance the best interests of a society which has since its first rise been regarded as differing in doctrine and practice from most other religious organizations.

One of the subjects which has claimed the attention of a Monthly and Quarterly Meeting, has been forwarded to the Yearly Meeting, and after a discussion in which many active members participated was referred for further consideration next year.

We copy from the (London) Friend,—

"A proposition from Essex Quarterly Meeting on the subject of tithe rent-charge was then read. It proposed that in future the payment of such charge should not be considered as forming an exception to the fifth query, and was accompanied by the report to the Quarterly Meeting from the Committee it had appointed on the matter, in which the different steps were detailed which led that Committee to recommend the sending up of the proposition. Some discussion followed as to the course to be pursued in dealing with the proposition. Joseph Davis proposed that it should be sent down to the subordinate meetings, but not discussed until next year. Many Friends united in this opinion; but it was at length decided to hear the Friends who were charged with the proposition, and S. H. Lury accordingly declared very clearly the steps which had led to it and the considerations on which it was based. In the course of his address he noticed *seriatim* the various minutes, &c., adopted by the Yearly Meeting on the subject, culminating in the address issued in 1851. He was followed by G. S. Gibson, who remarked that there was no dissatisfaction felt by Essex Quarterly Meeting with the views of Friends on ecclesiastical usurpations. Friends in that Quarterly Meeting supplied nearly one-half in value of the distraints for the tithe rent-charge reported to the Yearly Meeting. Of these Friends, however, four out of five had no conscientious objection to pay the charge. There was no such thing as a society conscience; testimonies could only be properly supported by individual conviction. A representative from Essex wished it known that Friends in that Quarterly Meeting were not unanimous in sending up the proposition. J. Forster said the question had before this, largely engaged the attention of Essex Quarterly Meeting, and of the Meeting for Sufferings. He would propose to refer the proposition to the latter body, and Essex Friends. These Friends had taken up an argument which the Society had had to combat from its origin. As to Anthony Pearson, who was quoted in the document, he believed he left our Society. He thought Essex Friends were not aware of how much the adoption of their proposal would affect the welfare of the body. J. Hodgkin would not oppose the postponement of the discussion to another year; but he thought it would be unfair to do so, now that S. H. Lury had been heard at length on behalf of the proposal, without also hearing the other side. He would ask to be allowed to cast before his friends those views which recommended to him the Minute of 1851. He had no point to

gain—no desire that any should act on a 'Society conscience,' but rather on an enlightened conscience, in the fear of the Lord. A considerable number of Friends expressed the opinion that J. H. should be heard, and that the subject should then be adjourned as proposed by J. Davis. Others thought that the general discussion should be entered on this year, and adjourned if necessary. The latter view ultimately prevailed, and such discussion was fixed to commence on the following Second-day morning."

On Second-day morning, the Yearly Meeting entered on the subject of the Essex proposition. Some time was occupied by the preliminary question, as to whether the deliberation this year should not be limited to our hearing J. Hodgkin in reply to the arguments which had been brought forward on the other side. It was at length concluded to proceed without fixing such limit, and the proposition and report to Essex Quarterly Meeting by its committee were again read.

"It was not," J. H. said, "mere sentiment or opinion that actuated our early Friends—it was allegiance to Christ, not only as having suffered for us on the cross, but as the ever-living Head of the Church—ruling as our present King by the Comforter. We had been brought to mix up legal arguments and historical considerations with purely religious questions. That which was laid on us to bear had been brought out of the dominion of conscience in to that of legal and almost grammatical construction. He would that we should consider the question as individual believers, and as a united church, rather than as lawyers or grammarians. The three earliest testimonies which our Society had to bear were in regard to the bondage of a human priesthood, the unlawfulness of oaths, and of war; afterwards came that against slavery. It was mainly through the teachings of the Holy Spirit and enlightenment on Scriptural truth that Friends were led to adopt them. Long before the commutation of tithes, he had himself become convinced that impropriate tithes—withdrawn entirely from the ecclesiastical domain—might be paid by us without weakening our testimony. But though thus convinced, he did not disturb his friends about it, because he considered it unwise to introduce a legal view of the subject. J. H. then referred to documents issued by the Yearly Meetings, especially that in 1851, which he hoped we should examine. He had taken part in preparing it, and had been helped by the kind suggestions of our late dear friend W. Forster. The document issued the following year, on impropriate tithes, which he would also recommend to our examination, was mainly prepared by our friend J. B. Braithwaite. A feature in connection with these discussions was the doubt expressed by valuable members whether the payment of tithe rent charge could rightly be withheld, from considerations of property. After allusions to the revision of our discipline in 1861, and to the subsequent appointment of a large committee to visit the meetings, J. H. added that believing the three testimonies he had named to be among the most distinguished fruits of allegiance to the words of Christ and his apostles, he regretted any thing that might tend to weaken one of them. It was far better, however, that any important difference of view should be brought forward and considered, than that an attempt should be made to hush up things and produce a silence which might be that of death. Charity might concede much, but to require us to say that an impost such as this—of an ecclesiastical tenth to an ecclesiastical person for an ecclesiastical purpose, might be paid without any violation of our testimony, was to go too far. Let us remember how our forefathers upheld this testimony. The pounds taken from Friends by distraints, as returned this year, were not equal in number to the persons (4,200) in prison in the reign of Charles the Second, mainly for non-compliance with ecclesiastical demands."

"J. Forster thought great caution was required lest we should weaken one of our earliest bonds of union. At his request, the clerk read that part of the minute of 1851 which referred to tithe rent-charge. J. F. reminded us that the conclusion there stated had been confirmed in 1861, when the discipline was revised; and asked if now, only four years afterwards, we were to abrogate it? He believed cases greatly differed in regard to the charge. The tenth was demanded of him by the same person and for the same purposes as before commutation. He thought the adoption of the proposition would lay a foundation for future difficulties."

"John Bright (M. P.) said we had heard a great deal of sentiment on one side of the question, and a great deal of fact on the other. In regard to what had been said by J. Forster as to the decision of this meeting on the subject a few weeks back, the adoption of the Essex proposition would merely show that this Yearly Meeting was somewhat wiser than then. All doubt on the subject in his mind had been removed by the speech of J. Hodgkin, who had avoided the facts of the question, spoken about it and about it, but not laid his finger on it. Referring to a remark of J. H., he said the present was a question of law and definition. No one objected to pay the rent of glebe land; a large part of Rochdale was built on such land, and the strictest Friend did not object to pay for it. The distinction between payments like that and tithe rent-charge was not clear and we might be sure that what was really wrong did not require such wonderful sagacity to discover.

The Yearly Meeting could not, he thought, show the difference in principle between a parish paying the whole rent to the vicar and others paying but a part. If our testimony against church-rates were weakened, it would be through the course we had pursued hitherto on the present question."

The whole session was occupied in the discussion and then referred.

The summary of distraints for ecclesiastical demands was read. During the past year there had been 108 distraints for church rates 274 for tithe rent-charge and, under other heads, amounting in value to about £3,987.

The opinion generally prevails that the Society in England has been for many years on the decline.

The following is the statement rendered:

"The Tabular Statement was read, by which it appeared, that the number of members in London Yearly Meeting, was, at the end of 1864:—

Males	6,455
Females	7,300
Total	13,755

The number at the end of 1863, was 13,761. There has, therefore, been a diminution of six since that time, as shown by the following statement:—

Births in 1864	277	Deaths in 1864	289
Joined by convinc-ement	86	Resignations	70
Reinstated	18	Disownments, of which 10 were of minors	48
Minors admitted	28	Removed to other Meetings	47
Removed from other Yearly Meetings	39		
Decrease as above stated	6		
	454		454

The number of attenders of our meetings, not in membership, has shown some increase for several years. It was in 1861, 3,190; in 1862, 3,330; in 1863, 3,560; and in 1864, 3,609. The number of members in Australia was stated to be 238. There had been 51 Friends' marriages in 1864 in Great Britain,* in 10 of which only one of the parties was a member, and in two cases neither. The number of Meetings for Worship, in the Yearly Meeting, was stated to be 325. In 6 of these there are upwards of 300 members; in 132, there are less than 20; and in 33, less than 5. On comparing the increase and decrease of members in the different Quarterly Meetings, there appeared to be a tendency to decrease in the agricultural districts and to increase in those of commercial activity.

By the annual returns from the three Quarterly Meetings in Ireland, it appears that the number of members belonging to Dublin Yearly Meeting at the close of 1864 was 2881, being an increase over last year of 30, making in both Yearly Meetings, 16,636.

The number of members of Philadelphia Yearly Meeting reported by the census of 1863 was 14,922.

So that there are only 1714 members belonging to the Yearly Meetings of London and Dublin, more than belonged to Philadelphia Yearly Meeting (held on Race street) in 1863.

* Being at the rate of ·377 per cent. on the number of members, as compared with ·427 in 1862, and ·362 in 1863. The average annual per centage in the population, from 1851 to 1860, was ·847 per cent. The proportion of births to marriages amongst Friends is, we are informed, larger than that which obtains in the general population, in the proportion of 543 to 471.

We publish, by request, the following notice of the death of our friend Matthew Smith, for many years a member of Baltimore Monthly Meeting.

From the Baltimore American.

Departed this life on the 11th inst., in his eighty-sixth year, MATTHEW SMITH, a native of Brenkley, Northumberland, England, but for more than half a century so identified with the best interests of Baltimore, that we feel our city has lost a venerated patriarch, whose name was a synonym for uprightness. In all his life "he went about doing good," with that unobtrusive benevolence which lets not the left hand know what the right doeth, yet "the blessing of the widow, the orphan, and him that was ready to perish," often fell upon him. Gently he fell asleep in Jesus, ready to depart as Simeon of old—the peace of God with him as of one sustained by His rod and staff. "He rests from his labors, and his works do follow him."

——, at her father's residence, near Moorestown, N. J., on the morning of the 6th of 7th month, 1865, HELEN, daughter of Joseph M. and Anna L. Thomas, aged about 9 months.

——, on the 16th of 7th month, 1865, HANNAH W., wife of Nathan W. Ellis, in the 59th year of her age; a member of Green Street Monthly Meeting, Philadelphia.

——, near Indianapolis, Ind., on the 6th of 7th month, 1865, MARY A., consort of William A. Schofield, formerly of Philadelphia, in the 41st year of her age; leaving an infant three day's old, a bereaved husband, and many friends to mourn her loss. Meekness, gentleness, and patience were the leading traits of her character; her last words were "Let me go to sleep." She has gone from her works to her reward.

——, on the 28th of 6th mo., 1865, near Waynesville, Warren county, Ohio, ELLA, second daughter of Jonas and Ruth D. Janney, after a protracted illness of one year. During the early part of her sickness she was impressed with the belief that she should not recover. When the family were gathered around the fireside, she said, "I have friends here on earth whom I love most dearly, and it will

be hard to part with them, but if it is my Heavenly Father's will, I am content. I may be healed for a time. I cannot see my way quite clear." She then gave the family much good advice, and bade them good night affectionately. When she spoke of her sufferings—how weary she was—she would directly chide herself for it, saying, "Oh! I must not murmur, I have been so favored." During the last two months of her illness, she continued to grow weaker. On the morning of the 28th, she had been engaged in supplication for some time, after which she said to her younger sister, "Dear sister, I would be so happy to be released." On being asked if she suffered pain, she answered, "Oh! no; I cannot tell when I had any pain." Shortly afterward she said, "I feel that there are open arms waiting to receive me," and taking an affectionate leave of each member of the family, and some kind friends, with holy words of love, whose value death has made priceless, she breathed her last, and we doubt not is entered into that celestial city which "has no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof."

DIED, on the 17th of 7th month, 1865, PHILIP PRICE, in the 75th year of his age; a member of Philadelphia Monthly Meeting.

——, on the 22d of 7th month, 1865, LLEWELLYN TRUMAN, in his 33d year, youngest son of Joseph M. and the late Sarah S. Truman; a member of the same Monthly Meeting.

——, on the 20th of 7th month, 1865, while on a visit to his son at La Crosse, Wisconsin, JOHN H. ANDREWS, in his 72d year; for many years an elder of Darby Monthly Meeting, Pa., latterly of Wilmington, Del.

——, on the 20th of 7th month, 1865, at the residence of her nephew, William A. Widdifield, Phila., MARY, relict of the late Henry Miller, in her 90th year.

——, on the 8th of 6th month, 1865, MARY S. WING, in the 30th year of her age, daughter of Thomas and Anna Sands, of Stanford Creek Mo. Meeting of Friends, Duchess county, New York.

For Friends' Intelligencer.

EVILS AND GUILT OF WAR.

The following passages on the "Evils and Guilt of War," are from an article in "The American Advocate of Peace," a quarterly publication printed at Hartford, Conn., in the year 1834, for the Connecticut Peace Society.

S. B. F.

Greenwich, Conn., 6th mo. 1st, 1865.

Did we not know man too well, we should cry out upon the strange anomaly implied in seriously discussing the practicability and expediency of measures for the suppression of war and the promotion of peace, in a community professedly Christian. But the most disastrous wars have within our own memory occurred on Christian lands. Christian temples are now decorated with flags taken from a flying foe, and with monuments recording the valor of heroes bearing the Christian name. There is not one of our readers who would not shrink from being called a man of war; not one, probably, who does not suppose that his feelings in regard to war are, in the main, correct. Yet it may be that of those who have not given attention to this subject, not one views the practice of war in its proper light, not one is in the strictest sense of the word a man of peace.

Do we listen with delight to the story of war? Do we hear with a thrill of pleasurable emotion of the mustering of the hosts to battle? Do we trace with eager attention the movements of hostile powers? Do we hang with breathless interests over the battle field, and admire the gallantry and daring of the warrior, and at the same time forget the untold sorrows and woes, and the deep guilt, which are concealed beneath all that is exciting and attracting in these scenes? If so, our feelings are enlisted on the side of war; yet thus it is with by far the greater number even of professed Christians. The avowed friends of peace, they are yet the undoubted admirers of war.

A strange delusion has settled down upon the minds of men. Could facts be clearly exhibited to the view of a visitant from another sphere, how would they strike his mind? We would ask him to go upon some eminence from whence his eye could wander over a happy, prosperous kingdom, and where he might regale his vision with the sight of its peaceful villages and hamlets, reposing in the midst of fertility and joy, its waving fields ripe for the harvest, its cities thronged with a busy people, sending forth its products to all parts of the globe, and receiving the treasures of other lands in return. After having gazed awhile with delight on this wide spread scene of abundance and happiness, we would ask him to look once more. A change has passed over this vision of enchantment. Those villages are now heaps of smouldering ruins, and the happy villagers who have been cruelly slaughtered, or driven from their homes, are exposed to insult, outrage and death. Those beautiful fields have been blasted and laid waste as by a devouring fire. Those cities have been pillaged and razed to the ground, or stand desolate masses of blackened ruins. The busy haunts of traffic are now silent, and the commerce of the kingdom which once waved in every port under heaven, is now dismantled and mouldering away; and when, in amazement, our visitor should enquire whence this sad reverse, our answer would be, this is the desolation of war.

We would traverse with him the plains of the East, the site of cities once famed for their splendor and opulence, and as he viewed with wonder those imposing relics of ancient magnificence, the porticoes, broken arches, and prostrate columns of Palmyra, Balbec, Persepolis, or the more beautiful remains of Grecian

and Roman art, we would tell him that here, too, he saw the footsteps of the demon of war, who hath thus swept over the earth like a whirlwind of the Almighty's wrath, desolating her fairest scenes, uprooting kingdoms and empires, depopulating extensive territories, turning back through ages the tide of improvement, and bringing down upon unhappy men the darkness of ignorance and sin.

We would go with him to the battle fields of Arbela, Cannæ, Borodino, Beresina and Waterloo, and would show him the soil fattened with the blood and remains of tens of thousands of our fellow men; we would trace with him the disastrous Russian campaign, when in 173 days, 500,000 perished; we would show him this pleasant world, designed to be the abode of intelligent, moral and social beings, strewed with the 15 or 20 thousand millions of its inhabitants, who on a moderate calculation have fallen the victims of war.

But there are other scenes of woe which he has not yet beheld. We would conduct him to the homes of those wretched sufferers, and ask him to listen to the low moan of sorrow, or the wail of despair and heart rending grief, that comes up from the loved ones who have lost their stay and staff, their hope and consolation, on the field of battle,—and then would we say to him, here is a picture of civilized war. We would show him how this spirit of evil has availed himself of the science and ingenuity of man, for the destruction of man; how the invention of a Christian monk hath compounded a black, inert, and apparently inoffensive powder, which, on the application of the smallest spark kindles into an amazing energy, with a voice of thunder, propelling missiles with resistless force and certain death, or, springing an unseen mine, throws large structures with their inmates into the air.

We would lead him to the vast magazines, filled with the engines and materials of destruction, erected and sustained at the cost of a nation's treasure; to the schools, where are trained with watchful vigilance and consummate skill, youth who may in subsequent life wield the apparatus of human destruction with most effect; to the fortresses, and the encampments, and the naval depots, all well furnished, even in times of peace, and affording him proof that the destruction of man by his fellow man is a matter of calculation and arangement, and, as it were, an indispensable concomitant of human society.

Having surveyed this vast machinery of human woe, he would in amazement exclaim—what evil destiny hath fallen upon man, that his whole history is little else than a detail of voluntarily inflicted suffering! What dire necessity drives men to the dread alternative of war? Nay, we must reply, it is the most frightful scourge of Heaven, but man has seized it, and with ruthless hand played with it as with an infant's toy. Men glory in it. The warrior is extolled; poets sing the praises of his valor; and multitudes throng around him to pay the homage of their admiration. In horror and disgust at the infatuation and wickedness of man, would he not wing his way to his sphere of light and peace?

Why should we send those who stir up a noisy brawl in our streets, to the house of correction, but commit the greater brawls of kingdoms, accompanied with the deaths of thousands, and the overthrow of institutions, waste of treasure and corruption of morals, to the poet, to be celebrated in his highest notes of inspiration, and to the historian to be recorded in unfading glory on the historic page. Why hang a man who kills another in a private encounter, and cover with honors an Alexander, a Cæsar, an Alaric, a Tamerlane, a Buonaparte, who have wantonly and selfishly provoked contests involving the destruction of thousands and millions? What consistency is there in maintaining with all the power of our institutions the inviolability of human life in man as an individual, and in respect to man as a member of the State, to throw it out like dross into the highway to be trampled under foot?

How can man answer before his Judge for the wild havoc he has made with the lives, we may almost say, with the immortal spirits of his fellow men? For on the battle field we may sicken at the sight of dead and dying; we sympathize till our hearts break, with the woes of the widow and orphan who have been made such there; but the Christian, as he surveys the scene, will look with a thrill of horror to the condition of the disembodied spirits which have ascended from the tumult, and fierce struggle, and wild fury of battle to the presence of a holy God.

HOME.

"Home's not merely four-square walls,
Though hung with pictures nicely gilded;
Home is where affection calls,
Fill'd with shrines the heart hath builded.
Home! go watch the faithful dove
Sailing 'neath the heaven above us;
Home is where there's one to love,
Home is where there's one to love us.

"Home's not merely roof and room;
Home needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it!
What is home with none to meet?
None to welcome, none to greet us?
Home is sweet, and only sweet,
When there's one we love to meet us."

LOOK ON THE BRIGHTEST SIDE.

BY N. STOWE.

Old man, I prithee tell me why
You always wear a smile,
Though others oft look wan and sad;
How do you care beguile?
Though doomed to toil and penury
And bowing down with age;
Yet still light-hearted, blithe and gay
You tread life's weary stage.

I'll tell thee all, my youthful friend,
The good old man replied,
Whate'er may hap I always look
Upon the brightest side.
O'er all the land there 's not a man
How hard so e'er his lot,
But if he will, can often find
A bright and sunny spot.

I've lived and toiled for many a year
Beneath the summer's sun,
And in the winter cold and drear
My labor still went on;
And in that varied course of years
Did much of ill betide;
But still I always strove to look
Upon the brightest side.

When sickness came, and hours of pain
Dragged wearily along,
And mourning sad, and murmurings vain
Dropt from my feeble tongue,
Kind hearts were there and kindly words
Fell softly on mine ear;
And loving ones were always nigh,
My fainting heart to cheer.

And through a long and varied life
I've learned this lesson well,
That in this world of care and strife
There 's more of good than ill;
And e'en in poverty and toil
Peace with us will abide;
Man may be happy, if he will
But see the brightest side.

Extracts from Dewey's Problem of Human Destiny.

THE ADAPTATION OF THE MATERIAL OF HUMAN DESTINY.

(Continued from page 317.)

I shall now proceed in the present lecture, to consider this material world, as the sphere of human activity and culture.

In a happy medium between the inaccessible mountain and the unbroken plain, lies the lap of earth to receive and nourish the children of men. They grow and multiply in the fruitful valleys; they nestle under the covert and shadow of mountain ranges, which send down refreshing breezes upon them; they line the river banks and the shores of the sea with their villages and cities, and launch forth from them their ships for distant voyages. And in the most obvious view, this arrangement is necessary to human growth, intercourse, and culture; and not only so, but to human subsistence. Without level grounds there could not be productive agriculture; without mountains there could not be gushing springs nor flowing streams; without oceans and the immense evaporation from their surface, there could not be cloud nor rain; and without refreshing rains and irrigating rivers, their could be no vegetable growth; and man and beast alike must perish from the face of the earth.

But this adjustment of the earth to human subsistence, comfort and culture; let us consider it more nearly.

The earth is a globe; and so small is the deviation from a perfect sphere caused by the highest mountains, that the Davalagiri in Asia, 28,000 feet high, stands above the level only as the twelfth of an inch would on an artificial globe of ten feet in diameter. It does not belong to us to decide, scarcely to inquire, whether some other form of the world would have answered the purpose. It is evident that a square or any irregular figure, or simply a vast and level extension, would have been unfavorable to its revolutions on its axis, or its free movement in space. All the other heavenly bodies are spherical; this is the form chosen by the Infinite Builder and Maker. The earth then is a globe; and it follows that some portions of it must be less favorably situated for human comfort and culture than others. If it be asked why this inequality, this inconvenience, this evil is permitted; why the burning zone is assigned to some for residence, and the cold Arctic regions to others; the answer is, that in the system of things this was inevitable. Here, in fact, and especially in the northern cold, is the problem of evil again—the problem of evil for the Greenlander; and he can rationally solve it in no other way. But suppose that some other form *had* been chosen, by which these particular inconveniences would have been avoided; and while we are indulging our imagination, let us somewhat extend the field; let us conceive of certain other arrangements that might have been made for human comfort. Suppose, for instance, that the earth had been covered over, at convenient distances, with houses, built as a part of the world, of ever-during stone and rock; and that near these dwellings had grown trees, for shade and for fruit; and that around them had spread fields and farms. And suppose, too, that roads, aye and railroads, of nature's workmanship, had run all over the earth, just where they were needed; or that in the ocean, there had been vast currents, running opposite ways; one from America to Europe, to bear our ships, and another from Europe to America, to bring them back; suppose all this. Should we *like* this stereotyped *order?* Should we not wish to alter the houses, the grounds, the groves, the roads, to suit our taste or convenience? I scarcely ever knew a man to buy a house but he must needs alter it, to make it suit *him*. But the *same* houses, the

same estates, the *same* arrangements, for *all generations*, rude and civilized—it would be intolerable. It would be a solid barrier against all improvement. No; better that the world, rough, wild, shaggy, be given to man as it *is*, to mould it as he will. And I do not doubt he *will* yet mould it into such a garden of plenty, such an abode of beauty and happiness, as we cannot now conceive of; far better than that exact plan—that world for drones, which some might prefer. No, man is better cared for, by not being cared for too much. The world is given to him, as the raw material, to work upon. That fact is the basis of his whole earthly culture.

But passing by this general form and structure of the earth, I wish to show how things are adjusted and adapted to human subsistence, development and improvement; and that, far more admirably and exquisitely, than they would be by any such arrangement of houses, farms, roads or ocean currents, as I have just supposed. For this purpose, I shall consider, first, some of the general arrangements of nature; secondly, some of the specific adaptations of the world to man, and of man to the world; and thirdly, certain ministrations of nature to still higher ends in the sphere of human culture.

Under the first head, I must mention certain arrangements—not, indeed, to convey any new *knowledge* to many of you; but I must *remind* you of them; they belong to the survey we are taking of the world as a place of human abode; and their very familiarity may lead us to overlook their importance.

The world is constructed to be the abode of human life, and to nurture the means and provisions of that life. For this purpose it must be supplied with food and drink; and it must be heated, ventilated, and refreshed with moisture.

The way in which these ends are accomplished is marked with such design, such adjustment, restraint and modification of nature's forces—nay, such actual departure from nature's ordinary methods, when it is necessary, that it is worthy of most reverent heed and consideration. It shows not only that there was care for a general material order, but care for *man*.

I. Thus, for *warming* the earth; is the *sun's* heat sufficient? I imagine that most persons never thought of any other as *necessary;* and yet it is certain that another *is* as necessary as the sun. The world-dwelling is warmed in part by a furnace; out of sight, and to most persons out of mind; and yet without which it would be uninhabitable. No doubt is now entertained, among geologists, that the centre of the earth, if not a molten and fiery mass, is far hotter than the surface; and that the surface derives part of its warmth from that source. But then, if the heat at the centre were far greater than it is, it might make a hotbed of the whole earth: it might produce enormous growths, like those of the pre-Adamite earth; when the fern and the brake grew eighty feet high—fit, indeed, to make coalbeds (which they *did* make,) but not fit for human sustenance. If the central heat were greater still, it would destroy all vegetation. But if on the contrary, there were *no* heat in the world itself, if it were a mass penetrated thoughout with icy coldness, it may be easily seen that no heat from the sun falling upon its frozen bosom, could make it a fruitful, or desirable, or habitable abode for man.

But further, the regions of the equator, over which the sun passes and upon which he pours down his direct rays, are liable to be too hot; and the regions of the pole, upon which his rays fall slant and oblique, too cold. This, I have said, in the nature of things, was unavoidable. But what is there to modify and temper these extremes? On the line of the equator the earth bulges out, so that its diameter from east to west is twenty-six miles greater than from north to south. Now it is found, from boring into the earth, and from examining the temperature of mines at different depths, that the heat increases on descending, at the rate of about one degree for fifty feet; that is to say, that any swell on the earth, or any mountain mass, would be—the internal heat *alone* considered—one degree colder for every fifty feet of height—twenty degrees for every thousand feet. Doubtless other things are to be considered; and especially the warmth of the sun and air around the mountain sides; and we do not know the conditions of this central heat. Of course the calculation cannot be applied with any exactness; but taking into account simply the swell of the earth around the equator—inasmuch as the surface at the equator is about thirteen miles farther from the centre of the internal heat than the surface at the poles, it seems not unreasonable to infer that the warmth from this source is less within the tropics. That is to say, if there were no external source of heat, no sun shining directly upon it, the now burning zone would be the coldest part of the earth.

But above this swelling up of the earth in the equatorial regions, rise again the highest mountains in the world. From these heights the land regularly declines, all the way to the pole; each mountain range lower as you proceed, each plateau lower, from the lofty table land of Tubet in Asia, 14,000 feet above the level of the ocean, to the steppes of Tartary, and the great plains of Siberia in the extreme North; or to take it in the New World, from Chimborazo, 21,000 feet high, to the table land of Mexico, 7,500 feet high, and the

plateau of Inner California, 6,000, and so onward to the plains of Oregon and Hudson's Bay. The equatorial mountains rise to the height of from twenty to nearly thirty thousand feet.

On ascending these mountains, at an elevation of about fifteen thousand feet from the base, we reach the point of perpetual congelation. Above this, rise the snowy heights—stupendous icehouses to cool the regions below—reservoirs of water, too, to refresh them; and without which neither plant nor animal nor man could have lived there. Now if a contrary disposition had been made; if low and level valleys had prevailed near the equator, and the highest mountains had risen within the artic circle, it is evident that both would have been uninhabitable.

(To be continued.)

WORKING AND THINKING.—It is a no less fatal error to despise labor when regulated by intellect, than to value it for its own sake. We are always in these days trying to separate the two; we want one man to be always thinking, and another to be always working, and we call one a gentlemen and the other an operative; whereas the workman ought often to be thinking, and the thinker often to be working; and both should be gentlemen in the best sense. As it is, we make both ungentle, the one envying, the other despising his brother; and the mass of society is made up of morbid thinkers and miserable workers. Now it is only by labor that thought can be made healthy, and only by thought that labor can be made happy, and the professions should be made liberal, and there should be less pride felt in peculiarity of employment, and more in excellence of achievement.—*Ruskin.*

MAKE A BEGINNING.—Remember, in all things that if you do not begin you will never come to an end. The first weed pulled up in the garden, the first seed in the ground, the first shilling put in the saving's bank, and first mile travelled on a journey, are all important things; and then a beginning, and thereby a hope, a promise, a pledge, an assurance that you are in earnest with what you have undertaken. How many a poor, idle, erring, hesitating outcast is now creeping and crawling through the world, who might have held up his head and prospered, if, instead of putting off his resolution of industry and amendment, he had only made a beginning!

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 291.)

But though George Fox was not the first to recommend the substitution of thou for you, he was the first to reduce this amended use of it to practice. This he did in his own person, wherever he went, and in all the works which he published. All his followers did the same. And, from his time to the present, the pronoun thou has come down so prominent in the speech of the society, that a Quaker is generally known by it at the present day.

The reader would hardly believe, if historical facts did not prove it, how much noise the introduction or rather the amended use of this little particle, as reduced to practice by George Fox, made in the world, and how much ill usage it occasioned the early Quakers. Many magistrates, before whom they were carried in the early times of their institution, occasioned their sufferings to be greater merely on this account. They were often abused and beaten by others, and sometimes put in danger of their lives. It was a common question put to a Quaker in those days, who addressed a great man in this new and simple manner, "why you ill bred clown do you thou me?" The rich and mighty of those times thought themselves degraded by this mode of address, as reducing them from a plural magnitude to a singular, or individual, or simple station in life. "The use of thou, says George Fox, was a sore cut to proud flesh, and those who sought self-honor."

George Fox, finding that both he and his followers were thus subject to much persecution on this account, thought it right the world should know, that, in using this little particle which had given so much offence, the Quakers were only doing what every grammarian ought to do, if he followed his own rules. Accordingly a Quaker-work was produced, which was written to shew that in all languages thou was the proper and usual form of speech to a single person, and you to more than one. This was exemplified by instances, taken out of the Scriptures, and out of books of teaching in about thirty languages. Two Quakers of the names of John Stubbs and Benjamin Furley, took great pains in compiling it; and some additions were made to it by George Fox himself, who was then a prisoner in Lancaster castle.

This work, as soon as it was published, was presented to King Charles the second, and to his council. Copies of it were also sent to the Archbishop of Canterbury, the Bishop of London, and to each of the Universities. The King delivered his sentiments upon it so far as to say, that thou was undoubtedly the proper language of all nations. The Archbishop of Canterbury, when he was asked what he thought of it, is described to have been so much at a stand that he could not tell what to say. The book was afterwards bought by many. It is said to have spread conviction wherever it went.

Hence it had the effect of lessening the prejudices of some, so that the Quakers were never afterwards treated, on this account, in the same rugged manner as they had been before.

But though this book procured the Quakers an amelioration of treatment on the amended use of the expression thou, there were individuals in the Society, who thought they ought to put their defence on a better foundation, by stating all the reasons, for there were many besides those in this book, which had induced them to differ from their fellow citizens on this subject. This was done both by Robert Barclay and William Penn, in works which defended other principles of Quakers, and other peculiarities in their language.

One of the arguments, by which the use of the pronoun thou was defended, was the same as that on which it had been defended by Stubbs and Furley, that is, its strict conformity with grammar. The translators of the Bible had invariably used it. The liturgy had been compiled on the same principle. All addresses made by English Christians in their private prayers to the Supreme Being, were made in the language of thou, and not of you. And this was done, because the rules of the English grammar warranted the expression, and because any other mode of expression would have been a violation of these rules.

But the great argument (to omit all others) which Penn and Barclay insisted upon for the change of you, was that the pronoun thou, in addressing an individual, had been anciently in use, but that it had been deserted for you for no other purpose, than that of flattery to men; and that this dereliction of it was growing greater and greater, upon the same principle in their own times. Hence, as Christians who were not to puff up the fleshly creature, it became them to return to the ancient and grammatical use of the pronoun thou, and to reject this growing fashion of the world. "The word you, says William Penn, was first ascribed in the way of flattery to proud Popes and Emperors, imitating the heathen's vain homage to their gods, thereby ascribing a plural honor to a single person; as if one Pope had been made up of many gods, and one Emperor of many men; for which reason you, only to be addressed to many, became first spoken to one. It seemed the word thou, looked like too lean and thin a respect; and therefore some, bigger than they should be, would have a style suitable to their own ambition."

It will be difficult for those, who now use the word you constantly to a single person, and who, in such use of it never attach any idea of flattery to it, to conceive how it ever could have had the origin ascribed to it, or, what is more extraordinary, how men could believe themselves to be exalted, when others applied to them the word you, instead of thou. But history affords abundant evidence of the fact.

It is well known that Caligula ordered himself to be worshipped as a god. Domitian, after him, gave similar orders with respect to himself. In process of time the very statues of the emperors began to be worshipped. One blasphemous innovation prepared the way for another. The title of Pontifex Maximus gave way at length for those of Eternity, Divinity, and the like. Coeval with these appellations was the change of the word thou for you, and upon the same principles. These changes, however, were not so disagreeable, as they might be expected to have been to the proud Romans; for while they gratified the pride of their emperors by these appellations, they made their despotism, in their own conceit, more tolerable to themselves. That one man should be lord over many thousand Romans, who were the masters of the world, was in itself a degrading thought. But they consoled themselves by the haughty consideration that they were yielding obedience, not to man, but to an incarnate demon or good genius, or an especial envoy from heaven. They considered also the the emperor as an office, and as an office, including and representing many other offices, and hence considering him as a man in the plural number, they had less objection to address him in a plural manner.

The Quakers, in behalf of their assertions on this subject, quote the opinions of several learned men, and of those in particular who, from the nature of their respective writings, had occasion to look into the origin and construction of the words and expressions of language.

Howell, in his epistle to the nobility of England before his French and English Dictionary, takes notice, "that both in France, and in other nations, the word thou was used in speaking of one, but by succession of time, when the Roman commonwealth grew into an empire, the courtiers began to magnify the emperor, as being furnished with power to confer dignities and offices, using the word you, yea, and deifying him with more remarkable titles, concerning which matter we read in the epistles of Symmachus to the emperors Theodosius and Valentinian, where he useth these forms of speaking, "Vestra Æternitas, vestrum numen, vestra serenitas, vestra Clementia, that is, your, and not thy eternity, godhead, serenity, clemency. So that the word you, in the plural number, together with the other titles and compellations of honor seem to have taken their rise from despotic government, which afterwards, by degrees, came to be derived to private persons." He says also in his History of France, that "in ancient times, the peasants

addressed their kings by the appellation of thou, but that pride and flattery first put inferiors upon paying a plural respect to the single person of every superior, and superiors upon receiving it.

John Maresius, of the French Academy, in the preface to his Clovis, speaks much to the same effect. "Let none wonder, says he, that the word thou is used in this work to princes and princesses, for we use the same to God, and of old the same was used to Alexanders, Cæsars, queens, and empresses. The use of the word you, when only one person is spoken to, was only introduced by these base flatteries of men of latter ages, to whom it seemed good to use the plural number to one person, that he may imagine himself alone to be equal to many others in dignity and worth, from whence it came at last to persons of lower quality."

Godeau, in his preface to the translation of the New Testament, makes an apology for differing from the customs of the times in the use of thou, and intimates that you was substituted for it, as a word of superior respect. "I had rather, says he, faithfully keep to the express words of Paul, than exactly follow the polished style of our tongue. Therefore I always use that form of calling God in the singular number not in the plural, and therefore I say rather thou than you. I confess, indeed, that the civility and custom of this word, requires him to be honored after that manner. But it is likewise on the contrary true, that the original tongue of the New Testament hath nothing common with such manners and civility, so that not one of these many old versions we have doth observe it. Let let men believe, that we give not respect enough to God, in that we call him by the word thou, which is nevertheless far otherwise. For I seem to myself (may be by the effect of custom) more to honor his divine majesty, in calling him after this manner, than if I should call him after the manner of men, who are so delicate in their forms of speech."

Erasmus also in the treatise, which he wrote on the impropriety of substituting you for thou, when a person addresses an individual, states that this strange substitution originated wholly in the flattery of men.

(To be continued.)

THE BLESSEDNESS OF GIVING.

There is no man really so poor as he who multiplies the means of life and knows not how to use them, so as to make himself and others happy. His wealth is all in dust, which will one day be scattered to the winds, when it might be converted by him into the blessings of many ready to perish, and a name which is as ointment poured forth. The life of such a one is as barren of good as the heath which drinks in the rain and sunshine, but gives back no verdure or fertility. With the means of making himself and others happy, he lives only to be despised and useless. He does nothing to enrich the earth; he only encumbers it. His mission has no mercy in it, no sympathy, no ministries of good; it is only and utterly selfish. The poor never bless him. The fatherless never look up to him. The widow's tears and thanks never reward him. His name, which he might have embalmed in a thousand grateful hearts, is spoken and remembered only in sorrow, if not with execration. And though his wealth may rear a splendid monument over his ashes, and emblazon on it a high sounding epitaph, yet it will only serve to invite the finger of scorn, and posterity will pronounce him,

"Creation's blank, creation's blot."

That man is truly rich and happy who has a heart to give freely of what he hath to the cause of human happiness. He may of his abundance be able to give his thousands and tens of thousands. But if you have only the poor widow's two mites to give you shall have the reward. No man was ever the poorer for what he gave, from a benevolent feeling, to promote God's glory on the earth, and advance human happiness. And it is only when we give so as to *feel* it; give so as to call the spirit of self-denial into action; give so as to bring the soul into sympathy with the cross, that we experience the full luxury of giving,—the value of property as a means of noble happiness. Then it is that the increase, a thousand fold, returns into our own heart, and the two mites of pious sacrifice swell into a great blessing and a precious memorial.—*Ex. Paper.*

A brief Memoir of HANNAH SPEAKMAN, *written by Hannah Williams.*

When called upon to pay the last tribute of affection, and bid a final farewell to our beloved friends, our minds are sometimes drawn to take a retrospective view of their lives. Hannah Speakman was the daughter of Jacob and Sarah Carver. Her father died when she was eight years old, leaving her mother with two children,—a son and daughter,—in such circumstances as rendered it necessary for the daughter, at that early age, to procure her own living, which she did by sewing in Friends' families, whose kind attentions to her were gratefully remembered, and frequently spoken of in after life. Her time being thus employed, she was deprived of the opportunity of gaining much literary instruction, and received but one quarter's schooling; but her strong natural abilities in a great measure supplied that deficiency. After a few years' close application to her needle, her health became impaired, which

drew the minds of those who employed her so into sympathy, they would often take the work out of her hands, and send her out for recreation. When she was in the employ of Judah Foulke, the High Sheriff, she was required to make a cap for a prisoner about to be executed, which, she has been heard to say, was the most trying work she ever had to do. About the seventeenth year of her age, she was married to Townsend Speakman, a young man of the Society of Friends, from London; an apothecary. After this event, her mother resided with them, and, by economy and close attention to business, they prospered and had something beforehand, when the revolutionary war broke out. Her husband, being a very conscientious man, was scrupulous about taking the paper currency, which had been gotten up for the purpose of carrying on the war. He suffered much in his business on that account, having his shop shut up, and the key taken, by command of the military, and the seal of the State placed on the door between the parlor and the shop, with a direct command not to open it. The following interesting memorandum of the circumstance, showing their manner of testing persons, was found in manuscript amongst his papers. It also shows how heavily those times pressed on those who could not join with the war spirit. I trust the revival of the circumstance may prove a strength to his successors, when brought to a trial between principle and expediency :—

"On the 9th of 4th month, 1776, Townsend Speakman received verbal notice to attend a committee from those in authority, at 7 o'clock that evening, where he met Dr. Glentworth, from whom he had refused to receive the continental money. He was then told by Joseph Reed that the committee had been informed of this refusal, and that they were bound to notice it. He replied: 'I am free to acknowledge that I have several times refused it.' J. R. then queried if I had read and well considered the resolutions of Congress on that subject. I answered, 'I have read them, but perhaps not so well considered them as I might have done.' The clerk then essayed to read them; I told him he need not give himself that trouble, as I had read them several times. J. R. then enlarged on the consequences of refusing—being declared an enemy to the country, and precluded from all trade and intercourse. "I then informed them that I had taken it for a while, on its first coming out, thinking it best to be well satisfied in my own mind before venturing to refuse, lest the refusal might be from something of party motives; but by degrees I became so uneasy I thought it safest for me to decline it altogether; and since I have done so, I have felt much easier on the subject." J. R. proposed my having a little longer to consider the matter. "I told him they might do as they pleased as to proceeding hastily, or more slowly; but I could give them no reason to expect I could change my mind by having longer time to think of it, because it is now near three months since I have refused it, during which time, the more I have thought of it, the more I am convinced I ought not to meddle with it; it appearing to me to be joining in fact, with what I could not in conscience; and that I believed myself clear of refusing it from party motives, and that I was desirous of keeping myself clear from having anything to do with the present proceeding, on one side or the other. J. R. replied that if such was my conclusion, it was their business to put the resolutions of Congress into execution, though ever so disagreeable to them to publish people's names as enemies to the country. I told them it was also disagreeable to me, but I would rather be subject to it, than do a thing so uneasy to my mind; and as to being declared an enemy to the country, I hope the public in general will not judge from a single circumstance only, and one in which a man had a religious scruple, but take in the whole of his conduct in general. J. R. replied that Congress had given that as a particular mark to go by. I told him I wished every man well, and would do any one a service in my power, without regard to parties." But, notwithstanding all this formal proceeding, his wife felt there was no law for necessity, (yet respecting the civil law,) did not hesitate to tell the officer frankly they would obey his orders, and not disturb the seal they were about to place upon the door, unless they had sickness in the family; but if they had, she would break it. He told her he would make her husband suffer for it if she did; but she said she thought her husband should not suffer for her act, and to remember she told him beforehand that in case of sickness she would go in and get medicine. A few months after, her mother was taken sick, and she broke the seal to enter the shop for medicine, which the officer hearing of, went in an angry spirit to the house, to renew his orders, and reseal the door.

They had two children, Lydia and Sarah, and after the war was over, they prospered in business, and became in easy circumstances. About the year 1793, she passed through a very trying dispensation, in the death of her mother, of yellow fever, on the 10th of 6th month; of her husband in the 9th month, and two girls in her family: the one that she was bringing up died at the same hour of her husband, the other about a week after. The dread of the contagion rendered it impossible to obtain nurses, except indifferent colored ones, (it being thought they did not take the fever from attending on white persons). After the death of her husband, the estate was equally divided among her

and her children. She being a woman of a generous turn of mind, and having learned in the school of experience the happiest mode of exercising it, when objects worthy of her regard came under her notice, she often offered the cup of consolation, and extended the helping hand, without the least display or ostentation; but her manner was rather that of receiving a pleasure than of bestowing a benefit. Some years elapsed, in which her life passed quietly. Her daughters married,—Lydia to John Hart, and Sarah to Robert Johnson.

About this time she had a spell of sickness, in which an aunt of mine attended her, and they contracted a close friendship for each other. Through this medium I first became acquainted with Hannah Speakman; I found her a friend indeed. And in looking back to the winter I spent with her when our acquaintance first commenced, the many acts of kindness on her part have left an indelible impression. I was then young, and she acted the part of a mother, (by which endearing appellation I mostly addressed her). Her affection did not stop here—it extended to all our family; insomuch that her house became our home, when in the city, until the time of my marriage, which was about eight years, during which time there was a friendship contracted lasting as life; and though the storms of time have wrecked many friendships, yet hers remained entire until the closing period. The separation which took place in the Society of Friends was a subject of deep concern to her, and during the time her mind was exercised on that account, she had the following dream:

She thought a person rode up to the door, carrying a time-piece, which he gave her, saying: "When this clock goes around so many times,"—(showing the number with his hand,)—"thou must make ready to be married to the King." She excused herself, saying she could not think of it, she was so old. He said, "Thou must do it; and it is by order of the King of Kings." She then plead that neither her children nor her grandchildren would be willing. He then told her again: "Thou must be married to the King; and when thou doest it, go alone and tell no one, for it is by order of the King of Kings."

This was some time before she transferred her right of membership to Cherry Street Meeting. In a conversation with her children respecting the division, Lydia observed, "We are all nothing in meeting matters, and never have been; *let us* have nothing to do in *this matter*, for we have nothing to warrant us in making ourselves obnoxious to any." Thus understanding their view of the subject, when the time came for her mind to be made up, she went alone, without saying anything to her children about it. On the morning of the Monthly Meeting, her daughter Sarah, going down Arch Street, overtook Priscilla Townsend, and asked her what transfers of membership they were going to have to day. She replied, "My mother, and thy mother." Sarah exclaimed, "What! my mother! I have not heard anything of it." She then recollected her mother's dream, and thought she saw it fulfilled; and when her mother returned from meeting, she says, "Well, mother, thee has fulfilled the orders received in thy dream." She paused, and said it had never occurred to her, but now she saw it to answer in all parts to the course she had taken.

Being on a visit to her a week previous to her death, I had to remark her pleasant, agreeable manner of conversation. Though in her eightieth year, she retained her faculties bright and clear, and was favored to have an evidence that her day's work was nearly done. At that time she was in usual health, and mentioned the regret she felt at leaving her little meeting at Germantown, 'where,' said she, 'I have had such heavenly meetings;' and now to mingle with so large a company as Cherry St. Meeting, was not so pleasant. This evinced her mind was gathered to the Source and Fountain of Divine Good, which could not be so fully enjoyed out of retirement and silence. She also very solidly but cheerfully related a little circumstance, wherein she thought she had missed it by omitting an impression of duty which some years before had been made on her mind, in relation to a friend who was a minister, and who, by imprudence, had brought himself into difficulties and had left the Society, but had now returned to Friends; but his communications were so in the mixture, that Friends could not approve his ministry, of which, at the Preparative Meeting previous to my visit, he had been informed. This affecting circumstance brought her omission of duty fresh to her mind. She said she had thought much about it at the time, but had hoped it would have been laid on some other; for it seemed a great thing for her, who had never stood in the station of counsellor, to go to one who had. Her message was simply this: to say to him, 'take not thy flight in the winter, neither on the Sabbath day.' During the time of her exercise, she had the following dream: 'She thought she went to his house, and, on entering, she saw him lying on a bed in the parlor, sick, and in great distress. He accosted her, saying, 'If thou hadst been faithful in saying what has been made known to thee, I should not have been in this miserable condition.' This affected her so much that she awoke; but, as he had returned to Friends again, she hoped all would be well. All of which she related in so circumstantial a manner, as to convey much instruction, by exciting to care in timely discharging little duties. The relation of this circumstance is an evidence

of the power of that faithful Remembrancer, and also that He is faithful to forgive when we are brought to see our error, and repent of it. And she expressed she now felt nothing but peace towards God and all mankind, and that the time was nearly come when she should lay down the body; and, holding up her arm for me to look at, said: 'See,' (wrapping the skin about it,) 'it is almost ready to be laid in the ground.' She seemed so conversant with death, that the 'grave had lost its terrors.' And now she who was so dearly beloved was enabled, after a very short illness, to wind up her accounts with joy, and is, we trust, gathered as a shock of corn fully ripe, into her heavenly Father's garner. She was interred at Germantown, from her old residence in Arch Street, on the 29th day of the 12th month, 1833.

8th mo. 20, 1840.

He who merely knows what is right, does not equal him who does what is right, nor is he who loves what is right, equal to him who delights to practise it.

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. XIV.

NOTICES OF PROMINENT MINISTERS IN AMERICA.

About this date (1770), the Society in America was blessed with the religious labors and pious example of many valuable ministers and elders, concerning some of whom memorials have been preserved. Brief notices of those among them who were best known or most extensively useful, are here subjoined.

David Ferris was born at Stratford, Connecticut, in the year 1707. His parents were Presbyterians, and his mother being a pious woman bestowed much care on the education of her children, greatly to their benefit. About the 20th year of his age, he was seized with a severe illness, during which his mind underwent much religious exercise and severe suffering. This was succeeded by a sense of sweet spiritual enjoyment, the fountain of Divine life being opened in his soul, insomuch that for nearly two years there was scarcely a moment in which he could not sing praises to Him, who liveth for ever and ever. About the same time there was at New Milford, where he then resided, a religious awakening among the young people with whom he associated, and nearly 60 of them joined in close communion with the Presbyterians. Their understandings being open by Divine grace, and earnestly engaged in seeking for spiritual knowledge, they in some things saw beyond the formal professors around them, and were accused of holding heretical opinions, but being brought before the church, they were enabled to give a satisfactory explanation of their views, and were pronounced members in full communion.

David Ferris, having a desire for learning, entered a college, and engaged in the study of Theology. Being determined to examine for himself, he soon found that some of the tenets in which he had been educated were not satisfactory, and particularly the doctrine of unconditional election and reprobation, as taught in the college. As he attended to the teachings of the spirit of Truth, he became further enlightened in regard to Divine worship and Christian ministry, and soon after meeting with Barclay's Apology, he found these and other points of Christian doctrine so clearly explained, that he became convinced of most of the principles held by Friends.

His course of studies was nearly completed, and he was informed that he could undoubtedly take his degree, but, after a severe mental conflict, he found himself constrained by a sense of duty to leave the college, and abandon his prospects of becoming a clergyman, which greatly chagrined his relations and friends. Soon afterwards he went to Friends' Yearly Meeting on Long Island. "Here," he says, "I gathered strength, and was more confirmed that I was right in leaving the college, for I found a living, humble, heavenly-minded people; full of love and good works; such a one as I had never seen before. I rejoiced to find that which I had been seeking, and soon owned them to be the Lord's people, the true church of Christ, according to his own description of it, where he says, 'By this shall all men know that ye are my disciples, if ye love one another.'" In the year 1733, he went with three ministering Friends from Europe, to the city of Philadelphia, and there he opened a school. He was soon after received into membership with Friends; married to a member of the society, and after a residence of four years in the city, removed to Wilmington, where he opened a retail store. It being then the practice of shopkeepers to sell rum, he did the same, but soon found it his duty to relinquish it, which brought the reward of peace. He also believed it right to abstain from dealing in such superfluous articles and gay apparel, as he could not consistently use in his own family, and therefore sold such articles only as were really useful. Notwithstanding his great sacrifices, and his general fidelity to his Lord and Master, there was one requisition, with which, for a long period, he refused to comply, and for his disobedience suffered severely. After he had been a member of the society about a year, he believed he was called to the Gospel ministry, but felt the utmost repugnance to comply. He submitted so far, however, as to speak a few times in meetings for worship, and then through fear that he should not be able to persevere, and might dis-

honor the profession, he resisted the call for seven years, during all which time the concern was often so heavy, that he sat and trembled during the time of meeting, and then went away oppressed with sorrow. For several years after this, he seldom felt the concern, yet was still sensible that the sacrifice would be required of him. At length the call was renewed, in yet stronger terms, and the Divine Master condescended in various ways to warn him of his duty, sometimes by his messengers, at other times by dreams, and more frequently by the immediate impressions of his spirit. Twenty years had elapsed since he was first called to that service,—great anguish of spirit had been meted out to him, and yet he still refused.

In the year 1755, being in company with Comfort Hoag, and her companion from New England, then on a religious visit, he attended meeting with them, and felt an intimation of duty to speak to the assembly, but as usual evaded it. After the meeting, Comfort Hoag said to him, "David, why did'st thou not preach to day?" He evaded a direct answer, and she, having heard nothing on the subject from others, said no more. On the following day at meeting, he felt a similar intimation of duty, and again evaded it. After the meeting had closed, Comfort met him with the same query, "Why did'st thou not preach to day?" He endeavored to pass it by as before, but she assured him he had stood in her way, hindered her service, and almost spoiled her meeting. He then confessed how it had been with him, and what he had suffered on that account for upwards of twenty years. She admired at the kindness and long forbearance of the Most High, and administered suitable caution and advice. At the next meeting, the requisition to speak was once more repeated, with an intimation that if he did not speedily comply, it would be too late, "and then he clearly saw that if he were forsaken and left to himself, the consequence would be death and darkness forever?" Then he said, "Lord, here am I, make me what thou wouldst have me to be, leave me not in displeasure I beseech thee." All fear of man was then taken from him, he rose almost unconsciously, and expressed in a clear and distinct manner, what was on his mind. When he had taken his seat, Comfort Hoag arose, and had an open, favorable opportunity to speak to the assembly.

David Ferris having yielded to the Divine requisition, became not only joyful in the house of prayer, but fruitful in the field of offering. His feelings were like those of a prisoner who had been long in bonds, and was set at liberty. It was no longer so great a cross to appear as a minister, and having lost much time, he felt the need of laboring zealously.

In 1771, he joined Samuel Neal, of Ireland, in a religious visit to Friends and others in Maryland, Pennsylvania, New Jersey, New York, and New England. They travelled together nine months in this service, with much satisfaction. David Ferris was afterwards frequently engaged in travelling as a messenger to declare the glad tidings of the kingdom of God, and in his old age he acknowledged that he had been abundantly rewarded for every sacrifice made, or service rendered to the Author of his being. He died the 5th of 12th month, 1779, aged upwards of 72 years.

The following address has lost none of its value with the lapse of time. I believe its republication would be profitable, not only to those engaged in business, but may invite others to like faithfulness in discharging apprehended duty. R. K. B.

Philadelphia 6th month 13th, 1865.

Address to the Members of the Three Monthly Meetings of Friends in the City of Philadelphia.

Our minds have been sorrowfully affected under the consideration of the many failures and bankrupteies which of latter times have taken place among us, to the wounding of the testimony of Truth, the reproach of our Christian profession, and the ruin and distress of individuals and families. Of the causes which have led thereto, we do very fully disapprove, and declare our disunity with; and as we seriously wish that more instances of this kind may be avoided, we think it right to warn and caution all against improperly grasping after the things of this world, and engaging in hazardous undertakings out of the counsel and wisdom of Truth, whereby they may be rendered incapable of being punctual to their promises, and just in the payment of their debts.

Repeated and salutary advices have been given, both publicly and in private, which if attended to would have preserved many who have fallen into great straits and difficulties.

Many causes which might be enumerated have contributed to produce these sorrowful effects; but there is one that has particularly engaged our attention, to wit the practice of giving and taking promissory notes, called accommodation paper, and endorsing them one for another, and thus improperly becoming sureties, sometimes even to a greater amount than such parties are capable of paying. How much better would it be, to be content with such trade and business as are within the means of our capitals; and never to enter into any engagements or promises without providing funds of our own to comply with them punctually.

We are also engaged to caution every individual against imprudently entering into joint securities with others; for by these prac-

tices innocent wives and children have been inevitably and unexpectedly involved in ruinous and deplorable circumstances. We, therefore, earnestly desire Friends to keep strictly on their guard, that none through any specious pretence of rendering acts of friendship to others with safety to themselves, may risk their own peace and reputation, and the security of their families; in order hereunto we recommend the salutary advice of the wise man, to their special notice and regard, "Be not thou one of them that strike hands, or of them that are surety for debts; "if thou hast nothing to pay, why should he take away thy bed from under thee."

Finnally, dear Friends, we recommend all to attend carefully to the principle of Grace and Truth in their own minds, which is sufficient to preserve and keep us from falling; and leads to do justly, love mercy and walk humbly.

Signed by appointment, on behalf of the said meetings respectively held the 26th, 27th and 29th of the Third month, 1805.

David Bacon, John Parrish,
Jacob Tompkins, John Elliott,
Nicholas Waln, Daniel Drinker.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 22, 1865.

THE THRALDOM OF CUSTOM.—It is a generally admitted principle that, the more numerous the comforts enjoyed by the great body of the people, and the farther those comforts are removed from gross sensuality, the higher is the moral condition of that people. The convenient house, the neat furniture, the decent clothing, the comfortable meal, the well-weeded and flower-decorated garden, and the small but choice collection of books, are not the means of enjoyment chosen by the idle and the vicious, but more properly belong to those whose tastes and habits incline them to a high standard of living. Though the possession of these comforts may not produce refinement, yet there must exist a degree of refinement to make them desirable. To experience that content in our situations which ensures comfort, there must be a compatibility between us and our surroundings. We must be in harmony with our circumstances. If the pressure of custom were removed, it is probable each one would more nearly live out his peculiar characteristics; but hemmed in as we are by conventionalities, however much we may desire to act conscientiously, it is often difficult to arrive at just decisions, and perhaps equally so to practise our conception of right when it becomes clearly apparent to us.

Though the practice of *loading our tables* when spread for the entertainment of guests has been often and severely commented on, and most of us acknowledge the impropriety of spending so much time and thought in so poor a cause; yet even among those who are concerned that their moderation shall appear in all things, few have the independence to resist the thraldom of custom in this respect. The habit which too universally prevails, of converting what should be a simple repast into a feast, must, to some extent, operate as a barrier to the exercise of hospitality. What shall we eat, and what shall we drink, are too often questions which must be satisfactorily disposed of, before we can venture to *entertain strangers.* The consideration is much more frequently of the condition of the larder, than of the mental provision which is to be placed before our friends. We bestow much care upon that which will perish with the using, while we take little thought for that by which our social, mental, and spiritual natures might be refreshed and invigorated. We spend days and sometimes nights of labor, and exhaust the strength of our families to provide delicacies merely to tempt the animal appetite, and, after all, our most enlightened guests care but little for such variety; they often view it with regret, and lament in their hearts that custom sanctions such a useless expenditure of time and strength and means.

We believe that many are conscientiously endeavoring to practice simplicity in their social entertainments, and we trust the time will speedily come, when the inconsistencies which have prevailed in this respect will claim more general attention, and that there will be a greater disposition evinced to make the *less* subservient to the *greater.*

DIED, at his residence, in Germantown, on the 25th of 6th mo., 1865, DR. J. WILSON MOORE, in the 74th year of his age; an esteemed member of the Monthly Meeting of Friends, held at Green St., Phila. This dear Friend was extensively known, not only within the limits of our Society, but in the general community. For more than 50 years he was engaged in the practice of medicine in this city, and had large intercourse with all classes of his fellow-citizens. Educated in our Society in early life, he

adopted its testimonies from conviction, and so exemplified by the meekness and gentleness of his spirit, and the uprightness of his daily walk and conversation, that he was a practical believer in the truth which he professed. His end was peace.

DIED, on the 16th of 6th month, 1865, in Delaware county, Pa., after a lingering and painful disease, which she bore with patience and Christian resignation, SUSAN P., wife of John W. Thatcher, in the 62d year of her age; a member of Chester Monthly Meeting of Friends, Pa.

——, on the 16th of 6th month, 1865, at her residence, in Middletown township, Bucks county, Pa., MARGERY BUNTING, aged nearly 82 years.

——, on the 9th of 7th month, 1865, BENJAMIN STILES, SR., in the 73d year of his age; a member of Chester Mo. Meeting, held at Moorestown, N. J.

ERRATA.—In No. 18, page 285, third line, for "Philosophy," read "Physiology."

For Friends' Intelligencer.

A VISIT TO THE FREEDMEN.

BY J. M. ELLIS.

(Continued from page 302.)

Third-day morning.—Our first business this morning was making arrangements for taking care of our hospital property, clothing, &c. During our explorations yesterday, L. had made a list of sundry articles that would be very useful to a few of the aged, infirm and helpless; and we made up various packages for these; marking them, so as to be sure of reaching the proper recipients. The remainder of our stores Captain Carse has kindly offered to take care of for us at Freedman's Village, until our future sphere of action is more definitely settled. These arrangements, and a visit to the school *then in session for the last time*, consumed the time until the conveyance he had furnished for us drove up.

We next proceeded to Camp Todd, located back of the village, and where Emily Howland has for some time been teaching. Aside from those at Freedman's Village, this is one of the most interesting schools we have visited. The pupils average some fifty or more in attendance, and some of them walk a mile and a half to reach it, showing a desire for the acquisition of knowledge that is highly creditable. We noticed a number who were particularly apt and bright looking. The multiplication table was said *backwards for us*, without a single error, and in which exercise a large majority of the children joined. We also examined some of their slates, on which their efforts at writing were very praiseworthy.

This school has been an exclusively private enterprise of Emily Howland's, but as she now feels the positive necessity of a respite from her benevolent labors, Sarah Ann Cadwallader, one of the teachers from Mason's Island, has made arrangements with her for its continuance, and we sincerely wish it all the success that could be desired under its new administration.

The temptation to linger in the examination of those interesting exhibitions, was such as to leave us only time to return to Washington and to reach the wharf situated at the lower end of the city, from which the boats for Alexandria depart. On our way down we called again on Col. Eaton, and gave him some of our views in a very hurried manner, leaving the matter, however, for another interview, of which we may possibly have more to say.

Committees who have previously visited the localities we have been over, have so frequently been queried of as to the condition of things in Alexandria, without being able to give the desired information, that we felt it incumbent on us to consider a trip there, as a part of our mission. By dint of industrious enquiry and considerable locomotion, we found, first, *The Colored Hospital*, which we merely glanced at, and then, *The Colored Contraband Hospital*, which was the one we wished more particularly to find; Doctor Pettijohn being stationed there, and with whom L. had a previous acquaintance.

We found him a valuable adjunct to our enquiries, accompanying us in our walks, and piloting us to the objects of interest, of which we were in quest. We visited a Primary School, which presents a very interesting field of labor for our Association, if other engagements will permit it to embark therein. The Freedmen have built a Meeting-house of rough boards, with the intention of also using it as a school-room. Over this, there is a debt of about *one hundred and fifty dollars* hanging, which it would be very desirable to cancel.

A Primary School of some thirty or forty pupils is there taught by a lady, who claims that she is both mentally and physically incompetent for the task, but that she has yielded to the repeated importunities of the people to embark in it, and she is very desirous to turn it over to others she may deem better adapted to the labor. There is one point about the school that she is certainly well qualified for. Notwithstanding, we claimed her attention so much, the children maintained the most perfect order, as much so as though she were pursuing her ordinary course of instruction. This formed the subject of encouraging comment to them in a few words. The teacher's compensation is realized, by all the parents who are able paying one dollar per month for each child—those who are too poor to do this are taken free.

During our investigations we obtained the following information. When the school census for Alexandria was taken on the last day of the year, there were about *thirty* day and evening colored schools, embracing 1,646 pupils. Of these schools, the Pennsylvania State Association has a very large one. It is *free*, and

averages one hundred and fifty in attendance. Nearly all its pupils were once slaves. Another of about one hundred pupils is taught by a colored man, and is nearly self-supporting—scholars who cannot pay, are also admitted here *free*.

Amongst other matters of interest we learned that the colored population of Alexandria own *fifty-two thousand* dollars worth of real estate, on which, of course, they pay their proportion of taxes as well as the whites; and on this point, if on no other, they feel the question of the right of suffrage to bear with considerable force. It is said that over one thousand houses have been built within the past two years by the Freedmen, and that a considerable spirit of industry is manifested by them. Unfortunately they do not own the lots on which these houses are built, but have been obliged to take them up on "ground rent" at very high rates. We had an interesting conversation with the well-known Harriet Jacobs, who continues to manifest that deep interest in the welfare of the colored race, for which she has ever been renowned. A gentleman in making a comparison between Washington and Philadelphia (and, to our shame be it said, to the great discredit of the latter), in reference to this proscribed class riding in the passenger cars of the two cities, illustrated the difference of feeling by an incident. He was riding in one of *their* cars, in which were also two very respectable colored women. After a time a man entered, and began abusing these women with his tongue, accompanying the word "nigger," with some expletives, &c. The gentleman left his seat, went to the conductor, queried if they allowed *ladies* to be abused in their cars, and pointed out the guilty individual. Upon learning the nature of the offence, the negative reply of the conductor was confirmed by instantaneously collaring the would-be *man* and ejecting him from the car.

After obtaining all the information we could in reference to the especial object of our visit, and having a very few minutes ere embarking on the returning boat, we sought a view of that, not "time-*honored*," but time-disgraced building, formerly known as the "*slave pen of Alexandria!*" It still bears over its threshold, a sign, with the words in large letters,

"BUCK, PRICE & CO.,"
"DEALERS IN SLAVES,"

and while it is almost a libel on the now free State of Virginia, to permit such an obnoxious combination of letters to remain exposed to the public gaze, possibly it is better it should be so, for the present, lest we too soon forget what once existed in a country and a community claiming to be Christian! Who knows, but that this sign may yet find a place in the cabinet of some antiquarian, preserved not only as a relic of one of the things that were, but as a monument of the deep degradation from which our beloved country has just emerged, through the instrumentality, in the Divine hand, of a loved one, for whose untimely fate a nation has truly mourned.

It is not worth while to attempt a description of the interior of this building—it was adapted for the purpose for which it was intended, and is now used as a prison, or place of confinement for deserters. Neither is it worth while to record the feelings of abhorrence that crowded the mind against that "*sum of all villanies*," during the few short moments of our stay. It is situated immediately opposite "*The 'Soldier's Rest*," a delightful spot, and while in broad contrast with the gloomy den we had just left, it is doubtless as well adapted for its benevolent purpose, as was the former for its infamous one.

We passed by the blockade, which was built near the depot, during the period when Alexandria was in imminent peril from the anticipated attacks of the rebels. It is about three ordinary squares in length one way, and extends a considerable distance the other—is built of rough trees, say six inches in diameter, and some ten or twelve feet high, driven into the ground so close as to touch each other, well sharpened at the top, and with port holes at regular distances, through which to thrust muskets for the defence of the place—altogether it was quite a formidable looking affair.

Just in time again for the boat. We were soon on our way to Washington, and so completely was our time taken up, that no opportunity was afforded to procure anything to eat from breakfast time until late in the evening. *Mason's Island* is now in a fair way of becoming a "*deserted village.*" The first day of our arrival there, all the patients except two were removed from the hospital to Freedman's Village, and subsequently all who desired it were sent by government to their former localities in Virginia. This constituted a large number. The orphans were removed to the Orphans' Asylum at Georgetown, and on the first of this month the remaining occupants were sent to Freedman's Village. The island has been very healthy for several months past, the deaths only averaging about one per month, quite in contrast with the perfect charnel-house it presented last summer; though it must be borne in mind, the "sickly season" has not yet commenced. The sanitary arrangements existing at present reflect the highest credit on those having it in charge; had the same care have been exercised from the commencement, we should have been spared the harrowing tales of sickness and death that at one time prevailed.

It was a source of considerable regret that important business demanded my immediate return home, as I felt, that, although most of our

arrangements had been perfected, I should have liked to have given another day to the service. My companion, however, did remain —had another very interesting interview with Colonel Eaton, and furnished him with a brief sketch of our labors in the vicinity of Washington, accompanied with our views as an Association, as to the importance of embodying "*industrial*" instruction with our labors to elevate the Freedmen, teaching the females domestic economy, and as far as possible their household duties. With these views he was particularly gratified, expressing the opinion, that no system would be successful without this *practical* education; thus confirming the opinion previously expressed, of his sincere interest in the welfare of this people.

Camp Wadsworth was again visited by L., and more time spent at the "upper farm," where Lydia T. Atkinson is located, thus making some reparation for the very short visit before spoken of.

In this neighborhood the ravages of war are plainly discernible. For some thirty or forty miles round scarcely any fences exist, except of an impromptu kind made out of the tops of trees, with the bark on, and even these are mostly confined to the road-side and consist of a single rail—few or none being seen in the fields.

The weddings, (for it appears there were to have been two of them), which were postponed on account of the non-arrival of the minister, were arranged to come off this evening, and from L., who hurried back to the island to be in time to witness the ceremony, I have obtained an account of the affair.

Nearly the whole remaining population, white and black, assembled in the large school-room which was suitably arranged, and quite brilliantly lighted up for the occasion. The minister arrived in due time, and the two couples to be married, with quite a train of bridesmaids soon followed. The brides were gaily attired in all conceivable kinds of cast off finery, the skirts of their dresses ornamented with sprigs of box and arbovitæ.

The grooms dressed in coats and pants, looking very like some that our association had sent, and with snowy cotton gloves, concealing their black horney hands, behaved with proper decorum. One of the brides, who (by the way, was taking "for better for worse," an old man who threw away his cane and straightened up for the occasion, as he had not done since his arrival on the Island), quite amused us by the coquettish way in which she tossed her head, and turned from her ancient groom, as they took the seats provided for them in front of the minister.

The ceremony was short but impressive. The minister is a city missionary of the Baptist faith, a tall, powerful man, full of zeal, and has been the religious attendant of the Island ever since its occupancy as a contraband camp. The responses by the grooms were given with clear manly voices, while the brides were only required to give their hands to the minister. As he pronounced them husband and wife, he laid a hand on the head of each, in the most solemn and impressive manner, invoking the Divine blessing on their union. The wedding party then kneeled, and a fervent prayer was offered up for their present and future welfare. The couples were separately married, but one of the grooms had failed to obtain a license, according to the laws of Virginia, so a permit from a Justice of the Peace was obtained instead.

After the ceremonies were over, the company joined in singing, and an effort was made by some of the white gentlemen present to get up a "wedding dance," but nearly all the men, and very many of the women, being members of the Baptist church, only a few could be found to engage in it, while it was found extremely difficult to introduce even games amongst them. L. states she mingled freely with them through the evening, administering words of encouragement on the course they had taken, and listening to the grave and serious reasons given for their choice, in which service she experienced no small gratification.

Upon closing our labors at this place we gratefully acknowledge the kindness and attention we have received at the hands of various officials; and though at times there was not as perfect a concert of action as would have been desirable, it possibly came more from the want of a definite understanding of each other, than from any intention to thwart our efforts. Nor must our *teachers* be forgotten. Without their untiring zeal and aid these efforts would have been powerless. Those who were *pioneers* in both the educational and sanitary departments, had practical evidence of the privations and difficulties to be encountered in this labor of love, and merit the especial thanks of all who take an interest in the good work. These remarks, as respects both officials and teachers, will also apply to other localities; and to all who have lent us a helping hand in this field of labor, we cannot but feel greatly indebted.

But to return to the Freedman. After all my investigations, I have arrived at the conclusion, that he is in a fair way to become self-supporting ere long, and all he needs is, to be protected in his rights, to be *practically* educated, and then—*to be let alone.* J. M. ELLIS.

Phila., 7th mo., 1865.

NOTE.—Since compiling the above, I have met with the following in a recent able editorial of the North American and United States Gazette, which is so *appropo* to the point last spoken of, that I append it.

"If the negroes are let alone they will get along well enough. They are shrewd, intelligent, industrious and thrifty, and are far from being so improvident and indolent as many at the North suppose. Their ignorance of the requirements of civilization is their great drawback, and no amount of school training can supply this. They must be left to feel their way gradually, and not have strange relations of life thrust upon them before they are prepared to understand them. Some of the planters are ingeniously arguing, that as the government has freed all their slaves, it should establish almshouses to support the infirm and helpless, whom they had previously taken care of. If they will pay fair wages to those able to work, the infirm and helpless will find friends to look after them; and as demand and supply regulate the wages, all we have to do is to give the whole matter a judicious letting alone, and leave it to right itself."

BEING.

BY GEORGE LANSING TAYLOR.

Out of itself, into itself, the river of Being runs,
As the sea to the clouds, and the clouds to the sea,
under the summer suns;
But water is water, in sea or sky, and the sun a
distant ball,
And creature is creature in every form, but God is
over all.

Out of itself, into itself, runs the river of Love,
From man to woman, from woman to man, from
spirit to spirit above,
From God to being, from being to God, on whom
the universe lives;
For the river of Love is the river of Life, and ever
it grows as it gives.

Out of itself, into itself, all that we see or know,
Swings like a mighty pendulum, or an endless ebb
and flow;
But over it all, and beyond it all, as the sun is beyond the sea,
I can but think there is *something else*, for which all
this must be.

Out of themselves, into themselves, the rivers of Being and Love
Mingle and flow through the world below, and all
the worlds above;
The worlds of matter in circles run, but spirit lives
in a line
That drops to a fathomless deep, or soars to a topless height divine.

And God, like an all-inclosing globe, self-poised,
unincluded, free,
Holds all that was, and all that is, and all that
ever shall be;
Not He, but in Him, is the universe, and his life is
the life of all,
And on his bosom of infinite Love for life and love
I fall.

HUMAN duties and proprieties do not lie so very far apart; if they did, there would be two gospels and two teachers,—one for man and one for woman.—*Harriet Martineau.*

Extracts from Dewey's Problem of Human Destiny.

THE ORIGIN OF EVIL.

(Continued from page 296.)

Yet it is not to be overlooked, in the third place, that the system of this moral creation is one of restraint and correction. There is restraint here. There are limits to man's power and will and wickedness. He cannot overleap the barriers of the world; he cannot jump off from the globe which he inhabits. It rolls through the infinite void, a separate sphere and school; and the pupil cannot escape from it,—but by an act, rarely committed, and almost always to be referred to insanity. Material nature around us too, and so far as it enters into and forms a part of our own compound being, is full of restraint and retribution. Heat and cold, and storm, and night, and sleep and hunger and disease and pain, hold their place amidst all the strugglings of our will; and no man may deny or disregard their power.

There is a solemn control within us, also. I feel that there is an awful Providence over my mind. Amidst the thousand questionings of my spirit and the ten thousand moral emergencies of my experience, conscience rises up before me, ay, and *against* me if I do wrong, like a lifted finger. There is something within me, which is above my will, and despite my will it proclaims a law. He who made our nature free, made it *not* free from that glorious, that tremendous bond. All written law, every covenant, promise, and oath in the world—all rest upon that inner bond. To obey that law within, is honor, peace, and fulness of joy. To disobey, is misery and ruin. Amidst all that is called ruin in the world, there is nothing like the ruin of guilt; and of all the miseries in the world, there is nothing like the agony of remorse. And though the sharpness of that agony be escaped through the dulness of conscience, though the solemn reality be veiled over by the haze of prosperity, yet I do not believe that any human being ever solved the problem of evil in himself, the problem of sensuality or avarice or malignant passion, without finding and feeling, ay, settling it in his deepest heart, that it was an unhappy course. Here, then, are restraint and retribution.

Such, in fine, and as a matter of incontrovertible fact, is the system of the world; material, and, as such, a sphere of education; moral, and therefore free—and therefore liable in its very nature to aberration and evil, to sin and suffering; a system by its very nature, and inevitably, one of spontaneous development, a system necessarily, for its purposes, one of general laws; and clearly, by the intervention of a Power above humanity, a system of stupendous moral restraints.

Such, as I read it, is the problem of human

life and history; and such, in the most general form, is its solution. We utter that phrase—human life and history—in a breath: but what infinitude of meaning is in it! What ages of tremendous experience does it describe! It is not a mere cold theme for philosophic disquisition; it is life, yours and mine, the world's life—intense, unutterable, steeped in joys and sorrows unutterable—wide as the spread of nations, comprehending the experience of unnumbered millions of creatures, swelling with the burden of long ages of existence. A solemn story, of things not one of which can be indifferent to him who is a man! History and biography have written it, and yet, they have not written a millionth part of it; fiction has illustrated it, and yet it is stranger than fiction; poetry has embalmed it in holy inspiration and sympathy, and yet the unwritten poetry is a thousandfold more than the written.

Comparatively, nothing in the world is worth studying but that. God's wisdom in the stupendous problem of human existence, let me understand that; or let me understand what I can of it. All other sciences do in fact converge to that—the illustration of God's wisdom in the world. All arts—sculpture, painting, poetry, music, history and every form of literature—are studies and illustrations of the great humanity. But the *philosophy* of it all—*that* do I seek above all things.

I believe that all is well. I believe that all is the best possible. Understand me, however. I hold to optimism in this sense; not that man's work is the best possible, but that God's work is the best possible—is the *utmost* that it was possible for Divine power and wisdom to do for man. "What could I have done for my vineyard, that I have not done for it," saith the Lord.

But in this theory—to say one word more—there is no place for moral apathy. No man may fold his arms, and say, "Things must be so; and in erring, I yield but to nature." There is no fate in this world, like the fate that a man makes for himself That is fate indeed—the inevitable necessity, that every man must freely work out his own weal or woe. If there be any practical value in this discussion, it is in having drawn your attention distinctly to this inevitable necessity—as the fact on which hinges the whole moral philosophy of human life and history. It *is* a fact, unalterable, fixed as adamant. Whether we build upon that rock, or break upon that rock—one thing is certain—it cannot be removed. But we may build upon it: and therefore to point it out, and, amidst the waves, the strifes and perils of human existence, to lift it up clearly to view, is to send out a challenge to all the spiritual heroism in the world, ay, and an alarm-call to all the sluggard indolence in the world; and to summon every man that lives, to do all that he can for himself, and to do all that he can for others. To arm the soul to look that dread fact of inalienable moral responsibility fairly in the face, and to arouse the soul to discharge itself of that stupendous trust with humility and resolution—these are the highest ends of all right study and of all true wisdom.

For sickly complainers, for poor voluptuaries, for weak worldings—for ignoble creatures that had rather be innocent sheep and be happy, than restling angel-natures, taking blows and wounds in the lists of virtue—I have no doctrine to deliver. I say deliberately and firmly, that I had rather have commenced my existence as I have, than in some imaginary elysium of negative, stationary, choiceless, unprogressive innocence and enjoyment.

Give me freedom, give me knowledge, give me breadth of experience; I would have it all. No memory is so hallowed, no memory is so dear, as that of temptation nobly withstood, or of suffering nobly endured. What is it that we gather and garner up from the solemn story of the world, like its struggles, its sorrows, its martyrdoms? Come to the great battle, thou wrestling, glorious, marred nature! strong nature! weak nature!—come to the great battle, and, in this mortal strife, strike for immortal victory! The highest Son of God—the best beloved of Heaven that ever stood upon earth—was "made perfect through sufferings." And sweeter shall be the cup of immortal joy, for that it was once dashed with bitter drops of pain and sorrow; and brighter shall roll the everlasting ages, for the dark shadows that clouded this birthtime of our being.

(To be continued.)

From the (London) Saturday Review.

THE ATLANTIC TELEGRAPH.

The Atlantic cable is finished, and the first act of a magnificent enterprise is completed with an amount of success which augurs well for the final triumph of the undertaking. In its way, the construction of such a cable is one of the greatest feats of scientific and mechanical skill which even our times can boast. The requirements, indeed, are such as might well have appalled the most adventurous of engineers. The mere selection of the design, and the choice of materials, involved at every step considerations of the highest scientific refinement. The copper conductor had to be made of metal tested up to a quality which had never before been reached; the gutta-percha covering was to possess an insulating power equally beyond what had ever been attained; the true proportion between the diameter of the conductor and the insulating coating was determined by mathematical investigations of the highest order, so

as to obtain, with a given amount of material, the utmost possible rate of transmission of signals. Not less care was needed to fix the precise character of the outer coating, the function of which is simply to strengthen and preserve the core, which alone constitutes the electric cable, properly so termed. In the first place, a large measure of strength was insisted on, about double that which had been thought sufficient on the first trial. Still further to relieve the rope from the strain to which it will be subjected in the process of laying, and even after it has reached its final position, in every place where the rocky character of the ocean-bed may throw it into festoons from ridge to ridge of the submarine mountains, it was determined to reduce the specific gravity of the cable far below that of its unlucky predecessor. Partly with this view, and partly in the hope of securing greater longevity, each iron strand of the outer casing is separately covered with hemp soaked in a bituminous preparation, which is expected to protect the metal for years from the risks of corrosion. It was necessary too, above all things, that the cable should not only be constructed on the soundest principles, but that it should admit of the most searching tests before being laid, once for all, out of the reach of human hands.

The Atlantic Company have in many respects been the pioneers of telegraphic enterprise, and their present work shows the progress which their own misfortunes have enabled them to make. Up to this time, they have enjoyed the credit of teaching others by their failures how to succeed in attempts on a much smaller scale. Now they are applying their experience for their own guidance towards the prosperous issue which every one must hope for. The testing process is only one illustration, though one of the most striking, of the advance that has been made since the first cable entered upon its brief existence. The old Company was (after the event of course) very much blamed for attempting to lay a cable which had never been tested under water, which was much the same thing as if it had never been tested at all. That it was rash to venture so large a stake on the assumed perfection of every inch of 3,000 miles of delicate work is now at any rate obvious enough, but outside critics did not always take account of the real difficulties which stood in the way of effectual testing. The old cable was light, and the iron wires of the casing were not protected by an impervious coating. Testing under water would therefore have tended to corrode and weaken a rope which was known to be already dangerously weak. This time the protection of the strands, and their greater thickness enable the testing process to go on without any chance of deterioration. Every yard of the cable in fact has lived under water almost from the hour of its completion and from morning to night its electrical pulse has been felt by means of instruments of the extremest delicacy. Yet further to assimilate the probationary state of the cable to its ultimate condition, care has been taken (for the first time, we believe, in the construction of telegraphic cables) to surround the case with a coating through which the moisture can penetrate at once to the gutta-percha itself. While the casing of each iron strand is made as impervious as possible, the water which penetrates between the strands finds nothing but untarred jute between it and the gutta-percha, so that the effect of water in detecting the smallest flaw in the insulating material is felt as fully during the preliminary trials as it will be at the bottom of the ocean. It is impossible to give by any description an adequate idea of the delicacy of the instruments by which the insulation is tested. As every one knows, the measure of a galvanic current is supplied by ascertaining how far it will deflect a magnetic needle from its natural position. Three conditions are essential to give sensitiveness to such an instrument—one that the needle should move almost without friction or inertia; another, that its own directive force to the north, which the current through the cable has to overcome, should be extremely small; and the third, that the smallest deflection of the needle should produce a greatly exaggerated movement on a scale which is read off. These conditions are secured, to an almost incredible extent, by Professor Thomson's reflecting instrument. The needle is a minute bit of steel only a fraction of an inch in length. It is suspended by a thread with scarcely appreciable torsion, and its directive power is made as feeble as may be desired by the proximity of correcting magnets. At the same time, every movement of the minutest kind is exaggerated *ad libitum* by the simple device of attaching to the needle a mirror, which reflects the light of a lamp on to a distant scale, showing a little line of light which traverses many inches when the needle moves to an extent barely appreciable by the naked eye. The way in which this searching detector is used is very simple. The portion of cable under trial, consisting, it may be, of hundreds and ultimately of thousands of miles, has one end connected with a powerful battery, while the other, instead of being brought to earth or water, remains open, so as to leave no exit for the charge, except by leakage through the gutta-percha covering, into the water that surrounds it. The more escape there is, the stronger will be the current passing through the conductor. If the insulation were absolutely perfect, the cable once charged would show no current at all, and the most delicate galvanometer would mark no de-

flection. What the instrument measures is the rate of leakage, and some idea of the near approach which the cable makes to an absolute electro-tight condition (if we may coin the word) may be conveyed by saying that the whole leakage of some hundreds of miles of cable only produces a deflection of the same order as that which is caused in the instruments used at the company's works whenever an iron ship passes down the river. For all practical purposes the insulation is absolutely perfect.

Another mode of testing is to charge the cable fully with electricity, then remove the battery and observe how long the charge is retained. All that is needed for practical purposes is that a substantial portion of the charge should remain during the second or so occupied by a single signal; and the old cable, though its insulation was at first sufficient for working purposes, did in fact, lose half its charge in a few seconds. The present cable holds half a similar charge for about a quarter-of-an-hour, and is in this respect almost nearer to perfection than it need be. The Atlantic Company imposed upon the manufacturers of the cable tests more stringent than had before been thought of, but though they required and expected a good cable, they have got a better one than they had ventured to ask for. Whatever else may befall, it is certain that the second Atlantic cable will not break down from the defects which caused the failure of the first. That was no sooner laid than the water at once searched out faults of insulation which had never been looked for, and therefore never detected in time. The working of the batteries necessarily increased the minutest fault up to the point where it became fatal, and then there was an end of the cable forever. The new cable will be launched into the sea without a fault which months of the closest testing could detect. It will be worked with comparatively feeble currents, and, apart from the risks of mechanical fracture and destruction from external causes, there is no reason why it should not, when once laid, remain in working order for a whole generation. That as yet only the dangers of the first stage of the enterprise have been surmounted is, no doubt, well enough understood by the able and courageous men who have held to their purpose in spite of all discouragements.

The other risks are of a different kind; but the temporary success, such as it was, of the original cable shows that they are not insurmountable, and they have been largely reduced by the application of the same skill which has presided over every department of the work. Once, it will be remembered, the old Atlantic cable broke when only a few hundred miles were laid, but the new cable will bear eleven miles of its own weight in water while the other one was able to carry less than five miles. With this enormous increase of strength, it was not perhaps necessary to complicate the paying out apparatus by excessive refinements. In workmanship it is an improvement on the old plan, but it still depends for safety on the working of friction-brakes and the watchfulness of the man whose duty it is to note the strain, indicated by the dynamometer, and lighten or relieve the brakes accordingly. A self-acting brake which would relieve itself would in theory be preferable; but there is so little chance of the strain, even in bad weather, approaching the breaking point (nearly eight tons) that the Company were perhaps right in trusting to the simple arrangement of brakes which they have hitherto used. The danger which it is least possible to guard against is not that which will occur in the process of submerging the cable. Let the bottom of the sea be what it may, the strain upon the cable—even when it hangs, as it may do, across a valley—can never be greater than that at which it is paid out; and this is intended always to be kept down to within two tons at the surface, and of course a less and less amount as the bottom is approached. Unless, therefore, the rope should be unlucky enough to hang itself over a veritable knife-edge of rock it is not likely to suffer much, so long as its strength remains substantially unimpaired; and if friction is not to be feared, and rust can be defied (as it certainly would be by the coating of the iron wires, so far as the action of mere water is concerned), there is no very serious danger of material deterioration in strength. Bar rust and friction, and any rope as strong as the Atlantic cable, will have a fair chance of lasting a very long time even over the worst ground which can be imagined at the bottom of the ocean. That the cable, even if paid out with the most liberal allowance of slack, will festoon itself here and there in the course of its track across the Atlantic is probable enough, when it is considered that at one point there is a ridge to be passed which equals in height and average declivity a respectable mountain chain such as we see in the upper world. But this is not so alarming as it seems, provided the strength of the cable can be permanently maintained. The deteriorating forces are mainly friction and rust. Friction, which has damaged many shallow-sea lines, can only arise from fluctuating currents, the existence of which is hard to imagine in the depths of the Atlantic. So long, too, as the hempen coating stands, rust is almost out of the question; and even then, with the thicker wires that are now used, it would take some time, in still and pure water, to corrode them through so as to endanger the rupture of the cable. But where there is either friction or chemical action to take off each coat of rust as it forms, an iron strand has but a very short life unless it is vastly thicker than could

possibly be used in a cable long enough to cross from Ireland to America. The best protection against rust undoubtedly is very great thickness of metal, and, as the conditions of the undertaking have excluded this precaution, the only alternative was to seek in an impervious casing an equivalent safeguard. It is easy to picture the possibility of submarine insects devouring the hemp (for which they often have a decided taste) and so leaving the wires exposed at points where all their strength is required, and where if loosened by the loss of their coating, they would be apt, even if they did not break, to cut into and damage the working core; and it might perhaps have been a wise precaution to impregnate the hemp with some poisonous compound sufficiently insoluble to remain permanently available for the destruction of these possible enemies. But even without this, it is reassuring to reflect that a curious combination of chances will be required to render the supposed insects really formidable. They may devour the hemp to any extent they please, if, at the point they select, the cable is lying on a flat bed, and if they will only be good enough not to eat the gutta-percha, which, so far as is known, very few marine animals are disposed to attack. A combination of hemp-eating and gutta-percha-eating animals at the bottom of the Atlantic might in course of time destroy the cable anywhere. So also the hemp-destroyers alone might do it if they were ill-advised enough to colonize some mountain ridge where the rope could not bear to be deprived of its strength. But without some such double event as this, the danger of rapid deterioration, though serious enough, may with reasonable good fortune be escaped long enough, at any rate, to make the venture a commercial success. One cable of somewhat similar construction stood for a few years in the Mediterranean where destructive insects are perhaps more to be looked for, and it may be hoped that the additional care bestowed on the present rope will counterbalance all the special risks of the Atlantic, and insure a longer period of usefulness to the wire which is to bind together the Old and the New World. The *Great Eastern* will sail with the best wishes of two great nations; and, whatever may be their measure of success, the Directors of the Atlantic Company. and their engineering and scientific coadjutors, will long be remembered for a resolution which no misadventure could daunt, and a patient skill which has gathered from every misfortune the means of guarding against the perils of the boldest and the grandest commercial enterprise of which England can boast.

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 233.)

Another alteration, which took place very generally in the language of the Quakers, was the rejection of the word saint, when they spoke either of the apostles or of the primitive fathers. The papal authority had canonized these. This they considered to be an act of idolatry, and they thought they should be giving a sanction to superstition if they continued the use of such a title, either in their speech or writings. After this, various other alterations took place according as individuals among them thought it right to expunge old expressions, and to substitute new; and these alterations were adopted by the rest as they had an opinion of those who used them, or as they felt the propriety of doing it. Hence new phrases came to use, different from those which were used by the world on the same occasions; and these were gradually spread, till they became incorporated into the language of the Society. Of these, the following examples may suffice.

It is not usual with Quakers to use the words lucky or fortunate, in the way in which many people do. If a Quaker had been out on a journey, and had experienced a number of fine days, he would never say that he had been lucky in his weather. In the same manner, if a Quaker had recovered from an indisposition, he would never speak of the circumstance, that he had fortunately recovered, but he would say, that he had recovered, and "that it was a favor." Luck, chance, or fortune, are allowed by the Quakers to have no power in the settlement of human affairs.

It is not usual with Quakers to beg ten thousand pardons, as some of the world do, for any little mistake. A Quaker generally on such an occasion asks a person's excuse.

The Quakers never make use of the expression "Christian name." This name is called Christian by the world because it is the name given to children in baptism, or in other words, when they are christened, or when they are initiated as Christians. But the Quakers are never baptised. They have no belief that water baptism can make a Christian, or that it is any true mark of membership with the Christian church. Hence a man's Christian name is called by them his first name, because it is the first of the two, or of any other number of names that may belong to him.

The Quakers, on meeting a person, never say "good morrow," because all days are equally good. Nor, in parting with a person at night, do they say "good evening," for a similar reason, but they make use of the expression of "farewell."

I might proceed till I made a little vocabulary of Quaker expressions; but this is not necessary, and it is not at all consistent with my design. I shall, therefore, only observe that it is expected of Quakers that they should use the language of the Society; that they should-

substitute thou for you; that they should discard all flattering titles and expressions; and that they should adopt the numerical instead of the heathen names of the days and months. George Fox gave the example himself in all these instances. Those of the Society who depart from this usage are said by the Quakers to depart from "the plain language."

There will be no difficulty in imagining, if the Quakers have found fault with the words and expressions adopted by others, and these the great majority of the world, that the world will scrutinize and find fault with those of the Quakers in return. This, in fact, has turned out to be the case. And I know of no subject, except that of dress, where the world have been more lavish of their censures than in that before us.

When the Quakers first appeared as a religious community many objections were thrown out against the peculiarities of their langaage. These were noticed by Robert Barclay and William Penn. But, since that time, other objections have been started. But as these have not been published (for they remain where they have usually been, in the mouths of living persons,) Quaker writers have not felt themselves called upon to attempt to answer them. These objections, however, of both descriptions I shall notice in the present place.

As the change of the pronoun thou for you was the first article that I brought forward on the subject of the language of the Quakers, I shall begin with the objections that are usually started against it.

"Singularity, it is said, should always be avoided, if it can be done with a clear conscience. The Quakers might have had honest scruples against you, for thou, when you, was a mark of flattery. But they can have no reasonable scruples now, and therefore they should cease to be singular, for the word you is clearly no mark of flattery at the present day. However improper it might once have been, it is now an innocent synonyme."

"The use again of the word thou for you, as insisted upon by the Quakers, leads them frequently into false grammar. 'Thee knowest,' and terms like these, are not unusual in Quaker mouths. Now the Quakers, though they defended the word thou for you, on the notion that they ought not to accustom their lips to flattery, defended it also strenuously, on the notion that they were strictly adhering to grammar-rules. But all such terms as 'thee knowest,' and others of a similar kind, must recoil upon themselves as incorrect, and as censurable, even upon their own ground."

"The word you again may be considered as a singular as well as plural expression. The world use it in this manner. And who are the makers of language but the world? Words change their meaning, as the leaves their color in autumn. And custom has always been found powerful enough to give authority for a change."

With respect to these objections, it may be observed, that the word you, has certainly so far lost its meaning, as to be no longer a mark of flattery. The Quakers also are occasionally found in the use of the ungrammatical expressions, that have been brought against them. And unquestionably, except they mean to give up the grammatical part of the defence by Penn and Barclay, these ought to be done away. That you, however, is of the singular number, is not quite so clear. For while thou is used in the singular number in the Bible, and in the liturgy, and in the prayers of individuals, and while it is the language, as it is, of a great portion of the inhabitants of the northern part of the kingdom, it will be a standing monument against usurpation and mutilated dominion of you.

The subject that comes next in order, will be that of the objections, that are usually made against certain terms used by the Quakers, and against their disuse of titles of honor, as sanctioned by the world.

On the use of the words "friend, and neighbor," it is usually observed, that these are too limited in their meaning, to be always, if used promiscuously, representatives of the truth. If the Quakers are so nice, that they will use no expression, that is not precisely true, they should invent additional terms, which should express the relative condition of those, with whom they converse. The word "friend" denotes esteem, and the word "neighbor" proximity of dwelling. But all the persons, to whom the Quakers address themselves, are not persons whom they love and respect, or who are the inhabitants of the same neighborhood with themselves. There is, it is said, as much untruth in calling a man friend, or neighbor, who is not so as excellency, in whom there may be nothing that is excellent.

The Quakers, in reply to this, would observe that they use the word friend, as significative of their own union, and, when they speak to others as significative of their Christian relation to one another. In the same sense they use the word neighbor. Jesus Christ, when the lawyer asked him who was his neighbor, gave him a short (Luke x. 29.) history of the Samaritan, who fell among thieves; from which he suggested the inference, that the term neighbor was not confined to those, who lived near one another, or belonged to the same sect, but that it might extend to those, who lived at a distance, to every the Samaritan equally with the Jew. And the same manner he considered all men as related That is, they were thus scriptural brethren one another.

Another objection which has been raised against the Quakers on this part of the subject

levelled against their disuse of the titles of honor of the world. St Luke, it has been said, makes use of the terms, most excellent, when he addresses Theophilus, and St. Paul of the words most noble, when he addresses Festus. Now the teachers and promulgators of christianity would never have given these titles, if they had not been allowable by the gospel.

As this last argument was used in the time of Barclay, he has noticed it in his celebrated apology,—"Since Luke, says he, wrote by the dictates of the infallible spirit of God, I think it will not be doubted but Theophilus did deserve it, as being really endued with that virtue in which case we shall not condemn those who do it by the same rule. But it is not proved, that Luke gave Theophilus this title, as that which was inherent to him, either by his father, or by any patent Theophilus had obtained from any of the princes of the earth, or that he would have given it to him, in case he had not been truly excellent; and without this be proved, which never can, there can nothing hence be deduced against us. The like may be said of that of Paul to Festus, whom he would not have called such, if he had not been truly noble; as indeed he was, in that he suffered him to be heard in his own cause, and would not give way to the fury of the Jews against him. It was not because of any outward title bestowed upon Festus, that he so called him, else he would have given the same compellation to his predecessor Felix, who had the same office, but being a covetous man we find he gives him no such title."

This is the answer of Barclay. It has not, however, been deemed quite satisfactory by the world. It has been observed that one good action will never give a man a right to a general title. This is undoubtedly an observation of some weight. But it must be contended on the other hand, that both Luke and Paul must have been apprised that the religion, they were so strenuous in propagating, required every man to speak the truth. They must have been apprised also, that it inculcated humility of mind. And it is probable, therefore, that they would never have bestowed titles upon men, which should have been false in their application, or productive of vanity and pride. St. Luke could not be otherwise than aware of the answer of Jesus Christ, when he rebuked the person for giving him the title of good, because he was one of the evangelists, who recorded it, and St. Paul could not have been otherwise than aware of it also, on account of his intimacy with St. Luke, as well as from other causes

(To be continued.)

THE Arabians impose patience by the following proverb,—"Be patient, and the mulberry leaf," which naturally is very rough, "will become satin."

MARTHA ROUTH.

(Continued from page 325.)

The longer I was thus employed, the more weighty and arduous the task appeared; I had many secret thoughts and desires to resign the prospect of a public school, and be a private tutoress in a friend's family, though I said nothing to either friend or relation on the subject. Just at this time my kind friend and care taker, C. Payton, was again at Nottingham in the course of her religious labors. Conversing with her in her chamber on the subject, she tenderly expressed a hope that I would not be discouraged from pursuing the prospect of taking the school, and that I might not think of accepting a situation as a private tutoress, which would render my qualifications for a public station useless. I told her a situation in a private family was what I had preferred for myself, but I was desirous of following best directions.

When I had been with Anna Coulson five years, her worthy husband departed this life. I was closely with him during his illness, and took down the expressions that dropped from him, which are printed in one of the volumes of "Dying Sayings." His close was peaceful, and his removal a great loss to us all, his company being very pleasant and instructive.

A few months before his death, a young woman from a distant county, came with her mother to see two of her younger sisters who were in the school, and during their stay, took great notice of me; she had accomplished a very liberal education, and was as lively and sensible a young person as any I have met with. After their return home, her mother wrote to enquire if she might be admitted into the school as a parlor boarder, and have the opportunity of being in my company as much as circumstances would admit. The proposal was joined in with, though I almost marvelled at her choice, but was clearly instructed in my own mind, that through unmerited favor there was something to be observed of the gracious dealings of Divine kindness, which had stirred up and attracted the better part in her.

With this discovery the watchword was clearly sounded in the ear of my understanding, that I must not let go my hold, and be drawn aside by her vivacity and strong affection; but be instrumental in the Divine hand, to draw her to greater stability, which was mercifully granted; and the cement of our union became very strong, through our frequent sitting alone in silence to wait for a renewal of strength.

After some months had thus passed away, a person who called to see her, reported to her parents the great alteration that appeared in her, and that he thought her health might be endangered thereby. This so alarmed her father, who was much better acquainted with the world, and the love of money, than with the

nature and power of religion operating on the mind, that he soon came to see her, and would not be prevailed upon, either by herself or others, to leave her behind. Her mother was a woman of steady and religious character, but could not persuade her husband to let her return.

This separation was so wounding to nature and spirit, that it seemed like dividing the joints and marrow; for I exceedingly feared the consequence of her removal, yea more than a final separation in the state she then was; for she had informed me of an attachment to a young man, who had greatly desired to have her in marriage; but her mother did not approve of it, and they were both thankful that she was removed from him. But alas! alas! the golden bait prevailed; and her father suffered her to be united to an unworthy character, very unlike herself every way, though at that time a member of our Society. The sorrowful tears that flowed from me on her account are only known to that penetrating eye, which seeth in secret. What cause of mourning it is, that all parents, to whom the precious charge of children is committed, are not careful to train them up in the nurture and admonition of the Lord, coveting for them the best gifts; desiring that their tender minds may be replenished with the dew of heaven, rather than craving for them the fatness of the earth, knowing that all things here perish with the using!

I was then about twenty-four years of age; and in my twenty-fifth year, Anna Coulson resigned the school. I had mentioned to her the prospect of having one of my sisters to join me therein, which she seemed to object to, telling me the profits divided would answer but little end. In reply I remarked that I had had opportunity of knowing the great propriety and necessity of keeping a constant eye over the children, not only during school hours, but on all other occasions; and if for want of that care and watchfulness, evil should befall any of those committed to my charge, it would be more cause of regret and concern, than a double or treble profit could make up.

My eldest sister being now married, and a very precious one, next to her in age, having been removed by death, my sister Ann was willing to join me in the important concern of keeping a school. She was a faithful helper, and took the whole charge of family affairs; which she was particularly qualified for.

My employment was entirely the care and instruction of the children, and we went on comfortably together. Our beginnings were small with regard to outward circumstances; but we were favored with contentment to move within compass; and, through the Divine favor, nothing was lacking. We got a suitable dwelling near the meeting-house, which we found of great advantage, and the school increased to our satisfaction. We had no desire to have a large number; and fourteen were as many as were convenient. We had a steady, religious servant; the children were also submissive and agreeable one with another. Thus we got along for some time.

About my twenty-sixth year, our dear and honored father departed this life. He had been an approved elder in the church many years; and in the last religious meeting he attended, we were informed he stood up, and in a very solemn manner repeated the encouraging declaration: "Blessed are the dead that die in the Lord; yea, saith the spirit, from henceforth they shall rest from their labors, and their works follow them." This, there was no cause to doubt was his own blessed experience; and though at a distance from him, yet my nature suffered deeply when I heard of the change.

It was not long before another deep and weighty exercise, the work of the ministry was again set before me. The necessary preparation and restrictions were clearly presented; when I experienced in deed and in truth that "strait was the gate, and narrow the way that leads to life;" and found I was still unwilling to enter it on those terms; though any thing short thereof, I thought I could be resigned to, even to be clothed in sackcloth if it was required. But this was not the sacrifice called for, though I had some alterations to make in my outward appearance, which as none had ever hinted the least inconsistency of, I felt a great struggle about; and let in such arguments as to conceive it must be a delusion; yet as I had lost my peace by gainsaying, I concluded I would do what I once saw to be right; and in great self abasement, I made the alteration in my clothing, giving up all that seemed called for. Then, in adorable mercy and loving kindness, light again sprung up, and my darkness became as the noon-day; that my soul knew right well the Divine hand of power was underneath, opening the pathway for obedience, in what many esteem the "little things," scarcely worth their notice. I likewise found it my place to have all those who were put under my care, consistent in their apparel, so as to admit of no superfluity; and was never opposed by any parent on that account.

My heavenly Director saw meet to carry on his own work, and to lead me gently forward; though I went heavily on my way, finding at times the exercise of my mind to be so great, that I seemed disqualified for the usual and proper attention to the children; but when school hours were over, I retired alone, and poured out my soul in secret with many tears, that my Almighty Helper would be pleased to show me, with clearness, what I should do and

what I should leave undone. I greatly desired to move forward in the obedience of faith, consistently with his divine will.

The dear children were often aware of my exercise; and I was sensible that their tender minds felt sympathy with me. The spirit of prophecy was given both to servants and handmaids: those who came from far, as well as those who were near, clearly pointed out my state in public ministry; and some of them told me afterwards they could have laid their hands on my head; but I kept as close as was possible from any discovery on my part, till my health became so impaired, that I was scarcely able to stand; and at length I was confined to my chamber and bed, a skilful physician having done his utmost for me to little purpose, and those who kindly watched with me in the night season thought I could not continue long.

One night my sister sat up with me, and seeing her bathed in tears, I asked her why she was so sorrowful. She replied, "How can I be otherwise, when I am likely to lose thee and be left alone." Her tried state so much affected me, as to cause me to make some disclosure for the first time of my feelings; I said to her: "My dear sister my sickness is not designed by the great Physician of value for the death of the body; if that would have been accepted as a peace offering, thankfully would I have resigned it; but resignation of will to the Divine will, in a way more trying to my nature, is what is required, and what I have been struggling under, till I have been brought thus low."

Her tender solicitude was such as might have been expected to be felt by one so nearly interested in my welfare every way. She said she had been fully aware, with many others of my friends, of the deep exercise I had long been under; but as I had never opened the subject to her, she was backward and fearful of mentioning her thoughts to me. I told her I had gone several times to our valued friend John Storer, when I seemed under the weight of the mountains, to have opened my state, and have got a little relief; but though I mostly found him alone I could not utter a word, which made me think it was best to have my lips sealed with silence as long as I could endure it. I greatly desired her supplication, with that of my nearly concerned friends for my preservation and help, when they might be favored to draw near the throne of grace. And feeling relieved in my spirit after this opportunity, I was better in the morning; with my sister's help, sat up a little in my bed, and in a few days left it, though so weak I could not stand alone. Having afresh entered into covenant, with a covenant keeping God, willing through his divine help, to do what he required of me, my recovery became speedy beyond all expectation. How rejoiced were our dear children and many others thereat, which greatly humbled my mind.

We had now kept school nearly three years, and most of the children had nearly finished their education. I secretly but fervently prayed if the time was nigh at hand when I must yield obedience to the Divine will, in becoming a public advocate for the cause of righteousness, my compassionate Father would be graciously pleased so to order, that no new scholars might offer, until I became fully satisfied with his designs concerning me; for, indeed, the weight thereof seemed at times more than I was well able to bear.

The time of the Yearly Meeting in London coming on, my sister and myself attended it, having several of our scholars who came from that city to take home. A few weeks previous to our going, that worthy Seer in Israel, Wm. Hunt, from North Carolina, with his companion, Thomas Thornburgh, were ot our meeting, accompanied by Joseph Row and his wife, from London. William seemed both in public and private, as though he was led to "search" me "with candles;" and attached himself to me in so fatherly and affectionate a manner, that dear Joseph Row and his wife tenderly entreated me to go along with them, they travelling in a post chaise. I did not want a will to go, yet was afraid lest any thing should fall out by the way, in regard to public exposure; but after setting forward, I was favored with quietness and consolation; accompanying them to Mansfield, Chesterfield, and Sheffield.

When taking leave of my aforesaid dear friends, who had manifested a most tender regard, William said in a very emphatical manner: "Dear child, my love is with thee in the light and in the truth of our God: therein I dearly salute thee, and bid thee farewell." I felt exceedingly contrited, but so far strengthened that if I had had the wings of a dove, I should have soon fled home, having no wish to be seen by any.

When the time came for setting out for London, the three girls who were to return to school, went to their respective homes during our absence. We met with a very kind reception from the parents of the children we took with us, and from many other friends. Many times did the current of ministry so flow towards me in an encouraging manner, that my soul at times seemed melted within me; and I think through no instrument more evidently pointed, or with more consolation, than through that worthy handmaid, Frances Dodshon. How had she to proclaim as on the housetop, the secret sentiments of my heart, in offering up for sacrifice all but the one thing required! but, in this, "I pray thee have me excused." She was till then, an entire stranger to me, but afterwards became a near and intimate friend. (To be continued.)

For Friends' Intelligencer.

EDUCATION AMONG EARLY FRIENDS.

The acknowledgement has been so generally made by writers who have given attention to the subject, that the ministry of George Fox was rendered more useful and more extensively beneficial to mankind, by the aid of the men of liberal education, who were amongst the first converts to his faith, that we need not now attempt to controvert the opinion; nor can we for a moment hesitate to believe, from the condition of our affairs, that the present is an important era with all true lovers of Quakerism, and that the time has come for us to inaugurate a system of learning, in the department of Society which we represent, where our young members may be better educated, teachers trained up, and advocates encouraged, to perpetuate the doctrines which were adorned and elucidated by such men as Wm. Penn, Isaac Pennington, Robert Barclay, and others amongst their cotemporaries.

But in reading the different details of the life and times of George Fox, we are obliged to notice that it has only been those men who were capable of reducing their opinions to writing, where enlightened lessons have travelled down to us. The earnestness, sincerity and dedication of many of our first preachers, and of whom Wm. Penn observed that they were the best ministers of their time, have barely lived beyond their own period, because they were not accompanied by educational advantages. We have heard their names and of the power of their ministry, and that is all we know of them.

Impressed with this view of the subject, and from a desire to extend to all our people, the privileges of a good education, efforts have been made, and are still being made, to build up and endow Swarthmore College, and the prospect of the benefits likely to accrue, to the present and succeeding generations of the children of Friends, has sustained those who have labored in the cause in the midst of the disappointments which have awaited them from various causes. Some have objected to the advancement of a liberal institution for learning, on the ground that by encouraging such an enterprise, we are departing from the ancient simplicity of our profession; whilst there are others who believe (notwithstanding the notable examples which could be produced to the contrary, of men whose attainments in literature and science, had been the means of increasing their humility,) that "knowledge puffeth up;" these sentiments with others of similar weight, seriously entertained, and zealously adhered to, have withheld their possessors from all co-operation with, or encouragement of the undertaking, and such have also offered much discouragement thereto. Very erroneous views in connection with the opinions of the early Friends in regard to the subject of education, have also been held by some of our people heretofore, and we have as a consequence of their development, in this our day, (1865) no public institution for learning, throughout the whole compass of our Society. Our private schools have been good, and the influence they have exerted has been amongst the means of our preservation from a state of total dependence on teachers of other religious sects, for the means of instruction for our children. We have, however, now imminent need of something more, and Swarthmore College, should it be built up, encouraged and liberally endowed, promises to supply all our necessities of an educational description, until our borders are increased or enlarged. Our Orthodox brethren, who are in communication with the Friends of Great Britain, have appeared to understand the importance of a careful educational training more clearly than we have done; and in this respect, facts speak forcibly and favorably on their behalf; they have not only continued and enlarged nearly all the schools which had been established previous to our separation from them (in which event all the public schools in the Society became their property,) but they have also constructed Haverford and Earlham; and Haverford has an endowment of fifty thousand dollars, for the benefit of students of limited circumstances.

We have intimated that erroneous ideas have prevailed in the United States in regard to the instruction of the children of the early Friends, and the opinions held by them on the subject of education, an examination of their histories, their records, and memoranda, all go to prove that they not only considered school learning necessary, but also of vital importance to the truths which they professed. There is in reality no reason to doubt, that a religious, moral and intellectual education for their children, claimed the very particular attention of the first converts to our faith. George Fox mentions in his Journal, in 1667, that he had recommended to Friends to establish two boarding schools; one for girls and one for boys: and in 1680, when much worn by his various persecutions and imprisonments, being at liberty, he visiied these two schools for Friends' children which he had been instrumental in promoting.

Wm. Howitt,* who by his position amongst the Friends of England, has engaged opportunities for examining the old records which make his information valuable, says of these schools alluded to by our founder, that the school for "boys was at Waltham, whilst that for girls was at Shacklewell; in the boys' school ancient and modern languages were taught, and the

*We have, in this account, condensed the information, appended by Wm. Howitt, to his Essay on Ackworth School, published in 1853.

head master was Christopher Taylor, a man of learning and talents, who had been an eminent Episcopal minister, and held in high esteem; and a pious German, also of good learning, and a convert, was likewise one of the teachers. "By a memorandum amongst the records of London, there were in England, in 1671, fifteen boarding schools, kept by Friends of the country; and in 1695, it was recommended by London Yearly Meeting, that well qualified Friends to teach children should be encouraged in all the counties and cities, and that care must be taken that the children of poor Friends should partake of the benefits of education." W. Howitt says further: "Instruction in the modern as well as the ancient languages, continued for years to be recommended by the London Yearly Meeting, and advice was extended to all, that young men of genius, in low circumstances, be furnished with means to procure requisite education; and in forming the character, the social animal being must not be overlooked, but the arts and sciences, which might fit him to perform his duties, better his condition, and supply his wants, were to be included." The concern of George Fox that children should be taught "things profitable and useful in the creation, was thereby carried into effect. The teachers were advised to correspond with each other, for help and improvement in their profession."

It was about twelve years after George Fox began to preach the great doctrine of the "inner light," that Thomas Ellwood wrote the following, concerning our predecessors in profession: "1662. I mentioned before, that when I was a boy, I had made good progress in learning, and lost it all again before I came to be a man; nor was I rightly sensible of my loss, until I came amongst the Quakers. But I then both saw my loss and lamented it, and applied myself with the utmost diligence, at all leisure times, to recover it; so false I found that charge to be, which in those times was cast as a reproach upon the Quakers, that they despised and decried all human learning." This was said, "because they denied it to be essentially necessary to a gospel ministry, which was one of the controversies of the times." Thomas Ellwood says further of himself: "But though I toiled hard, and spared no pains to regain what once I had been master of, yet I found it to be a matter of so great difficulty, that I was ready to say, as was said to Philip in another case, 'How can I, unless I had some man to guide me?'"

This I had formerly complained of to my especial friend, Isaac Pennington, but now more earnestly."

By the agency of Isaac Pennington, Thomas Ellwood was introduced to the poet Milton, who, then wholly blind, received him in his retired and private life in London, "to read to him in any such books as he should appoint," which he found to be a means of improvement. Thomas Ellwood afterwards became the tutor of the children of Isaac and Mary Pennington, and in this capacity remained in their family nearly seven years.

We could also furnish from the writings of William Penn, instructive lessons in reference to our subject, particularly his advice to his wife, Gulielma Springett, in regard to the education of their children, which is replete with both spiritual and worldly wisdom; but as the whole letter may be safely recommended to the perusal of every parent, we will quote therefrom but the following admonition: "For their learning be liberal; spare no cost, for by such parsimony all is lost that is saved; but let it be useful knowledge, such as is consistent with truth and godliness; not cherishing a vain conversation or idle mind; but ingenuity mixed with industry is good for the body and mind too." All the toils, and the cares of State affairs, which devolved on this great legislator, when, as proprietary of Pennsylvania, he founded, as he expressed it, his "free colony for all mankind," did not prevent him from keeping steadily in view the importance of educational instruction; and the subject was not left in abeyance, but claimed his seasonable attention.

Samuel M. Janney informs us in his Life of Penn, that "the next year after his landing in Pennsylvania in 1663, he, in conjunction with the council, engaged the services of Enoch Hamer, to open a school in Philadelphia; and a few years afterwards Friends' Public School was established there. In this Institution, besides the plain useful branches of an English education, the ancient languages and mathematics were taught; the poor received instruction gratuitously, and its doors were open to all. There was not probably in the colonies a community where education was generally diffused, and there were amongst the inhabitants a number of highly improved minds, of classical and mathematical attainments, who exercised an important influence. By an Act of Assembly it was required that the laws should be read in the school.

T.

A YOUNG person once mentioned to Dr. Franklin his surprise that the possession of great riches should ever be attended with undue solicitude; and instanced a merchant who, in possession of unbounded wealth, was as busy and much more anxious than the most assiduous clerk in his counting-house. The doctor, in reply, took an apple from the fruit-basket, and presented it to a child in the room, who could scarcely grasp it in his hand. He then gave it a second, which filled the other hand, and choosing a third, remarkable for its size

and beauty, he presented that also. The child, after many ineffectual attempts to hold the three apples, dropped the last on the carpet, and burst into tears. "See," said the philosopher, "here is a little man with more riches in the world than he can enjoy."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 5, 1865.

Social Insincerities.—It is sad to reflect upon the amount of insincerity sanctioned by the usages of every-day life. Though it may be understood that certain complimentary phrases are used more in accordance with the customs of society than with any special application to the person to whom they are addressed, yet we cannot doubt that a blind conformity to the so absurd and unnatural requirements has a tendency to impair the simplicity and truthfulness of individual character, and to render society constrained and artificial.

The flattering word outwardly commending what in the heart must be condemned; the practice of urging a visitor to continue a call which it is hoped every moment will come to an end; the invitation given with a secret wish that it may be declined; the acceptance "with pleasure," when there is no desire nor intention to make the visit; the *fashion* of saying at the close of a visit that it has been a very pleasant one, are all such common forms of insincerity that they are scarcely noticed as deviations from truth.

It is often pleaded for these deviations, that "common politeness" requires the use of such expressions, that they are innocent, and deceive no one, because they are well understood to be merely formal observances, and that no condemnation can attach to their utterance. It is a singular inference that because a deception is *known* to be such, it may be innocently practised. Some may argue "we cannot always express our real sentiments as they refer to others, without giving offence and seeming uncivil." Though it may not at all times be expedient or proper to say all we think, it can never be necessary to express that which is false, and which our hearts must condemn when our words pass in review before the unflattering witness.

"We cannot help these insincerities," said one, "they will occur many times a day, unless one is perpetually watching." But are we not called to search our hearts and lives daily, and to set a *watch* before our mouths, and keep the door of our lips that we sin not thoughtlessly? These insincerities are some of the little foxes that spoil the tender vines of social life, and though to many they may seem insignificant customs, yet usages which so materially affect feeling, honesty, and truth, can scarcely be considered trifling and unimportant.

Died, in Little Britain, Lancaster county, Pa., on the 7th of 5th month, 1865, Eli Smedley, in the 79th year of his age; a member and elder of Little Britain Monthly Meeting. His last illness was a protracted one, and subjected him to much suffering, which he bore with Christian fortitude. He expressed, at times, a willingness to be released, and said that he saw nothing in his way; leaving to his friends the comfortable evidence that he is now an inhabitant of those blessed mansions where the weary are forever at rest.

——, at his residence in the township of Hallowell, Prince Edward county, C. W., on the 28th of 5th month, 1865, Stuart Christy, in the 69th year of his age; an approved minister of West Lake Mo. Meeting. His illness was short, but very severe, which he endured with Christian patience; his prospects for the solemn change seemed unclouded, as he expressed when near his close that he saw nothing in his way. In his death, Society has lost a faithful laborer, and the poor a friend, who was ever ready to relieve their necessities, when made known, and the cause that he knew not he searched out.

——, at his residence in Harford county, Md., on the 12th of 7th month, 1865, after a lingering and painful disease, which he bore with Christian patience, Joel Harry, in the 64th year of his age; an elder and member of Fawn Particular and Deer Creek Monthly Meetings.

——, at his residence in York county, Pa., on the 12th of 7th month, 1865, Benjamin Tompkins, aged 74 years; a member of same meetings.

——, on the 26th of 7th month, 1865, Joseph W. Moore, in the 39th year of his age; a member of Green Street Monthly Meeting.

——, on the 23d of 7th month, 1865, Rebecca C., wife of Waddington Bradway, a member and elder of Alloway's Creek Preparative Meeting. In the removal of this dear Friend, society has sustained a loss, and the domestic circle a sad bereavement. Although possessed of more than ordinary abilities, she was condescending to the opinions of others, and remarkably free from the spirit of controversy. A great admirer of the beauties of nature, none realized more than she, that "The flowers of earth are very fair," nor delighted more in their cultivation and distribution. Her constitution was naturally delicate, yet so great was her energy of character and sympathy with suffering, she was often found at the couch of the sick and afflicted, and her memory will long be cherished by those to whom she thus ministered. Her Christian fortitude through a long and painful illness, leaves consoling evidence of a preparation for an entrance into "that city which hath foundations, whose builder and maker the Lord alone is."

NOTICE.—Having been informed by Dr. Rhoads, Secretary of Pennsylvania Freedmen's Association, that the Freedmen's Department are desirous of locating some of the unemployed freed people in Northern homes; with a view to informing them as to the extent of the demand for this kind of labor, all persons who can furnish homes for *families* of these people, will please notify the undersigned at an early day; also, all needing single help.

JOSEPH M. TRUMAN, JR., 413 Franklin St., Chairman Com. on Employment Penna. Abolition Society.

For Friends' Intelligencer.

LETTERS ON RELIGIOUS SUBJECTS.—NO. II.

My dear friend,—A few thoughts upon the subject of the Immortality of the Human Soul, in answer to thy inquiries, may not be out of place even at this stage of our correspondence. In contemplating all the workmanship of our Father's creative hand, we are at once struck with the perfect adaptation that is everywhere displayed. Is there a want revealed in any part of the organic world, either vegetable or animal? Straightway there is a perfect adaptation of means to satisfy that want. The development of the eye or the ear, reveals the necessity of media by which sight and hearing may be procured. The absence of these would be a breach of the law of adaptation. But no such imperfection exists. Perfect media are provided to excite the sense of vision and of hearing. So with every natural want in any department of God's creation. But how are we, in the examination of external things, to satisfy ourselves of what may be called their *essential properties?* When we not only always find a property present, but that it is so inwrought with the existence of the object that it seems a part of itself, we may certainly conclude such property to be an *essential property*. Now, let us apply these principles to man. Has any age ever presented a race or nation of human beings who gave no evidence of aspirations after a future state of being? Has any traveller or historian ever given us satisfactory evidence of the existence of such a people? I need not go into detail, but will say I have never found such information. I have read the productions of some who pretended to have found such, but I have ever discovered, on a careful analysis of the statement, admissions that showed the outcroppings of this want, in some form. I have carefully scrutinized history in reference to this subject, and feel prepared to hazard the testimony that all races, nations and peoples, in every age of which we can acquaint ourselves, have (shall I say,) this instinctive desire of continued existence. So strong is this revelation written upon our hearts, that even those who look forward to a common resurrection of the dead at some remote period, have to assume the position of placing the never-dying soul, in the meantime, in some unknown locality. Upon this, then, the very principle by which we determine the essential properties of all matter, we must decide immortality to be an *essential property* of the *soul of man.*

But again, let us turn within, and analyze our *wants* and *aspirations.* Have we ever found any stage in our own existence, since full consciousness has been developed, in which we did not feel an instinctive assurance of continued being? I think all will answer in the affirmative. Some may attribute this to education, but all admit it.

The faculty by which we are impelled to lay up treasure for the future and for the use of our children and our children's children, may be regarded as prophetic of immortality.

The progress of the human race in science and the arts, and indeed in all knowledge, with their continually developing capacities, is only the outcropping, too, of our immortal natures. It is a *law of nature* that the same class of creatures have the same general powers upon their *natal sphere.* Those powers which the *greatest mind* displays, must exist, at least in *rudimental form*, in the most humble. Are the works of an omnipotent Creator so imperfect that these powers shall never be employed to *bless* and to be *blessed?* Has our Heavenly Father mocked man by placing aspirations within him—aspirations upon which his highest happiness seem to depend, only that they may for ever elude his grasp? No! He has given us no aspirations—no instinctive want, without the means of gratification. To love God and to enjoy Him for ever, is within the reach of every soul of man.

Thy assured friend, H. J.

THE CARE OF THE FREEDMEN.

General Howard, Chief of the Freedmen's Bureau, has issued important circular orders concerning the freedmen, to the following effect: That, in the establishment of sub-districts, care must be taken to have the agent's office accessible to all the people of the district; that no fixed rate of wages must be fixed, but labor receive its proper reward, and be protected against extortions: that agreements for labor must be in writing; that compulsory unpaid labor will not be tolerated; and that monthly reports must be made monthly in regard to freedmen, labor and land.

The freedmen's agents in Alabama and Louisiana, report that the planters are anxious for advice, and in the main are quite willing to enter into the instructions set forth for the employment of the negroes. The colored people regard the contract system as a law, and will not engage in any employment until it has been duly executed. Thus far, upward of one hundred contracts a day had been brought to the office of the commissioners in Montgomery

for ratification. The system is said to be working well, and order is quite restored.

The superintendent of freedmen at Shreveport, La., has given notice to the planters that they will not be allowed to drive their aged, helpless, and infirm slaves from their plantations, as is the practice of those who desire to get rid of them.—*Independent.*

EXTRACTS FROM A LECTURE ON "POWER AND THE LAW OF ITS DISTRIBUTION."

BY H. W. B.

We are living in an age fruitful of great events, and all Europe is on tip-toe of expectation. No man there believes that any nation or alliance of nations has reached stability. Is the human race in the line of development and growth, and are these changes that are coming or expected but so many accompanying symptoms of this growth? or are people and nations, like the sea, subjected to periodical storms that mean nothing, and that lift up their waves high with much noise and confusion, and afterward leave the ocean just as it was? Do the alliances among nations in Christendom mean only the strife of passions and of ambitions, of greed and of selfishness? They are of no more value than the raging of hungry wolves. But if they are, the conflict is between good and evil, and on the whole strengthens the good. If they are battles between truth and falseness that meet with some defeats, in which the truth steadily triumphs, then nothing can be more important than the study of these things. Is the race growing? are these various and severe conflicts growing pains? Then we will with patience bear them. Is there any such thing as social law? that is, do societies form around the divine principle, and do they in all their whirls obey certain interior fixed laws? Is the world like some grand tree, ascellated in storms, and yet growing stronger with every summer? Is the world still coming out of the conflicts nearer to the divine idea, but spreading with more branches, with wider roots, which take firmer hold in the earth, thus enabling itself to still battle with and resist the storms? It makes a good deal of difference as to how these questions are answered.

Let us, then, see what are the facts in this matter. Every man is conscious that he is made up of a variety of different forces; that there is a difference of value attached in his own consciousness to his forces of which he is made up. Just in order of time is the human body with its pleasures and pains, its weariness and buoyancy. In sound health, and with moderation on every side so that the pleasure of the whole is not sacrificed to the inordinate greed of one of the parts of the body, is not to be undervalued. It stands square on the ground, and is subject to the laws of matter. It sins and is sinned against, but after all a good body is an excellent thing, though I have heard with much edification what saints have written, and I have considered the lessons of anchorites, and I am unable to see what saint could live in this world without a body, or with one from which had been extracted all its appetites and passions, for a body without appetites and passions is a stove without a fire in it, an engine without steam. A body without appetites and passions is a body of death. But every one is conscious that God has given him elements that are nobler, even in his own judgment. There are parts of him that are of more authority than his physical endowments. Some men think their friendships are higher than their physical strength, which is true. The husband is higher than the husbandman; the father, among his children, is sure that he is living in a higher sphere than when he is at his physical work. Every inspiration of his labor and skill is in his domestic love. The physical strength of every man bows down to the affections. There are times when men are raised to a consciousness that there is a higher element than the domestic affections; for one's country, a man will forsake wife and child; for one's God, one will give up life itself; and when a man is so fortunate as to be borne by sacred inspiration up to that point where heroic duty fills him with its sacred spirit, he is then sure that these moral and spiritual elements are the highest of all in him. He is then more sure that he is a man, and although he does not despise the physical qualities, he looks down from the spiritual upon them all, and recognizes in the spiritual a higher rank above the material. This statement of the law of superior and inferior, as recognized by men in themselves, may be further stated as the highest, the intermediate, and the lowest. The lowest is the physical man working for physical results. In this class men are subdivided again into those who work with little intelligence for present good. In proportion as they bring more intelligence, however, and more skill applied, they reach results not transient, and their rank is higher; thus works the difference between the laborer and the engineer, both of whom concern themselves with material matter, but one brings a degree of intelligence that is higher than the mere handwork. This works the difference between the artist and the artisan, both dealing in material matter; but one works from a higher stand-point than the other. All avocations and professions take rank as they employ noble attributes.

The highest power in this world is the spiritual; the lowest is the physical; the intermediate is the social. This is not so because men have agreed it should be so. No power in the world can reverse it. It is the divine arrange-

ment, and men agree to it because it refers to something implanted within them. Human society itself is ranked and classed upon this principle. Society classifies itself just as the individual man.

There is a vast difference between men; not a difference by how much he is worth in the pocket; not by how much there is in the arm, or in physical strength. It is essentially a moral difference that separates one man from another. Society exists in gradations. There are many men who suppose that when the day of perfect democracy comes, society will be a perfect prairie. Not at all. We mean by democracy that there shall be no more hindrance to men loving that nature which God gave them. Men are made differently, and have a right to be all that they are. It exists in the nature of things, beginning with individuals and multiplying itself until it forms classes in society. Is there anything in democracy or the doctrines of equality that shall prevent the gradations of society? That some are on the top, some in the middle, and some at the bottom. After all disguises are thrown off, men will take their places in society according to this inevitable law. The man who lives in the lowest nature will rank last in society. Every man will find his level, and nothing can prevent it.

Now, if you wish to know the average character of any community, you must examine neither the top nor the bottom; you must examine from the bottom to the top, and that will tell you. Education and culture of every kind tends to liberalize and strengthen the brains. The common people become more and more susceptible of thinking. The aristocracy that is in a free community is very soon changed into a democracy, from the fact that men in the lower natures are rising up, until the majority get there. The first fruits of knowledge ennobles, and the body in the State grows larger and larger, and, by and by, aristocracy becomes a mere name. Democracy is the final form of self-government of man. The lower men are, the more power must be in the hands of the Government. Good Government, taking in the democratic form, distributes power into the hands of the great mass of men, until the State is democratic, and, by the natural order of things, power grows less and less in the hands of the Government. Where there is virtuous intelligence—where there is Christian culture in the nation—where men are able to govern themselves—there is less and less for the Legislature to do. Where justice prevails in the community, the Legislature is robbed of the opportunity of making laws; and it is the point at which we are coming to have little done by legislative bodies; with less need of legislation comes more wisdom in the individual man. The analogy of power in the Government will be seen to be not a mere delusion. When you look into civil society, you find it broken up into professions—in other words little aristocracies, for professions are aristocracies. What are these bodies of men who give themselves to the study of medicine. They are men who know more on the subject of medicine than their fellows; they, therefore, have the right to be aristocrats.

There is many a nurse, and many of the best of all nurses, mothers; many a plain man of homely sense, who is not ashamed now to bring up a family without a doctor. There is many and many a person that asks the physician, "What is this that you gave me, and what is the expected effect?" Many and many are sitting in judgment as to the respective merits of homœopathy, allopathy, hydropathy, and all the other pathies; and the great community, growing more intelligent, are becoming a court and jury before which even scientific questions are in their more practical application being adjudged; and thus outside public sentiment is having a most beneficial effect upon the nature of the aristocracy and the profession of medicine.

So with regard to art. There was a time when appreciation of the uses and beauty of it was supposed to be incommunicable—an acquirement of better natures, which could not be taught. But, as the papers spread the elements of knowledge, as books are being published, and as the sense of the community is developed, taste is formed (for taste is but common sense applied to the elements of beauty), and the great mass of the community, though they have not got so high as to be able to judge artists, are coming up to that point, and now art itself is about to pass before the great tribunal of the common people.

It is the same of law. It is complained that the court is not so exalted and reverend as it used to be. I tell you that the national development of democracy takes away such reverence; you cannot make common people of intelligence believe that they have a god in their president, or an angel in their judge. They know he has like passions with themselves; and as the knowledge of law increases among them, the distance between the people and the aristocracy of the profession decreases, and wholesomely decreases.

(To be concluded.)

I ATTRIBUTE the little I know, says a wise man, to my not having been ashamed to ask for information, and to my rule of conversing with all descriptions of men on those topics that form their own peculiar professions and pursuits.

CORRERPONDENCE BETWEEN A COLORED COMMITTEE OF THE UNION LEAGUE IN SAVANNAH AND HON. CHARLES SUMNER:

Savannah, June 15th, 1865.

Hon. Charles Sumner, Boston Mass.,—Sir: We, the undersigned Committee of the Union League of Savannah, Ga., have the honor to present to you these our petitions to His Excellency Andrew Johnson, President of the United States, signed personally by the hands of some three hundred and fifty loyal citizens. We respectfully ask that you will present them to His Excellency the President, and we beg that your Honor will use all of your influence in our behalf, and oblige,

Very respectfully, your humble servants,

JOS. C. JACKSON, Chairman.
GEORGE R. J. DOLLY, Cor. Sec.
BENJ. W. ROBERTS,
PETER DUNCAN,
JOSEPH S. TISON.

Boston, July 8th, 1865.

Gentlemen,—Your petition, asking for the right to vote has been forwarded to me here, with the request that I would present it to the President. I regret much that my absence from Washington has prevented me from doing this in person; but I have lost no time in forwarding the petition to the President, with my most earnest recommendation.

You need not ask me to use influence in your behalf. I cannot help doing so to the extent of my ability.

Allow me to add that you must not be impatient. You have borne the heavier burthens of slavery; and as these have ended, be assured that the others will end also. This enfranchised republic, setting an example to mankind, cannot continue to sanction an odious Oligarchy, whose single distinctive element is color. I have no doubt that you will be admitted to the privileges of citizens.

It is impossible to suppose that Congress will sanction any governments in the rebel States which are not founded on "the consent of the governed." This is the corner-stone of Republican institutions. Of course by the "governed" is meant all the loyal citizens without distinction of color. Anything else is a mockery.

Do not neglect your work; but meanwhile prepare yourselves for the duties of citizens. They are yours of right, and I do not doubt that they will be yours soon in reality. The prejudice of caste and a false interpretation of the constitution cannot prevail against justice and common sense, both of which are on your side; and I may add, the Constitution, also, which when properly interpreted, is clearly on your side. Accept my best wishes, and believe me, fellow citizens, Faithfully yours,

CHARLES SUMNER.

WORKERS IN MOSAIC.

Poring o'er the mystic table,
Through his lenses strong and clear,
Works the worker in Mosaic
Day by day and year by year.

One by one, with handcraft cunning,
Are the chosen pigments laid;
One by one the colors blended
To the proper tone and shade.

From incongruous distribution,
Like a printer, part by part,
Does he set his stony pages
To imperishable Art.

Well he knows a single error
Of a misplaced atom there,
May the perfect reproduction
Mar or ruin past repair.

Thus from Nature's storehouse hoarded
Harmony and order meet,
Which the deftly driven polish
In a beauty shall complete.

O, rare workman! patient artist!
Faithful follower out of rules!
Thou dost teach in thy vocation
Lessons to the higher schools.

So the painter gathers glory,
From his pallette's scattered stains;
So from discord the musician
Summons his immortal strains.

So a greater one than either,
Sitting in his silent seat,
Draws from language—great Thesaurus—
Fitting words to fill his sheet.

Words of wisdom, words of beauty,
Words of laughter, words of fear,
Words of tenderness and sorrow,
Words of counsel and of cheer.

Set in order comprehensive,
Toned with truth's majestic flow,
Shall the polished phrases blending
In persuasive utterance glow.

Worker in the mind's mosaic,
Be not mindless of thy trust;
Eyes shall look upon thy pages
When thy hand is in the dust.

Be not tempted by the dazzle
Of ephemeral forms of speech,
Draw from Nature's primal colors
The harmonious laws they teach.

Let the light on right broad falling,
Fling a deeper shade on wrong,
'Till the composition roundeth
To a whole sublime and strong.

Thus, uplifted of its influence
As they read the printed thought,
Hearts shall happier grow, and holier.
For the work thy brain hath wrought.

(*N. Y. Evening Post.*)

DEI GRATIA.

BY CAROLINE F. CORBIN.

"*A bruised reed he will not break.*"

Ever darker, darker, darker,
Lowered the storm upon the main,
Surged the thunderous billows skyward,
And plunged down the abyss again.

But at eve the storm-clouds parted,
Drew their trailing vestures dim
Eastward, and disclosed a star-beam,
And the horizon's golden rim.

And a little bird went singing
Sunward through the rosy gloom;
Dropping its melodious secret
Down on other worlds abloom.

Thus my day of doubt and darkness
Raged and wrestled to its close;
Then the heavens above grew tender,
And God's star of love arose.

And a little song went winging
From my heart's deep wells of peace,
Thanks for God's sweet mercy given,
Thanks for my worn soul s release.

THE DIFFICULTIES OF THE CITY POOR.

Poverty has its sufferings and difficulties everywhere, but it is in city life that its inconveniencies and evil influences are most severely felt. Take the case of a poor family compelled to hire a room in an ordinary tenement-house. The sun is excluded, and its rays are never seen or felt in their dwelling. The air, which, in a scanty measure, enters their room, is tainted with foul odors from surrounding nuisances; the narrow space allotted the housewife forbids orderly and cleanly management; her room is used for all purposes necessary to a family; cooking, eating, sleeping, working, all take place in the same narrow space. The children have no play-ground except the street, and are compelled to associate with neighbor's children, however ignorant or vicious these may be. It is hardly possible for a wife and mother not to become disheartened and discouraged from attempting to keep up tidy, orderly habits, and a cheerful, pleasant home. She cannot keep her children under proper control, or hope to attract her husband from the evening club or drinking saloon, to spend his hours in the gloomy quarters called home.

The best of wives will often falter and fail in the incessant and hopeless struggle with the trials and difficulties of her lot. And, as she desponds and despairs, the husband becomes gloomy, discontented, roams abroad for enjoyment, drinks, gambles, loses his character and his employment. The children contract evil habits, grow up in ignorance, learn to pilfer, and to imitate bad examples of those around them.

The want of a decent home is the fruitful source of much of the ignorance, intemperance, and viciousness of the poorer classes in this city. It is not poverty that degrades them. It is because they are compelled to live like brutes, where they cannot respect themselves or be respected. Give to the poor married couple a nice, decent cottage, with light and air, and seclusion from others, where order and cleanliness can be observed, and homely ambition can exert itself successfully in making home pleasant and attractive, and at once a conservative and elevating influence pervades the place, and impresses itself upon the every-day life of parents and children, wife and husband. The virtues which home-influence was intended to create and cherish, take root and grow up by an unfailing law of our nature. Break down the decencies of home, crowd the inmates in unclean promiscuousness, where tidiness, neatness, order, self-respect, and mutual regard are impossible, and the result will be, with hardly an exception, coarse, vulgar, indecent, immoral habits and traits of character. The poor will constantly become poorer, and the desire to be respected or esteemed will grow weaker, and reckless contempt for the laws of right, truth, and goodness, will take possession of their hearts.

This is a sad picture, and a terrible reality, but who needs to be told that it is true? Poor, miserable homes are the graves of virtue and of honorable ambition. They are the fertile soil of a thousand hideous and poisonous growths of vice, crime, and misery. Could we at once place every young family in this city in a nice, cleanly, and orderly home, it would be equivalent to a new creation of hopeful and promising souls—it would elevate them many degrees in the scale of moral excellence and progress, and render their honorable future almost certain.

We hail, therefore, with cordial approval, the efforts of the Citizens' Association to induce men of means to engage in the noble enterprise of erecting improved dwellings for the industrious poor in or near the city,—dwellings which shall be planned for the decent accommodation of families at a price within their means, giving them, say, three rooms, at a rent not larger than is now paid for one dark and filthy room in a crowded tenement. Experience in London and other places has shown that the enterprise, if practicable and wisely managed, may be made to yield a fair return on the money invested in building and repairs. We have weighed this subject carefully, and are fully satisfied that it is one worthy of the consideration and patronage of all Christian and humane citizens. It is the true way to raise the standard of morals, religion, social standing, and happiness among the working classes. It would be casting the salt of grace into the fountains of family influence, and save thousands of children from vice and wretchedness.

Independent.

THE heavens are a print from the pen of God's perfection; the world is a bud from the bower of his beauty; the sun is a spark from the light of his wisdom; and the sky is a bubble on the sea of his power.

FOR THE CHILDREN.

THE HOUSE-KEEPING PIGEONS.

A TRUE STORY.

Imagine a lovely landscape in Virginia. A large stone dwelling, the residence of a gentleman and family, with the usual out-houses, but so painted and disguised with vines, and hidden by shrubbery, that they scarcely looked like smoke-house and wood-house; and then, at a distance of about thirty yards, the inevitable log-kitchen.

There was no plantation there; only a few acres, very similar to the country residence of any Northern gentleman; with a grassy lawn, and large old trees in front, and behind an orchard full of fruit, and a garden full of flowers. There were trellises for grapes, and frames for climbing roses; roses so lovely! and sweeter than any under a Northern sky! Except for the before mentioned log-kitchen, and the little black beings, half-clad, always to be seen over the grass, and creeping up on master's piazza, you might suppose yourself in the State of New York.

This log-kitchen, so far off, one might imagine better placed nearer the house; but it is, or rather was, better thus; for the inmates like to talk and laugh and sing very loud; and the little negro babies like to cry very loud; and if all are to enjoy themselves in this style, it is for the comfort of white ears to have them at some distance.

To the mistress of this stone mansion a basket arrived one day from a friend not far off. It contained two blue pigeons, very beautiful, far too beautiful to be eaten.

"They must have a house, and live," said she.

Their house was built, and, like all pigeon-houses, placed high on an out-house; not too high, but exactly where it could be seen from the back-parlor windows. Here the little birds began housekeeping. They had a magnificent establishment, for the expense was to be unlimited; and the inventiveness of all the younger members of the family, both black and white, contributed to devise something more than pigeons ever had before. They had a parlor, with little glass windows, into which they could retire on rainy days. Then they had a dark bedroom and an adjoining room, and on three sides extended a spacious piazzo for promenading. Dick suggested, "Dey mite want little 'musement, missus, and hab darnse-room." But this was voted unnecessary.

It was an unfailing source of family amusement to watch their going out and coming in, for they were evidently building a nest within. (I should have told you that the furnishing of their house was left to their own taste and industry as pigeons need neither tables nor chairs.)

The prime manager in their affairs from the beginning, their house-agent and market-man, was the little negro, Dick; and, after they were settled, it was Dick's special business to see that they were well fed and kept clean. Not satisfied with this, he decorated their habitation every day with flowers and leaves; and, as if pigeons had no wings to fly off and get their own water, they were furnished with a drinking-cup and a bath.

Should they not have been very happy? Yes; but, as with human beings, their splendid home failed to keep away trouble, and trouble to them came in the form of a visitor.

Their names were Bob and Nell. They had been living in their house some weeks, when one morning attention was called to a most unusual twittering; and the cause seemed to be the presence of a large, limping, ill-looking, reddish pigeon, whom the pretty little Nell was endeavoring to drive away. Whether she was a poor relation, or a saucy beggar, or an intruding friend, was only conjecture; but her departure was evidently desired.

Poor Bob walked up and down the piazza, at his wits' end, talking, in his peculiar fashion, very vehemently. Nell showed the temper of a virago. She flew at the stranger—she fought her. At last she drove her away, and peace reigned once more.

She was a very saucy pigeon, that lame, red thing; for, several times afterward, she made her appearance, bringing always the same discord as at first; Bob never interfering, but evidently much troubled, and Nell furious.

"Oh, missus," shouted Dick, one morning; "look o' dat little pigeon, missus! Nelly got pickanninny pigeon!"

Sure enough, a third was added to the family. No human pickaninny was ever greeted with more delight, and master Bob strutted on the piazza with increased importance.

But where now could Nell be? Three days had passed, and no Nell was visible. The baby did nothing but squall. Bob flew back and forth with crumbs and worms, as if trying to feed the poor little thing; but all in vain. Three days more, and its piping ceased with its life.

Dick, who had neglected all duties to human beings that he might watch the cage and wonder, climbed up to reconnoiter; when, alas! in the dark bedroom lay poor dead Nell, and by her side her dead little one. With solemn pomp they were interred by the juvenile portion of the household in the garden, and Bob, the bereaved husband and father, was left by himself. The next day he disappeared.

No one was surprised. "He fine 'em kine o' lonesome," observed Dick, sadly; "he good gone for eber now."

Nearly four weeks had passed. "You may as well take down the pigeon-house, Dick," said Mrs. B., "and give it to some of your friends."

Not so, however, was it to be. Dick loitered; a few days more went by, when lo! (and this is the surprising part of it,) there was a general shout of joy in the yard, which drew all who listened to the windows. "Oh, missus," cried Dick, who was always heard above everybody else; "oh, see!—see! he's cum'd—he's got nudder wife!"

And so it seemed; for it was beautiful Bob, playing the agree, and introducing to future home the very lame, ill-looking pigeon, who had been the aversion of his former spouse.

Where could he have found her? Through what fields of air had he been flitting for weeks in search of her? How did he convey the intelligence that Mrs. Nell was no more? Bob could not talk in our language, and therefore could not tell.

However, he doubtless had an appreciation of kindness, and he must have felt flattered at the reception they received.

Dick, of course, was master of ceremonies, and the best of everything in minced meat, rice, fine white bread, and bird-seed was speedily spread before the happy couple for their wedding breakfast.

And this is a *true* story.—*N. Y. Independent.*

DO ANIMALS REASON?

Do animals reason? I have no doubt that they do. They have memory certainly. They can be instructed up to a certain point. What is called the "cunning of the fox," is nothing but his quick sagacity. A multitude of stories, even enough to make quite a volume,—could be gathered illustrating the sagacity of the elephant, the horse, the dog, and other animals. Even the stupid "ass knoweth his master's crib." A fox has been known,—so I have been told,—to carry off a small pig. In the course of his way back to the woods, he had to cross a deep creek setting up from the sea. He could jump over it himself. But could he jump over it with the pig in his mouth? That was the problem to be solved.

He went off a little way and came back with a knot, a piece of broken limb in his mouth. It was just about as heavy as his pig. "Now," says he, "If I can jump across this creek with this knot in my mouth, I also can with the pig." In a moment he gave the leap, and over he went. He then laid down his knot, jumped back again, and seized his pig, and stood a moment as if weighing and comparing the two. He hesitated but a moment, when, presto! he was over, pig and all. Was this not reasoning and logic? Could a philosopher or a divine have drawn a more acute inference?

A dog had been accused of killing sheep. He and his master were very fond of each other. It was a long time ere the owner could be made to believe the ill report about his favorite. At last he was convinced that poor Rover was guilty. As he could not bear to kill him himself, he came into the room one morning and said: "Peter, you may take the dog after breakfast and shoot him. Mind and kill him dead." The dog was in the room, and heard it. In an instant he darted out of the room, and was off in a straight line. No calling or shouting could cause him to turn his head. Straight as an arrow he shot across the lots and went out of sight. Every hour they expected him back. At night he would certainly come. But no, he never returned. Many months after that, his master was riding in a wild, lonely place. Just as he came between the two banks through which the road had been cut, he saw poor Rover standing on one of the banks. His heart yearned towards his old friend, and he spoke to him very kindly. But Rover's heart was hardened. He gave one growl, snapped his teeth at his old master, and again scampered off at the top of his speed. His master never saw him again! Unforgiving Rover! Thy memory was good, and thy will was strong, and thine anger lasting.

One more example. A neighbor of mine had a very knowing cat. Of course Tab was a great favorite with all the family. At a time when Tab had a family of kittens, beautiful kittens, too, and when it seemed as if it was too much for her to take care of them, one of them was given away to a neighbor. Little kit was carried off in a basket, and warmly welcomed. In a day or two, the door being opened, in walked Mrs. Tab, who seized her kitten and made off with it,—seeming delighted to find her child. In about three weeks she came back again, tugging her kitten, and laying it down at the feet of the mistress of the house, seemed to say: "Madame, this kit was too young when you took it before. It needed my care. But now it has grown up and can get along very well. You may now have it." With that, Mrs. Tab walked off, leaving her kitten and never returning for it.—*Dr. Todd.*

RAIN.

But what becomes of the rain? Would that I could answer this question satisfactorily. We all understand the general theory of the aqueous circulation, but the deepest philosophy and the keenest science are not able to fathom its details, or to comprehend in their fulness the world of wonderful adaptations which the question unfolds. We all know that the drops of rain percolate through the soil, and collect in natural reservoirs formed between the layers of rock, and that these reservoirs supply the springs. The rills from numerous adjacent springs unite to form a brook, which increases as it flows, until it finally becomes the majestic

river, rolling silently on its course. Every drop of that water has been an incessant wanderer since the dawn of creation, and will soon be merged again into the vast ocean, only to begin another familiar journey.

If you would gain an idea of the magnitude and extent of this wonderful circulation, you must bring together in imagination all the rivers of the world—the Amazon and the Orinoco, the Nile and the Ganges, the Mississippi and the St. Lawrence, and, adding to these the ten thousands of lesser streams, endeavor to form a conception of the incalculable amount of water which during twenty-four hours they pour into the vast basin of the world, and then remember that during the same period at least four times as much water must have raised in vapor, and scattered in rain over the surface of the land.

Would you form an idea of the importance of this circulation, you must not limit your appreciation to its economical value, as a great source of power, working the mills and forges of civilized man and building up vast marts of manufacturing industry, nor must you regard alone its commercial value, bearing as it does on its bosom to the ocean the freights of empires. These applications of power, however important in themselves, are insignificant in extent compared with those mighty agencies which the aqueous circulation is constantly exerting in nature. It has been the great agent of geological changes; here washing away continents, and there building them up; here gullying out valleys, and there smoothing away inequalities of surface, here dissolving out the particles of metal from solid rocks, and there collecting them together in beds of useful ores. It has covered the earth with verdure and animal life, by conveying nourishment to the plant and food to the animal. It sustains our own bodies, for it is a portion of this very circulation which ebbs and flows in our veins, and whose pulsations beat out the moments of our lives: and could I bring together in one picture the infinite number of beneficent ends which it has been made by Providence to subserve, I am sure that you would agree with me that there is not in nature stronger evidence of design than in the adaptations of this simple and familiar liquid.—*Professor Cooke.*

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Advertisements or Notices intended for insertion, should be sent to our agent, *fully one week before the day on which they are intended to appear.*

Philada, 3d mo. 11, 1865.

BELLEVIEU FEMALE INSTITUTE.—A BOARDING-SCHOOL FOR GIRLS. The Fall and Winter Term of this healthfully and beautifully located Institution, will commence 10th mo. 2d, 1865, and continue in session twenty-eight weeks.

For details see Circular, to obtain which, address the Principals Attleboro' P. O., Bucks county, Pa.

85 *once?* ISRAEL J. GRAHAME, JANE P. GRAHAME, } Principals.

WANTED, by a Female, member, a situation as Teacher;—qualified to instruct in the usual English branches, having had several years experience; good reference if required. Friends' Schools preferred. Address early, EMMOR COMLY, 85. etwmnp. 131, North 7th St., Phila.

ERCILDOUN BOARDING SCHOOL, FOR GIRLS.—The Fall and Winter Term of this Institution, will be beautifully located in Chester county, Pa., three miles south of Coatesville, on the Penna. R. R., will commence on the 9th of 10th month next. The Terms are $80 per session of twenty weeks. No extra charge is made for teaching the Languages.

For full particulars, address the Principal,
RICHARD DARLINGTON, JR., Ercildoun Boarding School,
729. at.iwx,xfnd, Chester County, Pa.

(Last week "William," was incorrectly inserted.)

BOOKS FOR SALE:—Journal of Hugh Judge, price..... 70
Journal of John Comly, (600 pages)..... $2.00
Journal of John Woolman, a few copies..... 1.00
Friends' Miscellany, (originally 12 vols.,) 4th vol. out of print, 8.00
History of Delaware County, Penna., containing interesting accounts of early Friends, with engravings: 580 pages... 3.00
Conversations, Discussions, and Anecdotes, by Thomas Story 1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp, 5.00
The New Testament, Marot's edition, fine clear type..... 1.00
Comly's Reader,....50 cents. Central School Reader.... 75
Memoir of Priscilla Cadwallader, 50. Bellangee's Journal, 75
Janney's Life of Fox, $1.25. Do. Penn, $1.25 and $2.00
" History of Friends, vol. 1st..... 1.15
Decline of Friends, by Janney, Rowntree, and Fisher.
Photographic Views of Friends' Meeting-house, Race Street: and of Friends' Central School, with groups, 8 by 10..... 1.00
Stereoscopic Views of the same..... 50
Card Size of the above..... 25
610 EMMOR COMLY, No. 131 North 7th St., Phila.

WANTED, by a Female member, a situation as Teacher, qualified to instruct in the usual English branches, and beginners in French and Latin; has had some experience in the business. Address S. C. GLENVILLE, Md. 722 85 etwmnp.

KENNETT SQUARE BOARDING SCHOOL, FOR GIRLS.—The next Term of this Institution commences on the 9th of 10th month, next. For particulars inquire of
EVAN T. SWAYNE, Kennett Square P. O.,
715. we.t 109 Pvnz Chester county, Pa.

CEDAR COTTAGE, Pennsylvania Avenue, Atlantic City, N. J., is now open for the reception of guests.
71 831. nt.ex.n.d. Terms $15.00. GEORGE CHANDLEE.

J. TYLOR still continues his LAND AGENCY, for the Society of Friends and others, and particularly solicits patronage.
Address, J. TYLOR, Denton, Md.
References:—Joseph C. Turnpenny, 10th and Spruce Sts., Phila.
Dillwyn Parrish, 1017 Cherry Street, "
J. Jamison, 66 & 68 North Water Street, "
63. 12t. 819, pfan.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.
3. 25. 49t. 3. 7. 66. W S X F.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty Five) Market Street, below Ninth, invite an examination of their stock of House keeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 3. 25, 50t. omv.nz Pa, Fre.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
7th mo. 30.—1y. p.wx.nz.

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BOOK, PAMPHLET and general JOB PRINTERS, 243 Arch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
William H. Churchman, *Indianapolis, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 339.)

Neither has this answer been considered as satisfactory for another reason. It has been presumed that the expressions of excellent and of noble were established titles of rank, and if an evangelist and an apostle used them, they could not be objectionable if used by others. But let us admit, for a moment, that they were titles of rank. How happens it that St. Paul, when he was before Festus, and not in a judicial capacity (for he had been reserved for Cæsar's tribunal), should have given him this epithet of noble; and that, when summoned before Felix, and this in a judicial capacity, he should have omitted it? This application of it to the one and not to the other, either implies that it was no title, or, if it was a title as we have supposed, that St. Paul had some reason for this partial use of it. And in this case, no better reason can be given, than that suggested by Barclay. St. Paul knew that Festus had done his duty. He knew, on the other hand, the abandoned character of Felix. The latter was then living, as Josephus relates, in open adultery with Drusilla, who had been married to Azis, and brought away from her husband by the help of Simon a Magician; and this circumstance probably gave occasion to Paul to dwell upon temperance, or continence as the word might be rendered, among other subjects, when he made Felix tremble. But, besides this, he must have known the general character of a man, of whom Tacitus complained, that "his government was distinguished by (*) servility and every species of cruelty and lust." If, therefore, the epithet of noble was an established title for those Romans, who held the government of Judea, the giving of it to one and the omission of it to the other, would probably shew the discrimination of St. Paul as a Christian, that he had no objection to give it, where it could be applied with truth, but that he refused it, where it was not applicable to the living character.

But that the expression of excellent or of noble was any title at all, there is no evidence to shew. And first, let us examine the word, which was used upon this occasion. The original Greek word has no meaning as a title in any Lexicon that I have seen. It relates both to personal and civil power, and in a secondary sense, to the strength and disposition of the mind. It occurs but in four places in the New Testament. In two of these it is translated excellent, and in the others noble. But Gilbert Wakefield, one of our best scholars has expunged the word noble, and substituted excellent, throughout. Indeed of all the meanings of this word, noble is the least proper. No judgment, therefore, can be pronounced in favor of a title by any analysis of the word.

* "Per omnem Sævitiam et Libidinem jus regium servili ingenis exercuit."

Let us now examine it as used by St. Luke. And here almost every consideration makes against it, as an established title. In the first place, the wisest commentators do not know who Theophilus was. It has been supposed by many learned fathers, such as Epephanius, Salvian, and others, that St. Luke, in addressing his gospel to Theophilus, addressed it as the words, "excellent Theophilus" import, to every "firm lover of God," or, if St. Luke uses the style of Athanasius, to "every good Christian." But on a supposition that Theophilus had been a living character, and a man in power, the use of the epithet is against it as a title of rank; because St. Luke gives it to Theophilus in the beginning of his gospel, and does not give it to him, when he addresses him in the acts. If therefore he had addressed him in this manner, because excellent was his proper title, on one occasion, it would have been a kind of legal, and at any rate a disrespectful omission, not to have given it to him on the other. With respect to the term noble as used by St. Paul to Festus, the sense of it must be determined by general as well as by particular considerations. There are two circumstances, which at the first sight make in favor of it as a title. Lysias addresses his letter to the "most excellent Felix," and the orator Tertullus says, "we accept it always and in all places most noble Felix!" But there must be some drawback from the latter circumstance, as an argument of weight. There is reason to suppose that this expression was used by Tertullus, as a piece of flattery, to compass the death of Paul; for it is of a piece with the other expressions which he used, when he talked of the worthy deeds done by the providence of so detestable a wretch as Felix. And it will always be an objection to noble as a legal title, that St. Paul gave it to one governor, and omitted it to another, except he did it for the reasons that have been before described. To this it may be added, that legal titles of eminence were not then, as at this time of day, in use. Agrippa had no other, or at least Paul gave him no other title than that of king. If Porcius Festus had been descended from a Patrician or had had the statues of his ancestors, he might on these accounts, be said to have been of a noble family. But we know, that nobody on this account would have addressed him as noble in those days, either by speech or letter. The first Roman, who was ever honored with a legal title, as a title of distinction, was Octavius, upon whom the senate, but a few years before the birth of Paul, had conferred the name of Augustus. But no procurator of a province took this title. Neither does it appear that this circumstance gave birth to inferior titles to those in inferior offices in the government. And indeed on the title "Augustus" it may be observed, that though it followed the successors of Octavius, it was but sparingly used, being mostly used on medals, monumental pillars, and in public acts of the state. Pliny, in his letters to Trajan, though reputed an excellent prince, addressed him as only sir or master, and he wrote many years after the death of Paul. Athenagoras, in addressing his book, in times posterior to these, to the emperors M. Aurelius Antoninus, and L. Aurelius Commodus, addresses them only by the title of "great princes." In short, titles were not in use. They did not creep in, so as to be commonly used, till after the statues of the emperors had begun to be worshipped by the military as a legal and accustomary homage. The terms "eternity and divinity" with others were then ushered in, but these were confined wholly to the emperors themselves. In the time of Constantine we find the title of illustrious. This was given to those princes who had distinguished themselves in war, but it was not continued to their descendants. In process of time, however, it became more common, and the son of every prince began to be called illustrious.

The next objections for consideration, which are made against the language of the Quakers, are those which relate to their alteration of the names of the days and the months. These objections are commonly made, when the language of the Quakers becomes a subject of conversation with the world.

"There is great absurdity, it is said, in supposing that persons pay any respect to heathen idols, who retain the use of the ancient names of the divisions of time. How many thousands are there, who know nothing of their origin? The common people of the country know none of the reasons, why the months and the days are called as they are. The middle classes are mostly ignorant of the same. Those, who are well informed on the subject, never once think when they mention the months and days, on the reason of the rise of their names. Indeed the almost hourly use of those names secures the oblivion of their origin. Who, when he speaks of Wednesday and Thursday, thinks that these were the days sacred to Woden and Thor? but there can be no idolatry, where there is no intention to idolize."

"Great weakness, it is said again, is manifested by the Quakers, in quarrelling with a few words in the language, and living at peace with others, which are equally objectionable. Every reason, it is said, must be a weak one, which is not universal. But if some of the reasons, given by the Quakers, were universally applied, they would throw language into as much confusion as the builders of Babel. The word Smith for example, which is the common name of many families, ought to be objected to

by this rule if the person, to whom it belongs, happens to be a carpenter. And the word Carpenter which is likewise a family-name, ought to be objected to, if the person so called should happen to be a smith. And, in this case, men would be obliged to draw lots for numbers, and be called by the numerical ticket which they should draw."

"It is objected again to the Quakers, that, by attempting to steer clear of idolatry, they fall into it. The Quakers are considered to be genuine idolaters in this case. The blind pagan imagines a moral being, either heavenly or infernal, to inhere in a log of wood or a block of stone. The Quakers, in like manner, imagine a moral being, truth or falsehood, to exist in a lifeless word, and this independently of the sense in which it is spoken, and in which it is known that it will be understood. What is this, it is said, but a species of idolatry and a degrading superstition?"

The Quakers would reply to these observations, first, that they do not charge others with idolatry, in the use of these names, who know nothing of their origin, or who feel no impropriety in their use.

Secondly, that if the principle, upon which they found their alterations in language, can not, on account of existing circumstances, be followed in all cases, there is no reason, why it should not be followed, where it can. In the names of men it would be impossible to adopt it. Old people are going off, and young people are coming up, and people of all descriptions are themselves changing, and a change of names to suit every person's condition, and qualification, would be impossible.

Thirdly, that they pay no more homage or obeisance to words, than the obeisance of truth. There is always a propriety in truth, and an impropriety in falsehood. And in proportion as the names of things accord with their essences, qualities, properties, character, and the like, they are more or less proper. September, for example, is not an appropriate name, if its meaning be enquired into, for the month which it represents: but the ninth month is, and the latter appellation will stand the test of the strictest enquiry.

They would say again that this, as well as the other alterations in their language has had a moral influence on the society, and has been productive of moral good. In the same manner as the dress, which they received from their ancestors has operated as a guardian, or preservative of virtue, so has the language which they received from them also. The language has made the world overseers of the conduct of the society. A Quaker is known by his language as much as by his dress. It operates, by discovering him, as a check upon his actions. It keeps him also, like the dress, distinct from others. And the Quakers believe, that they can never keep up their Christian discipline, except they keep clear of the spirit of the world. Hence it has been considered as of great importance to keep up the plain language; and this importance has been further manifested by circumstances, that have taken place within the pale of the society. For in the same manner as those, who begin to depart from the simplicity of dress, are generally in the way to go off among the world, so are those who depart from the simplicity of the language. Each deviation is a sign of a temper for desertion. Each deviation brings them in appearance nearer to the world. But the nearer they resemble the world in this respect, the more they are found to mix with it. They are of course the more likely to be seduced from the wholesome prohibitions of the society. The language, therefore, of the Quakers has grown up insensibly as a wall of partition, which could not now, it is contended, be taken away without endangering the innocence of their youth.

(To be continued)

There is great power in a friendly visit, a single call, at the right time, under certain circumstances. A call well made, sometimes has influence for life. "When he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day."

MARTHA ROUTH.

(Continued from page 341.)

After our return home we were a quiet little family, having only the three boarders before mentioned for nearly a year, during which time our kind friends were thoughtful in regard to our outward circumstances; and lest we should be discouraged, on account of the school being so small, several kindly offered to make up our loss; but I was not free to accept anything of the kind, knowing on what ground I stood; yet I had not liberty to tell any one but my sister that I had craved the release for a season, and requested she would not mention it to others. So I had to bear the imputation of some for a time, that I was not humble enough to accept a free will offering, which was by no means the case; and in due season they were satisfied of the contrary.

Our justly valued friends, Mary Ridgway and Jane Watson, being at Nottingham, on their way from the Yearly Meeting, both, but especially Mary, were so evidently led to open my state, and administer to it, that I was afraid all the meeting would know who was meant. I think this proved the breaking up of my controversy; for I was so brought down and humbled, in deep self-basement, that when I got

into my lodging-room, I was constrained to fall on my knees and to offer vocally the resignation of my will to the will of my Heavenly Father; that if He would be with me in the way I should go, and send me to "say to the North, give up," and to "the South, keep not back," I would obey his holy commands.

Soon after this offering, my bonds were broken, in the Ninth month, and twenty-ninth year of my age, in our first day morning meeting; though as little expected by me at that time, as at any preceding one. After resignation took place, I scarcely knew how I was raised from my seat to say: "Keep thy foot when thou goest into the house of the Lord, and be more willing to hear, than to offer the sacrifice of fools." I concluded this was on account of a man of a ranting spirit, who had been disowned, and used to disturb meetings so as often to be carried out; but he kept quiet at that time, which I trust was generally felt to be a solemn season. I was thankful I had been thus far helped to do what appeared to be right; it was to myself a solemn day throughout, and also to our little family.

During the seasons of deep probation, from the fourteenth year of my age, to the present time, I had much cause to sympathize with the poor Israelites, in their wilderness travel, and to exercise more charity than I had done aforetime, in reading their manifold backslidings from the Divine commands; on which account they had to go backwards and forwards, and long to encompass the mountain, until the compassionate eye beheld them with his wonted kindness, and opened the way for their entrance into the promised land. I think I never murmured, or thought any of the dispensations of unerring wisdom hard, neither any of his sayings, such as could not be complied with, but through my own default; so in mercy he did not slay me, but permitted life to be given for a prey.

I was soon again and again called upon, to bear further testimony to the Divine requirings, but the reluctance was so great that I was plunged into unutterable distress; and our Quarterly Meetings drawing near, for the joint counties of Derbyshire and Nottinghamshire, to be held at Mansfield, I exceedingly dreaded to go, yet durst not stay away. It was fourteen miles from Nottingham, a forest road most of the way. My sister, myself and our three scholars, set out early, in order to reach in due season. When within three miles of the turn, how did I long to have been left among the trees of the forest, there to have received the echo of my plaintive cry! I should have feared no danger to the body, had I remained there till my companions returned; but I went forward, and as soon as we alighted at the Inn, retired to a chamber alone. The members of the select meeting being there the evening before, two of them soon came to me, offering as much sympathy as they were capable of, but I was not in a state to be comforted.

I went to meeting, which soon felt a gathering of great solemnity, and my wounded spirit felt a little healed thereby. Our friend John Storer, stood up, and in a very weighty manner, opened his gospel mission, with an invitation to those who were afar off to draw near, and those that were near, to acknowledge the Lord's might, which he enlarged on in a powerful and encouraging manner; by which I was again so far divinely quickened, as to promise obedience if called for in the women's meeting, if I might only be permitted to keep silence in that for worship. I retired a little alone after the first meeting broke up, and thought my state must somewhat resemble Jonah's, when he was under the weight of the mountains, the weeds wrapped about his head, and thought the earth with her bars was about him forever. I went up stairs in much fear and trembling. The meeting was for some time very silent, when, a sentence or two powerfully arising, I stood up and expressed them, so that I believed the whole meeting could fully hear, and then remained through the business in peaceful quiet. When meeting was over, and I had returned to the Inn, I was glad to lie on the bed till our family was ready to return, thankful that I was then able to join them in the carriage. Oh, my soul! canst thou cease to remember thy misery and thy affliction, "the wormwood and the gall," and not be humbled under a grateful sense, that it was of the Divine mercy thou wast not consumed? I moved along in great weakness and fear, according to my own apprehension, for many months; seldom a meeting day came, but my bodily frame was affected at the thoughts of going.

Our ancient friend Sarah Beck, being at Nottingham, about this time, and having no companion, I was encouraged by Friends to go with her a few days, and I found her a tender nursing mother. After parting with her, my valued friend John Burgess, accompanied me back to a country meeting, about five miles from Nottingham, which was kept up once a quarter, where several Friends from thence met us. As we rode along, one in the station of an Elder remarked, that she thought it was as good for spiritual children to breathe fresh air, as for those who wanted to recruit bodily health, and then enquired if in the little town I had taken, I had heard of any more scholars? I said no, but I then thought it would not be long before I should; and the next day a letter came from a Friend of Bridgewater, to enquire if we could take two of his daughters.

In a short time so many offered that the house was quite full, and an addition to our

number still presenting, Friends were desirous we should take a larger house. I did not feel at liberty to comply with their desire; yet, in conclusion to it, wished my sister to go and look at one that was thought eligible, and the rent reasonable, both which she found to be the case. In compliance with the wish of my friend, Hannah Storer, I afterwards went, but as I passed from room to room, was attended with a secret, but clear intimation, that I was not to entangle myself with a greater number of scholars than the house we already had would accommodate, so I entirely gave up the thought, and felt peace.

I was glad our occupation was of such a kind that we could lock up doors and attend religious meetings diligently, when favored with health, which was in general mercifully granted, and being near the meeting house was a great convenience; yet, one afternoon, from a heavy fall of snow, we left several of the young girls at home by themselves, for our servant being a religious woman attended with us. While sitting in meeting, I got thoughtful lest any hurt should befall them, accompanied with an intimation that it was best to accustom children to endure a little hardness, and to impress their minds with this sentiment, that to attend religious meetings was worth encountering some difficulties for; that many of tender age, when their parents were cast into prison, and the meeting houses shut up, had, with other Friends, met out of doors, and some had been taken to prison. I believed it right in the evening to revive these hints among the children, which had a contriting effect on their tender minds.

In the winter season, it was our practice to have them all gathered in the evening, and for one or two to read to the rest; after a little space of silence, their needle work being of such a nature as not to interrupt the solemnity, sometimes one kind friend or other would come and sit amongst us, acknowledging it was like being in a little evening meeting.

Thus we were enabled to go forward, because the good hand of our Heavenly Father was near us, and he inclined my heart by day and by night, to supplicate for his blessing on the children, evidently feeling that no arts, parts, or acquirement of mine were sufficient to discharge the duty, or fulfil the trust reposed in me; and being thus engaged to seek after Divine assistance, I do not remember any dissatisfaction was manifested, either in parents or children.

About a year after my first appearance in public ministry, the Friends of our Monthly Meeting united in receiving me as an approved Minister, of which an Elder was desired to inform me, and to request my attendance at the next select meeting. This request I was not forward to comply with, for I still feared how I might stand my ground.

Soon after this I received a few lines from my friend John Burgess, informing me that Mary Malham (now Proud) who was on a religious visit, was coming our way, and so on to Lincolnshire, and would be glad if I would accompany her through that county. This brought me under exercise, both on account of leaving the school, and the little time allowed for consulting my friends on the subject; but my dear sister encouraged me to do both, which I did, and had the approbation of the latter; yet there was something still in my own mind, that was not forward to close in with the proposal, for I was afraid my own inexperience might give way to the affectionate part, so that although I knew she was come into town, and lodged at a friend's house, whose door was always open to me, I did not go to see her that night. The next day attending our meeting, I was so fully satisfied, that I no longer hesitated. We travelled with great diligence, mostly taking two meetings each day, and got in time to attend our Quarterly Meeting at Chesterfield. Thence she went to York, and I returned home.

(To be continued.)

For Friends' Intelligencer.

EVERY WHERE AND IN ALL PLACES I AM INSTRUCTED.

During a recent religious visit to some of the scattered tribes and isolated families bearing the name of Friends, we came to the little village of Danby, in the State of Vermont, where we halted and spent the night with our kind friend J. N. and his children, who gave us a welcome such as cheers the hearts of way-worn pilgrims.

This village lies at the base of the Green Mountains, in a narrow valley. The contemplation of such scenes as this valley presents, where the beautiful and useful are combined, is calculated to elevate the thoughts above low and sordid things, and centre them on the All-creative Word of divine power. That word which spake and it was done, which commanded and it stood fast.

The foliage is abundant everywhere, this season, but here it was doubly beautiful, so rich in color and so profuse, that as the eye rested upon it in the far away distance, it seemed like layer upon layer of verdure. The tops of evergreens intertwined, and the limbs locked together, as if to teach men that in harmony there was strength, that in giving and receiving each was benefitted, and that by each one standing in the place assigned, there was room enough for all. Then the pine spires rose high, as if to kiss the clouds and catch the first drops of dew.

We may learn many lessons from Nature's beauties. For even as the stately oak may

grow and stretch its limbs afar, displaying a massive trunk, with strength sufficient to support these branches, and with roots so deeply set as to withstand the force of the hurricane, while beneath its shade blooms the violet, an emblem of Christian meekness, so the strong should bear the infirmities of the weak, and extend a helping and protecting hand to all that is good, especially the humble and lowly.

Being in this locality, brought forcibly to my remembrance a part of the journal of Job Scott, which, when very young, I was fond of reading. I could even then measurably follow him in his extatic heights and baptismal depths. I seemed to walk with him in spirit, and wished I could be as good as I thought he was. His deep and living experience met the witness for truth in my youthful mind. I now had pointed out to me the mountain pass over which he rode after a visit to Friends at Danby and its neighborhood, on which occasion he fell back, being on horseback, behind his companions, and took a review of his journey, the places where he had been and the people he had seen, some individuals in particular, and he says: "I put up for them, one after another, as the Father of Spirits brought them to my remembrance, sweet and melting requests. Oh how earnestly did I intercede for the many messengers of the Lord, who are running to and fro in the earth, that their labors might prove successful and benefit the souls of mankind." The account tells us, his prayer was also for Friends in general, that all might be preserved in the meekness and gentleness of Christ. The account further says, using his own language, "I suppose I rode more than a dozen miles under this sensation, being altogether indisposed for conversation." Then it was given him to see that he was accepted in his labor of love, and his heart was filled with anthems of praise, for though he saw he might have done better, nothing was laid to his charge.

As these things were then and there brought fresh before me, I felt the desire that our young people would more generally read such writings, instead of fictitious works. They might thus be incited to walk by the same rule and mind the same thing.

Before concluding this little sketch, I must again recur to the evening of our arrival at our kind friend J. N.'s. While ample provision was made for the comfort of the outward man, we enjoyed an intellectual feast, and were also strengthened by a season of sweet religious communion. For while our social feelings were being innocently exercised in "full free converse and the flow of soul," the good Master prepared a banquet of His own, to crown the evening's close, and fit us for entering into a state of forgetfulness, with gratitude and thanks giving to an all-merciful Father. S. HUNT.

From the unpublished History of Friends, by S. M. Janney. Vol. III. Chap. xiv.

NOTICES OF PROMINENT MINISTERS IN AMERICA.

George Dillwyn was born in Philadelphia, in the year 1738. His parents were members of the Society of Friends. He was early in life deprived of his father, but the judicious care and counsel of his mother exercised a salutary influence on his youthful mind. He related of himself, that, when very young, he had often been sensible in meetings for divine worship, of the influence of Heavenly love, and the ground which his pious parent labored to prepare, being made productive by the Heavenly Husbandman, brought forth good fruit. He was engaged for some years in mercantile pursuits, which resulted in disappointment and loss, but such was his integrity, that he carefully retrenched his expenses, so that the circumstances of none were injured by him. These outward trials were productive of a blessed effect upon him, and after many preparatory conflicts, he was called to the ministry of the Word about the 28th year of his age.

Endowed with a comprehensive mind, well improved by education, he became, under the sanctifying influence of the Holy Spirit, eminently qualified to proclaim the glad tidings of salvation, through Jesus Christ. He travelled extensively as a minister of the gospel, and his valued services will again claim our attention.

Rebecca Jones was born in Philadelphia in the year 1739. When she was very young, her mother being left a widow, endeavored to train up her children in the way of the Church of England; but Rebecca showed an early inclination to attend the meetings of Friends. In the 16th year of her age she attended several meetings in which Catharine Peyton and Mary Piesly were present, and by the ministry of the former especially, her feelings were so deeply touched, that she cried out in the bitterness of her heart, "Lord, what wilt thou have me to do to be saved?"

After passing through a painful conflict of religious exercise, she wrote to Catharine Peyton, and received a letter in reply, containing counsel adapted to her condition. "Thou wilt do well," she said, "if thou keep to that power which visited thee. Which, as it has already appeared as a light to convince thee of sin, will, if thou wilt suffer it, destroy it in the heart." She was also assisted in her spiritual progress by Daniel Stanton, whom she mentioned as a beloved friend and father in the truth. Under a prospect that she would be required publickly to advocate the cause of Truth, she was brought low in the valley of humiliation; but abiding in patience under the baptism of the Holy Spirit, she was qualified and called to that solemn ser-

vice, in which she afterwards became eminent as an instrument of good to many.

She taught with much success a girl's school in the City of Philadelphia, and occasionally was engaged in visiting the meetings of Friends, both on the American continent and in foreign lands.

John Simpson was born in Bucks County, Pennsylvania, in the year 1739. His parents, John and Hannah Simpson, were members of the Society of Friends. His father died when he was about seven years old, and his mother was subsequently married to a Presbyterian who lived near the river Delaware, remote from the meetings of Friends.

Through obedience to the teachings of the spirit of Truth, John Simpson became prepared for the reception of a gift in the ministry, in which he first made his public appearance in the 26th year of his age. Being faithful, he grew in his gift, so as to become an able minister of the gospel, for the promulgation of which he travelled much and labored effectually. Having passed the latter part of his minority among the Presbyterians, he had imbibed a strong attachment to them, and ever after continued to entertain very liberal views towards the principles of that denomination. From his early associations he had imbibed a belief in the rectitude of defensive war, which he retained until some time after he appeared in the ministry. But through the gradual unfoldings of Divine Light, his understanding at length became illuminated, and his judgment fully convinced, that all carnal warfare, offensive and defensive, had its origin in the unsubdued lusts of the flesh, and was entirely opposite to the spirit of the Gospel of Christ. Previous to this discovery, he had been careful not only to avoid speaking on the subject, but also to conform to the established discipline and testimonies of Friends, in relation to wars and military requisitions. He was heard to remark that from observation and experience he was fully persuaded, that in the operations and discoveries of the divine principle in dedicated minds, every man did not begin to learn at the same point of the Christian alphabet, but as faithful obedience was yielded to the arisings of Light, all could come into the fulness and see eye to eye.

Notwithstanding the observation made by some, that the common conversation of John Simpson was frequently one continued series of preaching, that he appeared to be so well versed in the Scriptures as to be able to repeat any part of them, and often to refer to them in his familiar discourse; yet his mind was stored with ample knowledge of natural things, and he had an extensive acquaintance with the affairs of civil as well as religious society. During the greater part of his life he resided in Bucks County, Pennsylvania, where he was industriously engaged in the occupation of farming. While his children were young, he usually passed the summer at home, in assiduous attention to his business, and attending his own particular meeting; but during the winter he was generally abroad on religious visits. As his children grew older, and his circumstances improved, he continued to extend his religious labors to distant places; and many fruits of his ministry were apparent among the various classes of his fellow-creatures, to whom, without respect of persons or sectarian feelings, his heart glowed with gospel love.

At the request of the Editor of Friends' Review we publish the following Epistle, which we are informed was intended to include all Friends in North America.

FROM THE YEARLY MEETING OF FRIENDS,
Held in London, Fifth month, 1865.

TO FRIENDS IN NORTH AMERICA.

Dear Friends,—We have repeatedly expressed our deep sympathy with you in the calamities and trials of your protracted civil war. Nor can we withhold the like expression on the great national affliction which you have sustained in the assassination of your beloved President, just as that war seemed brought to a close.

You will already have been aware of the deep feeling which the tidings of this awful crime awakened among all classes of our fellow-countrymen. Our chief object, however, in now addressing you is to express the heartfelt joy and gratitude, with which we have received the tidings of the war having in great measure ceased, and of the anticipated termination of slavery throughout your land. Events so rich in present blessings, and so fraught with hope for the enslaved throughout the whole world, call for our devout thanksgiving to Him who causes even the wrath of man to praise Him.

With chastened and humble thankfulness we would congratulate you and ourselves, that for so many years the members of our religious Society have been free from all participation in slave-trading and slave-holding. The testimony against slavery, as a sin against God, and a crime against our fellow-men, is a precious inheritance received from our predecessors, —a testimony borne by them in your land, at the cost of much pecuniary and other sacrifice. It has been your privilege and ours to enter into their labors.*

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* The earliest action by London Yearly Meeting against the slave-trade appears to have been taken in the year 1783, at the recommendation of Friends in Philadelphia. The meeting in that year addressed a petition to the House of Commons, against the African slave-trade, signed by 273 Friends.

Although the abolition of the Slave Trade and Slavery has long been a cherished object with our beloved country, yet we do not forget that it was Great Britain that planted slavery in your States, and that a large proportion of your colored population are descended from African slaves, carried thither under the British flag. Our nation has largely shared in the sin of American Slavery, as it has also, to some extent, partaken in the suffering caused by the war.

Whilst we entertain the hope that peace is virtually secured, and that slavery in the United States is about to disappear utterly and forever, we feel that there is much more to be done than to join with you in the song of rejoicing. Heartily have we sympathized with you and with very many of your fellow-Christians, in your efforts for the succor of the perishing fugitives from slavery, while the war was in progress. These endeavors to clothe the naked, to relieve the sick, the aged and the helpless, and to impart religious instruction to the liberated negroes, have been greatly blessed. A still wider field of Christian benevolence, and one in which we trust that we and our fellow-countrymen may be privileged to share, opens before you and others like-minded, in seeking to lead millions of emancipated human beings out of the darkness and degradation of slavery, to qualify them for the true appreciation and enjoyment of civil and religious freedom, and effectually to secure for them the permanence of these blessings. Every benefit conferred, every step gained in this onward and upward progress, will not only be a personal blessing to our colored brethren in the land, but will advance the cause of the oppressed and injured negro in every quarter of the world, not excepting his own benighted Africa.

We rejoice to hear of the extent to which, in the day of trial, Friends have remained faithful in maintaining the testimony of our religious Society against all war. Both war and slavery are opposed to the spirit and precepts of the Gospel of Christ; and in speaking of the manner in which one of these evils has been made instrumental in overthrowing the other, we do but recognize the power of the Most High to bring good out of evil, which is so often exemplified in His moral government of the world. We affectionately desire that grace and wisdom may be given you, to employ your Christian influence for the healing of the many wounds caused by this bitter strife, and for the promotion of love and good-will among all classes of your countrymen. And no less do we desire that both you and we may be engaged, in prayerful dependence on the Divine blessing, in seeking to spread, in our respective countries, those sentiments of mutual charity and good-will which furnish the best security for the continuance of international peace.

Signed in and on behalf of the meeting.

JOSEPH CROSFIELD, *Clerk.*

WRITINGS OF EARLY FRIENDS.—It appears from a statement in the *Christian Examiner*, that the number of volumes of different works published by Friends previous to A. D. 1715, which embraced a period of only about seventy years, was four thousand two hundred and sixty-nine. Each edition of those works contained, we are told, about one thousand copies on an average, making in the whole about four millions two hundred and sixty-nine thousand volumes and tracts, sent forth by the Society in that short period. Twelve thousand copies of Barclay's *Apology* were published in one edition, and ten thousand of them were distributed gratis.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 12, 1865.

"THERE ARE DIVERSITIES OF GIFTS."—It is generally admitted, that each member of the human family has been endowed by the Creator with some special gift, by the proper exercise of which, he may more effectually enhance his own and the general good. Although we occasionally meet with those who seem to accomplish whatever they undertake, yet we usually find that he who directs his talents into that sphere to which they are best adapted, works to more purpose than he who labors in promiscuous fields. But the exercise of our peculiar gifts should not preclude the extension of aid and sympathy to those that are fulfilling their allotted duties in ways widely differing from what is required of us. By our interest in the efforts of another, we may materially assist him in the prosecution of a duty, and in return receive encouragement in the performance of our own.

Minds similarly constituted and affected are drawn to unite in a common effort, that by concentration of action greater results may be obtained than could be secured by laboring separately; yet, even in a community of effort, the same necessity exists for each to mind his proper calling. "The eye cannot say unto the hand I have no need of thee," nor again, the head to the feet, "I have no need of you, but

now hath God set the members every one of them in the body as it has pleased him."

This diversity of talent is strikingly illustrated in mechanical operations, where the labor is divided into distinct departments, and each man is accountable only for the portion assigned to him. While he may be fully competent in his peculiar province, it is doubtful whether, after years spent in the establishment, he could himself construct an engine, yet the combined skill of the different departments daily produces engines of unexceptional construction.

A diversity of gift was early recognized in the Christian church. The Apostle Paul, writing to the Romans and Corinthians, uses this impressive language,—"For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another. Having, then, gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." "Now there are diversities of gifts, but the same spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that self-same spirit, *dividing to every man severally as he will.*"

As was expressed by James Hamilton, of London, the healthiest condition of the church is where there is a member for every office, and every member fulfils his own office. Where there are no defects and no transpositions, but each is allowed to ply to the utmost the work for which God has intended him.

Our correspondent "B" has misunderstood the spirit of the editorial remarks in No. 18. It was not our intention to "criticise" his essay; and the expressions he quotes, and which he appears to have accepted as personal, were not so intended by us, but were meant to be of general application. With regard to our not publishing his article, we would appeal to himself whether a judgment as regards the propriety of publishing or withholding does not rest with us. In its exercise we endeavor to act impartially.

Died, on the 28th of 7th month, 1865, David Coggins, in his 79th year.

——, on the 2d of 8th month, 1865, Sarah, widow of Isaac Bullock, in her 73d year; a member of the Monthly Meeting of Friends held at Green Street, Philadelphia.

——, on the 2d of 8th month, 1865, Martha S., daughter of Macpherson and Sarah Saunders, in her 23d year, belonging to the same meeting.

——, on the 4th of 8th month, 1865, Franklin G. Smith, in his 41st year; a member of same meeting

——, on First-day, 6th of 8th month, 1865, Hannah T., widow of Daniel Longstreth, in the 65th year of her age; a member of same Mo. Meeting.

——, on the 7th inst., Isaac Townsend, in the 92d year of his age; a member of same Monthly Meeting.

Notice.—Homes wanted for about 20 colored orphans, at present committed at Washington for very trivial offences, which, with suitable employers and proper training, it is believed would not prevent their becoming useful and correct servants.

Also, for a colored girl, about 14, of good and affectionate disposition, but of weak mind; a situation in the country preferred.

Address Jos. M. Truman, Jr., 413 Franklin St.

The Great Rule of Conduct.—The rule of conduct followed by Lord Erskine—a man of sterling independence of principle and scrupulous adherence to truth—are worthy of being engraven on every young man's heart. "It was a first command and counsel of my earliest youth," he said, "always to do what my conscience told me to be a duty, and to leave the consequence to God. I shall carry with me the memory, and, I trust, the practice, of this parental lesson, to the grave. I have hitherto followed it, and I have no reason to complain that my obedience to it has been a temporal sacrifice. I have found it, on the contrary, the road to prosperity and wealth, and I shall point out the same path to my children for their pursuit." And there can be no doubt, after all, the only safe rule of conduct is to follow implicitly the guidance of an enlightened conscience.

Should we enter into reasoning with any motion of sin, it is much if we are not overcome thereby.

For Friend's Intelligencer.

LETTERS ON RELIGIOUS SUBJECTS.—NO. III.

My dear young friend,—I propose in this letter to examine what I conceive to be the sole condition on which "harmonious relations" can be sustained with God. It is important in seeking after this great central truth, that we lay the foundation broad and deep, even by becoming, so far as our limited capacities will permit, acquainted with the great plan of creation. In doing this, we shall see that as God is a God of all perfection, the same use of means to the attainment of *ends*, marks all departments of his works.

When we essay to approach this great temple, and to open therein this great volume of God's own inscription, it should be with unsandalled feet, for the ground whereon we stand is indeed *holy ground*, for our Father has placed a witness for himself in every being or thing that has emanated from his hand. As we turn backward the pages of this *Holy Scripture*, all written over with lessons of instruction, we come to the time when no *man* was found in all Earth's vast domain to till the ground. The great beasts of the primal forest, with ponderous tread, roamed abroad and browsed at will upon its luxuriant herbage; winged songsters filled the air, and rendered melodious the valley and the plain, unnoted by appreciative ear. Another page, and all is silent, yet the flowers bloom and cast their fragrance upon the air, but there is no conscious sense to be regaled—no conscious soul to give back responsive anthems of thanksgiving and praise to the great source of all these, prophetic of the coming future. Another page and Death reigns monarch supreme of earth. No glad voice of feathered songster breaks upon the stillness; no green sward enlivens the dreary scene; no fragrant flower casts its sweets upon the passing zephyr. All is death-like silence save ever and anon the voice of the surging wave, as it breaks upon the craggy shore, or the troubled throes of the earthquake's shock, as it bursts upon the solitude. Yet another page, and all is a surging molten mass of liquid flame—another and yet another, and perchance, seraph eye beholds a golden star-dust scattered throughout illimitable space. The spirit of God broods over the formless deep and commands order out of chaos. All physical existence is subjectively comprehended within his eternal essence,—the outcropping of his eternal and immutable law, and perhaps is but an infinitely small manifestation of his supernal attributes.

Having taken this brief retrospect, as we cast our eye down the stream of time, there is much to interest; from which I wish to cull a few facts, that I think will throw light upon the great subject alluded to. In each successive period of creative progress, is ushered into being new orders, each higher in the scale of existence, than that which preceded it. It has been said by one of our scientific writers, that a characteristic of the period of development is *diversity*, and the *end* a harmonious *unity*. A brief survey of the Flora and Fauna of the period anterior to the existence of man upon the earth, will be found confirmatory of this proposition, and it will become patent to the thinking mind, that all is designed to culminate in *man* as a harmonious unity. But this is a digression. For convenience, we will regard the universe as two worlds—one of cause and one of effect, all proceeding from and dependant upon the *great Eternal first cause*. The world of effects to include all that we understand by external nature.

The world of causes, all those forces by which the elements are made to assume their ever-changing forms and combinations. Now I would especially impress the fact, that in all higher and more complicated developments in the world of effects, there is a more potent agency from the world of causes, that controls and subordinates the force or forces in the more simple and earlier developments in the world of effects. Thus, by force of simple attraction atoms are collected into masses. By a higher law or force, *chemical affinity*, this attraction is suspended or subordinated—a combination is produced, and a new body is formed, manifesting properties entirely different from those exhibited by any element of which it is composed. Now though this force or agency from the world of causes, may be a seeming obstacle to the free action of the second or higher force, yet when subservient to it, how harmonious is its action, in bringing together and holding in combination, the compound atoms of the new body. We shall see as we advance, how significant is this, when applied to that glorious relation towards which we are approaching. We see then that the subordinated force is carried forward and becomes an element in the subsequent harmonious *unity*. Passing over much upon which it would be pleasant to dwell, we come to that epoch, in which through the transforming and perfecting agency of Divine law, our earth is prepared for organic life. Now, in this exhibition of power, there is a new force from the world of causes, that lays hold of the elements and bodies, hitherto developed, subordinating each and all to its control and uses. Thus at the command of God, spoken through these his laws, organic life with its million forms comes into being.

It would be interesting to pause in the commencement of this period of the world's history and view its solitary domain—to analyze its murky atmosphere—to explore its rugged cliffs and behold the gradual unfolding of its organic life, from the humble moss that draws its

scanty support from the barren and rocky soil, to the majestic palm that rears its lofty crest from the fertile valley, and casts its protecting shade over the gentle flower that blooms beneath its spreading branches. To see how beautifully in the ascending scale of advancing life, through the vegetable and the animal kingdom, the higher force or life brings all below within its control and subordinates all to its uses, prophetic of that era in which when conscious intelligence shall come forth into existence, in like manner moulding all below it to its legitimate purposes, and being, in its turn, born of that *incorruptible seed* of God which make it godlike in its nature, and fit companion for the angels.

We come now to stand upon the confines of that day wherein the store-house of facts, ready to be wrought into knowledge is almost full—all nature is suppliant that intelligence—conscious intelligence—shall be born. Straightway *man*, the noblest work of God, created a little lower than the angels, comes upon the scene. In him ultimates all that has preceded him, hence he has dominion over all that God has made—"over the fishes in the sea, the beasts of the field, and the fowls of the air." All these natures are blended in him. In him is their full and complete culmination, and intelligence must rule over them. Hitherto, progress has been by order, genera and species. The obsolete passing off and leaving their record in the "everlasting rock," the lines of divergence have now ended in *unity*. With infinite aspirations—wants that eternity alone can satisfy—these aspirations, these wants are man's intuitions of immortality. God plants no wants, creates no aspiration in vain. Henceforth *in man* must Progress plume its pinions for eternal flight. But man is yet a being of earth, "first that which is natural and afterwards that which is spiritual;" "of the earth, earthy." As he has worn the earthy, so he must put on the heavenly. He rises up in his heavenward flight and becomes a new creature. "Old things must pass away, and all things must become new, and all of God."

A new force or agency from the world of causes, must subordinate all that has now culminated within him, and all that is of him, his intelligent and moral nature, to itself. Herein is the triumph of the religious element, which is the recipient of that high and holy force from the world of causes by which *man* is to be made a new creature. This *force* or power is called by many names—the *spirit of God*, *the grace of God*, the light within, &c. "As we have borne the image" of the earthly, "under this holy anointing," we shall now bear the image of the heavenly. This is the true relation of souls to Deity. In future letters we shall look at the consequences that grow out of this relation. Thy assured friend, H. J.

EXTRACTS FROM A LECTURE ON "POWER AND THE LAW OF ITS DISTRIBUTION."

BY H. W. B.

(Concluded from page 347.)

I must confess, too, that the same thing is true with respect to the pulpit and the church, and that is the highest compliment which can be paid to the pulpit and the church. It is to say that the pulpit has so educated the people that they are becoming their own priests—that they are capable of judging of the things which pertain to salvation. In the community, the sober common-sense of discreet Christian men enables them to pray to Him that revealed God to them, thus setting the great mass of the common people free from the necessity of leadership, advancing them more and more toin-dependency of thought, and giving them more and more the feeling that they have the right to judge. And the distance between the pulpit and the people will be less and less, just as the pulpit has been faithful in its instruction to the common people. Now where there is outside of the church and outside of the pulpit the great humanity of such moral development, in which the special officer of the Gospel may go, he will become more of a man, and purer in sympathy. I think that the average decisions of the conscience of the community on any well understood moral topic are much nearer the truth than the decisions of the class of men who are educated to professional religion; and I would rather take on any question of morals the common conscience of the community than of my own brethren. In the great questions that have been presented for adjudication within the last twenty-five years, the decisions of the conscience of the laity led those of the ministry.

Deduced from these great principles are some great practical truths which it behooves us to consider. And first, the power of a State is in the individual citizen. Go stand by the side of the Delaware or of the Susquehanna; see the volume of water rolling down in its unobstructed course. Whence came this? Did it bubble up from the channel? Go back; trace that river to its source, and find, as you proceed, that the river divides itself into smaller and smaller factors; and as you trace each stream it becomes a branch, each branch a rill, and the rill is born and musically bubbles up in the hill. Of all this volume of water, the factors are little bubbling springs. How small and insignificant they are! Yet, without them, there could be no river.

Now, we look upon civil society, and we say that it is all-important that its laws be maintained; that its constitution be intact, and its institutions preserved inviolate. If this was a part of the general sacredness of government; if you were just as sensitive for the welfare of

every individual citizen, and for the maintainance of the laws and institutions and the Constitution, on account of their beneficial relation to each citizen, I should go with you; but you will find in ages where the poor and feeble are neglected and despised, where men are deprived of their just rights, there is a most intense superstition in regard to the Constitution. For we have heard a great outcry on the subject. It is as if the school-house should be preserved and the children neglected. Which is the best, the law, or the citizen who is to be benefitted by the law? What are laws but God's harness, by which men are better enabled to carry their loads? In any State, the source of State power is the individual citizen, and your laws might perish; yet, if the citizens are intact, you suffer none. Your wealth may be destroyed; if you have the men who produced that wealth little loss is suffered. Burn warehouses and ships, and leave the makers of them untouched, and you have not lost much. It is men that make the State powerful. In this regard there is nothing so sacred as manhood. The measure of refinement in a community is the way in which a man acts towards a woman; so the measure of refinement in a State is the way in which are treated the poor and feeble—those who cannot defend themselves. Show me the State where the weak are politically strong, and I will show you a State approaching political prosperity; show me one where the poor are down-trodden, and I will show you one tending to monarchy.

Secondly, you cannot by legislation or any degree of philanthropy raise any class of men faster than you can educate them individually and in classes. We have said that there is in society a law of gradation, based on the degree of development of men's minds. The true way in which to make a man strong is to develop that which exalts him—the understanding and the moral sense. Four millions of men are put on our hands.

There is a vast amount of conversation as to what we shall do with them. Surely there never was a present which Providence gave, which so perplexed the recipients, as this present of four millions of Africans to us.

Fellow-citizens, you cannot make more of a man by legislation, or by philanthropy than is in him. If he is your inferior, with respect to the part developed, he is your inferior, and voting philanthropically that he is your equal will not make him so. Now, it is better for us to look upon these men just as they are, and not deceive ourselves by mysticisms of philanthropy any more than the cajoleries of politics. Here are four millions of men, belonging to a race that has not been hereditarily educated, placed among people of a race that has been thus educated. They have been in a condition in which knowledge has been systematically withheld from them. Now, can you by a vote put those men on an equality in society with yourselves? You cannot. There is a law, and that law which makes some superior to others in society, because their understanding and moral nature has been more developed, pertains to this people. They are undeveloped, and therefore they must take the place that belongs to undeveloped human nature. The African race is our inferior, and you cannot make them any better except by systematic education continued through generations. What must you do, then? Take off every restriction to the development of their manhood. Hitherto, of manhood they have not had any. Give them that; they have a right to it. Every man is entitled to that which God made him. Though born under the shackles of a master, if God endowed him with a poet's genius, he has a right to be a poet; if God gave him an orator's tongue, he has a right to be an orator. Take off bonds, then; remove shackles, and let these men be, if not your equals, just what they are in their own right. Give them the proper means, in education, for development. Then let opportunity be opened for them; let no prejudice hinder them from any livelihood; let there be enough Christianity and brotherhood in us to say to these men: "Go, and do what it is in your power to do, by your industry, intelligence, and skill." When they have got their manhood back, and developed their mind by education, let us see where they stand; if they are up here, they are up here, if they are down there, they are down there. It is a question of fact, and not of theory.

Let men have their manhood; let them have proper Christian instruction and education, and then let them take their lot and chance with us, and stand high or low, just as the normal development of their faculties puts them, high or low on the scale. That is the way they must stand among themselves, and that is the way the must stand among us. I am not in favor of making them, because they are black, my superiors nor my inferiors. Color has nothing to do with the matter. The test is natural force. I would have them stand just where they ought to stand, by the operation of God's great natural laws.

In all lands the true line of delivering men from oppression is the line of education. It may be said compendiously that education is emancipation. The horrors of oppression often lead men to seek violent means of deliverance; but, after all, the true mode of emancipation is to make a man so big that the lightest harness won't fit him. The more a man grows the more he has to let out the strap, until finally there are not any holes left. It is not in the nature of things that a man who is ignorant shall be

free. Gross ignorance and freedom are contradictory terms.

There is a natural process of emancipation, and that is to make a man more of a man than he was before, and thus the public sentiment of the masses in any country will make arbitrary government impossible. In England, to-day, the non-voting people control the Government on any subject vital to their interests. Lord John Russell said: "The English Government will always go with the Dissenters' consciences," and yet the Dissenters were the inferior class, and the greater number of them were not voters. The intelligent under-class that did not vote, did, on many great points of policy, control the Government itself. Louis Napoleon himself has declared that Governments must be conducted according to the enlightened intelligence of the present day. What is that but to say that public sentiment must control even monarchs? What do we mean by public sentiment? It is only another word for a people that have become intelligent and educated, and begin to fill the air with their power. To-day the people of Europe are stronger than their governors, and the only reason they do not rise is that the Governments are organized and skilful, and the people are unorganized and unskilful. All developments of national liberty without the development of the elements of liberty are futile and dangerous.

That which is true of foreign societies is true of ourselves. In our midst there are a thousand tendencies that threaten evil in the future, though I trust we have got such a start of our dangers that we shall outrun them and outlive them. The test of national liberty is national intelligence, and the means of propagating and maintaining it; and that we have more than any people on the globe. From one end of the land to the other our political system is an element of education. During the past few years more questions in regard to the nature of government have been discussed through this country than in other countries would be discussed in a lifetime. Thus, as education and intelligence has been the preparation for liberty in times past, so is it the guarantee of liberty for the time to come. Two things we must have in the future: one is unbounded faith in the safety of liberty; the other is a sense of the indestructibleness of moral education for the necessities of liberty itself.

Under the Divine protection we shall stand undivided and undiminished in glory, committing no wrong upon neighboring nations, because the very means by which we became strong developed the moral sense. A nation which has the reason and benevolence to carry them through such a struggle as this, is not the nation to injure others, and I trust we will not only commit no depredations on them, but will lead them in the march of nations towards the millenium.

For Friends' Inteligencer.

RICHARD PRICE.

The death of Richard Price, recorded in the 19th number of the *Intelligencer*, deserves more than a passing notice.

In the city where he was best known as an active business man of sterling integrity, and where his Christian character and services were most appreciated, it is fitting that the traits which rendered him so generally beloved, should be preserved in a periodical devoted to the interests of the Society of which he was an active and exemplary member.

His ability and integrity as a merchant enabled him to accumulate ample means, which be distributed with a liberal hand, and many of the recipients of his bounty were probably not aware of the channel through which their wants were supplied.

In the Monthly Meeting to which he belonged, he was much esteemed, and he brought the extensive business experience which he had acquired to bear upon all that contributed to its usefulness as a religious organization. Though actively engaged in temporal affairs, it is believed he never allowed them to interfere with the obligation to attend his religious meetings. For about 30 years he was one of a Committee having charge of the Schools under the care of the Meeting, and there are hundreds now actively engaged in the business of life who will remember his attendance at the mid-week Meetings, as he sat among the children during the hours allotted to public worship. His ability for the active pursuits of life was prolonged beyond the age when most men retire from them, and his usefulness was continued till several months before his death, when he was stricken helpless by paralysis, and became dependant upon the affectionate ministrations of his family and friends. During his long illness he was preserved in meekness and patience, and having "fought the good fight," was not appalled at the approach of the pale messenger.

One of his fellow-citizens who knew him long and intimately, has published in the *North American & U. S. Gazette*, of the 11th inst., a sketch of his character, a few extracts from which may appropriately close this notice of our deceased friend.

"Richard Price was reared to mercantile pursuits, and amid all the changes which, for a third of a century or more, have been going on in the business parts of the city, his name has stood, with those of his associates, a landmark in the mercantile channel of Philadelphia. * *

As a merchant his success resulted from the possession and constant exercise of those quali-

ties which lie at the foundation of mercantile character — forethought, enterprise, energy, liberality, integrity. These made him a merchant, and insured his success. But while his own business occupied much of his time and care, and never suffered from want of supervision, he looked with encouraging interest on the enterprise of others, and was ever ready to assist by advice, and aid by liberal means, the efforts of those who were to compete with him for mercantile success and mercantile distinction. And especially was he ready at all times to encourage and uphold those who had been long in the pursuit of wealth as merchants, but found their way obstructed by unexpected difficulties, and needed the helping hand and the encouraging word to save them from the evils by which they were beset. * * *

It was a part of the beautiful characteristics of the man that, in the language of Scripture, "the cause which he knew not he sought out," and many business men, beset with temporary but alarming difficulties, have been no less astonished at, than grateful for, the unexpected proffer of kind advice and available means, that exactly suited their circumstances and insured the relief that was necessary. * * *

But there was another channel of philanthropy into which the liberal givings of Mr. Price constantly flowed. There is always in great cities a class of persons whom misfortune has visited, by some withdrawal of means, the death or disappointment of husband or father which, while it does not sink them into mendicity or utter poverty, imposes upon them the hard necessity of constant labor and pinching economy to maintain that appearance of decency which is desirable to those who have once enjoyed domestic ease and good social intercourse. The observant eye of Richard Price was upon such people, and without parade, without the affectation of secrecy which invites publicity, he knew how to minister to the particular want of such a family, without wounding its laudable sensibilities. He found means to supply what is deemed most desirable in well organized families—to secure the education of son or daughter without the appearance of conferring a benefit, and thus to enable the afflicted to maintain respectable intercourse, and, in time, to surmount the difficulties of their condition.

In the Councils of the city he was efficient and methodical. Philadelphia owes to him the design and execution of much that adds to her beauty and increases her means of trade. In many of the public institutions of the city he was an active and useful officer, and impressed upon all in which he acted a portion of his own best qualities, or else withdrew from want of that sympathy that insures success. These qualities, of course, insured enlarged popularity, and some of them were of a kind that leads to political preferment. It was, then, not for want of full appreciation of his worth by his fellow citizens, that he did not occupy places in the councils of the nation, for which his practical knowledge as a merchant and his methodical and upright habits so eminently qualified him. He was a conscientious member of the Society of Friends, and it is believed that his scruples with regard to certain votes which he might be called on to give were pleaded by him as a reason for declining to represent this city in Congress, though he could scarcely have consented to the sacrifice on any grounds. * * *

From what has been said it cannot be doubted that he comprehended his relations to God, and that his habits, which shewed a constant desire "to do good and communicate," were the results of the sound, practical principles of Christianity. * * * * *

Philadelphia loses when a man of such extensive business relations and lofty integrity is withdrawn. She loses when a man of such enlarged enterprise and generous liberality falls; when a citizen of such true civic devotion is called away; when a man of such unbounded philanthropy ceases to be active in works of charity; when a Christian of such exemplary deportment and ennobling virtues "falls from among the children of men."

Philada., 7th mo. 31st, 1865.

To the Editors:

I should be pleased to have the enclosed lines appear in the columns of the *Intelligencer*, believing them calculated to produce serious reflection. M.

THE TEMPLE OF NATURE.

Man can build nothing worthy of his Maker,
From royal Solomon's stupendous fane
Down to the humble chapel of the Quaker,
All, all are vain.

The wondrous world which he himself created,
Is the fit temple of Creation's Lord;
There may his worship best be celebrated,
And praises poured.

Its altar earth, its roof the sky untainted;
Sun, moon, and stars the lamps that give it light,
And clouds, by the celestial artist painted,
Its pictures bright.

Its choir all vocal things, whose glad devotion
In one mixed hymn of praise heavenward sped;
The thunder-peal, the winds, the deep-mouthed ocean,
Its organ dread.

The face of nature is God's written Bible,
Which all mankind may study and explore,
While none can wrest, interpolate or libel
Its living lore.

Hence learn we that our Maker, whose affection
Knows no distinction, suffers no recal,
Sheds his impartial favor and protection
Alike on all.

Thus by Divine example do we gather,
That every race should love alike all others
Christian, Jew, Pagan, children of one father,
All, all are brothers.

Oh thou most visible but unseen Teacher,
Whose finger writes its lessons on our sphere,
Oh thou most audible but unheard Preacher
Whose sermons clear

Are seen and read in all that thou performest,
Wilt thou look down and bless, if, when I kneel
Apart from man-built fanes, I feel the warmest
And purest zeal.

If in the temple thine own hand hath fashioned
'Neath the bright sky, by lonely stream or wood,
I pour to thee with swelling heart impassion'd
My gratitude.

If fearing thee, I love thy whole creation,
Keeping my bosom undefiled by guilt,
Wilt thou receive and bless mine adoration?
Thou wilt, thou wilt.

PIERPONT.

For Friends' Intelligencer.

THE ULTIMATE ERA.

Divine Wisdom, in its influence on the human family, always exerts itself in building up a pure spiritual kingdom. It changes not, but seeks to rebuild, and restore that which is lost—not by pulling down one government, or one society, and raising on the old foundations another government, or another society; but by silently laying a new Corner Stone which, though all human builders reject, will, in the fullness of time, become the Spiritual Zion where alone the Lord commands His blessing to rest.

Solomon's temple was a visible image of this Divine structure. Under his inspired supervision, the builders framed it comformably to the pattern shown him, and without discord, noise, or confusion. So, men and women may become the servants of Wisdom, and be wise builders for one greater than Solomon.

This pure reign of God applies to individuals, to communities, and to nations. Its call is to each, and its promises to all. It can erect a temple in the human soul, and found a kingdom there, as perfect and complete as that which would gather together in one, all the families of the earth. But though this is perfect, we are imperfect, and so must remain until we cease from our own works. We may have much knowledge of good and evil; but in this Eden, it is forbidden fruit. It is only as little children, and in humility that we can enter this Kingdom of Heaven. Here, also, we have but one labor, and that is to build each other up in a holy faith that works by love to the purifying of the heart. When we seek our own wills, we lose the will of God, and from this fall come war, strife, and division; hence it needs only that we each return to a humble submision, and allegiance to Him to end all wars, all strife, and all divisions. But Divine unity cannot be restored by any human compromise. We must return to our first love, and to that which first called us to be a people, before we shall again truly have one aim, one purpose, and one name. The ark of our covenant must have fallen from the touch of unhallowed hands; but it cannot be left, either from prudence, or fear—it must be borne by servants of the most High; not by those chosen in the wisdom of man.

The inward Light, or law, written upon the tablet of the heart by the Divine Hand, has its external forms more or less in the similitude of the pure original. The discipline of the Society of Friends was formed, doubtless, after the Divine Pattern; but, like others, will lose its power, and become inert, unless it retain its connection with the living law. Like a tree severed from its root, it will be withered and dead, when our light becomes darkness. To the living members in our Society its vitality will continue long after it may lose its force with many nominal members who have lost the sense of a Father's guardian care; but these are not lost to Him, for sooner shall a mother forget her offspring than He his erring children. Many of these prodigal sons and daughters do return—not all, perhaps, in the sight of our eyes, but in the sight and approval of His. "There is no condemnation," either from conscience or from discipline, "to those who live godly in Christ Jesus;" but to such as do not, it is good that there are the reproofs of instruction.

Win back the fallen—help the weak,
Not words of scorning, but of comfort speak,
When thou wast lost in love He led the way
From gloom and darkness to the inward day,
Less than the master must the servant be,
Pity thy kindred as He pities thee.
Frail, weak, and erring creatures are we all,
One way to stand, but many ways to fall.

Propetstown, Ill. S. A.

EXTRAORDINARY CALCULATION.—The number of human beings living at the end of the hundredth generation, commencing from a single pair, doubling at each generation, (say in thirty years,) and allowing for each man, woman and child, an average space of four feet in height, and one foot square, would form a vertical column, having for its base the whole surface of the earth and sea spread out into a plane, and for its height, 3,674 times the sun's distance from the earth. The number of human strata thus piled one on the other would amount to 460,790,000,000,000.—*Sir John Herschell in the Fortnightly Review.*

TO PREVENT ARTICLES OF STEEL OR IRON FROM RUSTING.—Oxygen is abundant in the composition of water and atmosphere; and that quick-lime has an astonishing affinity for it is evinced by the practice of using a little powdered lime, tied up in muslin, to beat out a minute portion of dust on the surface of polish-

ed steel or iron goods, such as fire irons, fenders, and fronts of stoves of a superior quality, when not in use, to prevent their rusting. A more delicate instance is that of the manufacturers of needles, watch-springs, cutlery, &c., who generally put a small packet of quick lime in any box or parcel of polished steel goods they may be sending to a distant customer, or with goods which they may put away as not likely to be wanted for some time, as security from rust.

THE mere lapse of years is not life: to eat and drink and sleep; to be exposed to the darkness and the light; to pace round in the mill of habit, and turn the wheel of wealth; to make reason our book-keeper, and turn thought into an implement of trade,—this is not life. In all this, but a poor fraction of the consciousness of humanity is awakened; and the sanctities still slumber which make it most worth while to be. Knowledge, truth, love, beauty, goodness, faith alone give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt which makes us meditate, the death which startles us with mystery, the hardship which forces us to struggle, the anxiety that ends in trust,—are the true nourishment of our natural being.—*James Martineau.*

HUGH PETERS, an English preacher of the seventeenth century, left as a legacy to his daughter in the year 1660, some rules of living, of which other persons would reap the benefit if they would conform to his excellent standard:

"Let thy thoughts be divine, awful, godly; thy talk little, honest, true; thy works profitable, holy, charitable; thy manners grave, courteous, cheerful; thy diet temperate, convenient, frugal; thy apparel sober, neat, comely; thy will confident, obedient, ready; thy sleep moderate, quiet, seasonable; thy prayers short, devout, often, fervent; thy recreation lawful, brief, seldom; thy memory, of death, punishment, glory."

WE may silently observe things we need not speak of; in this way we learn many a profitable lesson without the cost of imprudence.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Advertisements or Notices intended for insertion, should be sent to our agent, *fully one week before the day on which they are intended to appear.*

Philada, 3d mo. 11, 1865.

CHESTER VALLEY ACADEMY for YOUNG MEN, will re-open for the reception of boarders, on the 4th of the 9th month, 1865. When the walking is good, those who desire to do so, walk to the Fallowfield Meeting, held at Ercildoun; they can be provided with conveyance at a very small additional expense, when the roads are not suitable for walking.

Whole number of pupils last year, 111.

J. K. TAYLOR, Principal, Coatesville, Chester county, Pa.

812. wm.t. 1028 ixno.

BELLEVUE FEMALE INSTITUTE.—A BOARDING-SCHOOL FOR GIRLS. The Fall and Winter Term of this healthfully and beautifully located Institution, will commence 10th mo. 2d, 1865, and continue in session twenty-eight weeks.

For details see Circular, to obtain which, address the Principals, Attleboro' P. O., Bucks county, Pa.

ISRAEL J. GRAHAME, JANE P. GRAHAME, } Principals.

85 tf.

WANTED, by a Female, member, a situation as Teacher;—qualified to instruct in the usual English branches, having had several years' experience; good reference if required.

Friends' School preferred. Address early, EMMOR COMLY,

85. etwmnp. 131, North 7th St., Phila.

ERCILDOUN BOARDING SCHOOL, FOR GIRLS.

The Fall and Winter Term of this Institution, which is beautifully located in Chester county, Pa., three miles south of Coatesville, on the Penna. R. R., will commence on the 9th of 10th month next. The Terms are $80 per session of twenty weeks. No extra charge is made for teaching the Languages.

For full particulars, address the Principal,

RICHARD DARLINGTON, JR., Ercildoun Boarding School,

729. at.iwx,xfnd, Chester County, Pa.

BOOKS FOR SALE:—Journal of Hugh Judge, price 70
Journal of John Comly, (600 pages). $2.00
Journal of John Woolman, a few copies 1.00
Friends' Miscellany, (originally 12 vols.,) 4th vol. out of print, 8.00
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Conversations, Discussions, and Anecdotes, by Thomas Story 1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp, 5.00
The New Testament, Marot's edition, fine clear type. 1.00
Comly's Reader, 50 cents. Central School Reader 75
Memoir of Priscilla Cadwallader, 50. Bellangee's Journal, 75
Janney's Life of Fox, $1.25. Do. Penn, $1.25 and $2.00
" History of Friends, vol. 1st 1.15
Decline of Friends, by Janney, Rowntree, and Fisher.
Photographic Views of Friends' Meeting-house, Race Street; and of Friends' Central School, with groups, 8 by 10 1.00
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610 EMMOR COMLY, No. 131 North 7th St., Phila.

KENNETT SQUARE BOARDING SCHOOL, FOR GIRLS.—The next Term of this Institution commences on the 9th of 10th month, next. For particulars inquire of

EVAN T. SWAYNE, Kennett Square P. O.,

715. we.t 109 Pvnz Chester county, Pa.

CEDAR COTTAGE, Pennsylvania Avenue, Atlantic City, N. J., is now open for the reception of guests.

71 831. nt.ex.n.d. Terms $15.00. GEORGE CHANDLEE.

J. TYLOR still continues his LAND AGENCY, for the Society of Friends and others, and particularly solicits patronage.

Address, J. TYLOR, Denton, Md.

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Dillwyn Parrish, 1017 Cherry Street, "
J. Jamison, 66 & 68 North Water Street, "

63. 12t. 819, pfan.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.

3. 25. 49t. 3. 7. 66. W 8 X F.

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Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.

7th mo. 30.—1y. p.wx.nz.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj Stratton, *Richmond, Ind.*
William H. Churchman, *Indianapolis, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 355.)

I have now given to the reader the objections that are usually made to the alterations which the Quakers have introduced into the language of the country, as well as the replies which the Quakers would make to these objections. I shall solicit the continuance of his patience a little longer, or till I have made a few remarks of my own upon this subject.

It certainly becomes people, who introduce great peculiarities into their system, to be careful that they are well founded, and to consider how far they may bring their minds into bondage, or what moral effects they may produce on their character in a course of time.

On the reformed language of the Quakers it may be observed that both advantages and disadvantages may follow according to the due or undue estimation in which individuals may hold it.

If individuals should lay too great a stress upon language, that is, if they should carry their prejudices so far against outward and lifeless words, that they should not dare to pronounce them, and this as a matter of religion, they are certainly in the way of becoming superstitious, and of losing the dignified independence of their minds.

If again they should put an undue estimate upon language, so as to consider it as a criterion of religious purity, they may be encouraging the growth of hypocrisy within their own precinct. For if the use of this reformed language be considered as an essential of religion, that is, if men are highly thought of in proportion as they conform to it rigidly, it may be a covering to many to neglect the weightier matters of righteousness; at least the fulfilling of such minor duties may shield them from the suspicion of neglecting the greater; and if they should be reported as erring in the latter case, their crime would be less credited under their observance of these minutiæ of the law.

These effects are likely to result to the Society, if the peculiarities of their language be insisted on beyond their due bounds. But, on the other hand, it must be confessed, that advantages are likely to follow from the same system, which are of great importance in themselves, and which may be set off as a counterbalance to the disadvantages described.

The Quakers may say, and this with the greatest truth, "we have never cringed or stooped below the dignity of men. We have never been guilty of base flattery; we have never been instrumental in raising the creature, with whom we have conversed, above his condition, so that in the imagination of his own consequence he should lose sight of his dependence on the Supreme Being, or treat his fellow-men, because they should happen to be below him, as worms or reptiles of the earth."

They may say also that the system of their language originated in the purest motives,

and that it is founded on the sacred basis of truth.

It may be said also, that the habits of caution which the different peculiarities in their language have introduced and interwoven into their constitution, have taught them particularly to respect the truth and to aim at it in all their expressions, whether in speech or letters, and that it has given them a peculiar correctness in the expression of their ideas, which they would scarcely have had by means of the ordinary education of the world. Hobbes says, "animadverte, quam sit ab improprietate verborum pronum hominibus prolabi in errores circa res," or "how prone are men to fall into errors about things when they use improper expressions." The converse of this proposition may be observed to be true with respect to the Quakers, or it may be observed, that the study of proper expressions has given them correct conceptions of things, and has had an influence in favor of truth. There are no people, though the common notion may be otherwise, who speak so accurately as the Quakers, or whose letters, if examined on any subject, would be so free from any double meaning, so little liable to be mistaken, and so easy to be understood.

It may be observed also on the language of the Quakers, that is, on that part of it which relates to the alteration of the names of the months and days, that this alteration would form the most perfect model for an universal calendar of any that has yet appeared in the world. The French nation chose to alter their calendar, and, to make it useful to husbandry, they designated their months so that they should be representatives of the different seasons of the year. They called them snowy, and windy, and harvest, and vintage-months, and the like. But in so large a territory, as that of France, these new designations were not the representatives of the truth. The northern and southern parts were not alike in their climate. Much less could these designations speak the truth for other parts of the world: whereas numerical appellations might be adopted with truth, and be attended with usefulness to all the nations of the world, who divided their time in the same manner.

On the latter subject of the names of the days and months, the alteration of which is considered as the most objectionable by the world, I shall only observe, that, if the Quakers have religious scruples concerning them, it is their duty to persevere in the disuse of them. Those of the world on the other hand, who have no such scruples, are under no obligation to follow their example. And in the same manner as the Quakers convert the disuse of these ancient terms to the improvement of their moral character, so those of the world may convert the use of them to a moral purpose. Man is a reasonable and moral being, and capable of moral improvement; and this improvement may be made to proceed from apparently worthless causes. If we were to find crosses or other Roman Catholic relics fixed in the walls of our places of worship, why should we displace them? Why should we not rather suffer them to remain, to put us in mind of the necessity of thankfulness for the reformation in our religion? If again we were to find an altar which had been sacred to Moloc, but which had been turned into a stepping stone, to help the aged and infirm upon their horses, why should we destroy it? Might it not be made useful to our morality, as far as it could be made to excite sorrow for the past and gratitude for the present? And in the same manner might it not be edifying to retain the use of the ancient names of the days and months? Might not thankful feelings be excited in our hearts, that the crime of idolatry had ceased among us, and that the only remnant of it was a useful signature of the times? In fact, if it be the tendency of the corrupt part of our nature to render innocent things vicious, it is, on the other hand, in the essence of our nature, to render vicious things in process of time, innocent; so that the remnants of idolatry and superstition may be made subservient to the moral improvement of mankind.

All nations have been in the habit of using outward gestures or ceremonies, as marks of affection, obeisance or respect. And these outward ceremonies have been different from one another, so much so, that those, which have been adjudged to be suitable emblems of certain affections or dispositions of the mind among one people, would have been considered as very improper emblems of the same, and would have been thought ridiculous by another, yet all nations have supposed, that they employed the most rational modes for these purposes. And, indeed, there were probably none of these outward gestures and ceremonies which, in their beginning, would not have admitted of a reasonable defence while they continued to convey to the minds of those who adopted them, the objects for which they were intended, or, while those who used them, persevered with sincerity in their use, little or no objection could be made to them by the moralist. But as soon as the ends of their institution were lost, or they were used without any appropriate feeling of the heart, they became empty civilities, and little better than mockery or grimace.

The customs of this sort, which obtained in the time of George Fox, were similar to those which are now in use on similar occasions. People pulled off their hats, and bowed, and scraped with their feet. And these things they did as

marks of civility, friendship, or respect to one another.

George Fox was greatly grieved about these idle ceremonies. He lamented that men should degrade themselves by the use of them, and that they should encourage habits, that were abhorrent of the truth. His feeling were so strong upon this subject, that he felt himself called upon to bear his testimony against them. Accordingly he never submitted to them himself, and those who received his religious doctrines followed his example.

The omission of these ceremonies, however, procured both for him and his followers, as had been the case in the change of thou for you, much ill-will and harsh treatment. The Quakers were derided and abused. Their hats were taken forcibly from their heads and thrown away. They were beaten and imprisoned on this sole account. And so far did the world carry their resentment towards them for the omission of these little ceremonies, that they refused for some time to deal with them as tradesmen, or to buy things at their shops, so that some Quakers could hardly get money enough to buy themselves bread.

George Fox, however, and his associates persevered, notwithstanding this ill usage, in the disuse of all honors, either by the moving of the hat, or the usual bendings of the body; and as that, which was a right custom for one, was a right one for another, they made no exception even in favor of the chief magistrate of the land. George Fox, when he visited Oliver Cromwell as Protector, never pulled off his hat; and it is remarkable that the Protector was not angry with him for it.

Neither did he pull off his hat to the judges at any time, notwithstanding he was so often brought before them. Controversies sometimes took place between him and them in the public court, upon these occasions, one of which I shall notice, as it marks the manner of conducting the jurisprudence of those times.

(To be continued)

CHRISTIANITY is a system of Love, like the Divine Founder, wherever she prosecutes her journey of mercy, she breathes "on earth peace, good will towards men." And in proportion as we cherish her spirit, and are influenced by her precepts, our conduct will exemplify "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

Author of Sympathy.

THE sorrows of a pure heart are like May frosts, the forerunner of a fervent summer-time.

The tears of the compassionate are sweeter than dew-drops falling from roses on the bosom of the earth.—*Economy of Life.*

MARTHA ROUTH.

(Continued from page 357.)

Some months after, I felt an impression to attend the Quarterly Meeting at York, which my friends uniting with, I was accompanied by a kind female Friend in the station of an elder. We got to York in time for the select meeting, but I had not courage to attend it; and when entering the great meeting-house, the next morning, I scarcely knew how I got towards the gallery; for though the gathering was very large, I saw no person, except the skirts of those who sat near me, until in awfulness, I had bowed the knee in supplication. I was then favored to feel a peaceful quiet; thankful to hear the gospel preached by those of greater experience. After meeting, divers Friends noticed me very kindly, none more so, than my valued friend, Esther Tuke. Our further knowledge of and union with each other, became very strong, even like a "threefold cord." When the meetings were over, my dear companion and self returned home, taking the meeting at Sheffield in our way, on First-day following; where Friends received us with great kindness.

But now apprehensive that resignation of this kind might continue to be called for, I thought it best to seek out for a steady qualified helper in my school, and found such a one in my cousin, Ann Lowe, of Worcester. I often visited my dear and much tried friend, Ruth Fallows, of Castle Donnington, and sometimes accompanied her to a few neighboring meetings. She was a true living gospel minister, and her company was helpful, encouraging and edifying. She told me of a prospect she had of religious duty, to visit some of the northern counties and Scotland; to which I made no other remark, than the expression of a full belief, that the same Divine hand which had been her support in all her trials, travails, and exercises, would still be with her.

Some time after this conversation, my own mind was impressed with a prospect of visiting the meetings at Nottinghamshire, Derbyshire, and some parts of Lancashire. While this was under my notice, though not mentioned to any, dear Ruth Fallows came to Nottingham, and being at our house, remarked, she was not gone the journey she had told me of. I said, "No, though I expected thou wouldst; yet I don't want to part with thee." She replied, "I don't know what I am waiting for, except it be for thee to go along with me; and if so, I am willing to wait still longer; so be honest, and let me know thy thoughts." I then opened to her my prospect of the before-mentioned counties, but thought, if my friends should set me at liberty, it would be proper to inform the parents of the children, as my absence would be for a longer period than at any time before; which I did,

and received their cordial approbation, and from some the expression of near sympathy.

Way being thus opened, I laid my concern before Friends of our Monthly Meeting, who gave me a certificate, the first I had had of the kind; and after carefully endeavoring to put all things in order, relative to the children and family affairs, and my dear sister being willing, as she always was, to give me up to the pointings of duty, we took a solemn and heart-tendering leave of each other.

We had many long days' journeys, and I often felt much fatigued; my bodily frame not being yet strong, and my appetite poor, so that I could not take much food; but the season of the year being favorable, through Divine favor we got as speedily along as most who had travelled the like journey. We had much cause gratefully and humbly to acknowledge that mercy and kindness had been with us, who went to the battle, and with those who staid by the stuff; for on my safe return I found my family well, to our mutual rejoicing, as did my worthy companion, her kind husband.

On the 7th of Eighth month, 1766, Martha Winter was married, at Nottingham, to Richard Routh, of Manchester, and removed to his residence in that town.

My bodily health for two or three years after our marriage was not very strong, and my exercises many; yet I went several short journeys, besides attending our Monthly and Quarterly meetings, and several times the Yearly Meeting in London; going on horseback with my husband and divers other friends, which was the general mode of travelling at that time.

I attended the Yearly Meeting for the principality of Wales several times, once in company with my dear and valued friend Francis Dodshon; and on our return we visited the meetings and families of friends in Shropshire. My dear and much esteemed companion, though in a very low and depressed state of mind, was often clothed in her gospel mission as with the King's royal apparel.

Some time after, I felt again the pointings of duty to attend another Yearly Meeting in Wales, to go from thence to Bristol, and to take meetings as they lay in the way to the Yearly Meeting in London, and others on my return home. For this service I had a certificate from our Monthly Meeting, and was accompanied by my dear friend Elizabeth Jolly; but not having gone such a journey before, without a yoke-fellow in gospel labor, it felt very weighty. My mind was often under secret discouragement, and, in a particular manner, when my kind companion was likely to return home from London and leave me alone, having several counties to visit.

This time of holding our Annual Solemnity in 1784 was a very memorable one, not only in being favored with the company of many ambassadors from America, fraught with gospel mission, but in having the Women's Yearly Meeting fully authorized and established. When the Yearly Meeting closed, I felt exceedingly dismayed, which my dear uncle John Routh perceiving, inquired the cause of my being so affected. I told him I was likely to be left without a companion, and scarcely knew how to sustain the prospect. He encouraged me with all the tenderness of a beloved father in the Truth, not doubting but I should be helped along beyond my expectation; and the way soon opened for my joining my dear friend Rebecca Wright, one of the before-mentioned Friends from America.

Friends in general appeared well satisfied with our being united as companions; and after visiting the Meetings in the city, we set forward through the counties I had in view, till we came to Manchester, where finding my dear husband and relations well, was cause of renewed thankfulness to the Author of all good, who had thus helped and provided for me beyond all expectation. It was needful for Rebecca to make some stay here, and my dear aunt Sarah Taylor accompanied her to several places and meetings, which was very acceptable and encouraging to her.

My husband and friends being willing for me to join her again, we bent our course northward, taking our Quarterly Meeting in the way, where we had the acceptable company of Nicholas Walne. We proceeded through the northern counties into Scotland, more than twenty miles north of Aberdeen, visiting not only the Meetings but the families of Friends. It was in the depth of winter, which proved a very cold one, attended with more snow than aged people in those parts could remember; but Friends were very kind in caring for us.

We had much trial and jeapordy in crossing some of the large rivers, on our return to Edinburg, where we also visited the families, and had deep exercise in the labor

In coming thence to Kelso, forty miles,—a very bleak, open road,—scarcely a track was to be found for the horses, the snow was so deep; yet that Almighty power who calleth his servants and handmaids thus to work in his vineyard, was graciously pleased to lead us safely through our perilous journey, in time to attend the Quarterly Meeting for Yorkshire, held at Leeds; whence I returned home, and Sarah Birkbeck accompanied my dear companion for some time; as did also my dear friend Elizabeth Jolly. After this, I joined Rebecca Wright again, and accompanied her through the western counties, nearly to the Land's End in Cornwall.

My dear companion Rebecca Wright was a greatly tried traveller, and was often in the

deeps, of which, according to my measure, I took part with her; and sometimes hearing her mention how differently she got along in her own country in her Gospel travels, was fearful I was not such a companion to her as she had there, which often caused me to weep in the night season, and think it might be best for me to return home: but this she could scarcely bear to hear mentioned; and being closely united to her in the bonds of the Gospel, I stayed with her till I saw her on ship-board, with several others of her fellow laborers, returning to their native land. I then stayed at home a considerable time, and was thankful I had peaceful liberty to do so.

About the year 1787 I had for some time had an opening prospect of religious duty, not only to visit the meetings, but also the families of Friends in Worcestershire, my native county; and with this impression was led to look toward Martha Howarth, a member of our Quarterly Meeting, as a companion.

When the time came for moving, being furnished with certificates from our respective Monthly Meetings, we set forward by way of Cheshire and Coalbrookdale, and entered the county of Worcester, at Dudley, where the ancient and honorable family of the Paytons used to live; but they were then all removed by death or otherwise. Thence we went to Stourbridge, where I first drew breath. In the city of Worcester, as in other places, in visiting the families of Friends, we were favored with the company of one in the station of an Elder, who could bear testimony to what we had to minister; which has always been my choice in such service. This friend being baptized with the one baptism, could feelingly partake with us in the cup of suffering, and rejoice with us when Truth was raised into dominion; that our spirits were tenderly united, and also to the seed of God in that place. Our labors there closed with a public meeting on a First-day evening, which was a large, open, and satisfactory opportunity. We then took the other side of the county, and were favored in like manner with the company of helpers in the work, which closed at the Monthly Meeting at Alcester.

I felt pressed in spirit to return to Fredington, about six miles distant, to our friends John and Sarah Lambley's, though the evening was very stormy, the snow falling very thick. We got there safely, and were taking some refreshment, when a young man, son of Thomas Norton, came into the house, and seemed much affected. His father had been threatened with imprisonment for non-payment of tithes; and he said two constables were at their house, and talked of taking him part of the way to Worcester that night. I then believed that this was the cause of my being impressed to return there: so we sent the young man back to request the constables to stop awhile, as some friends wished to see his father.

The distance was about a mile, and the snow falling so thick, it was not safe to go any other way but on foot, which we willingly did, accompanied by John Lambley and his valuable wife We found Thomas Norton in a quiet, resigned state. The men very civilly offered to leave the room and withdraw into the kitchen. Our visit was very grateful to him, and seemed to strengthen his mind in resignation to the permitted trial. His children also seemed more settled; and the constables were willing to stay in the village till morning. On our return through Worcester, we went to see him in his prison-house, found him very composed, and reading Sewel's History; the jailer and his wife were very kind to him. Some skilful friends in the city, on looking over the indictment, believed it faulty, and took a Counsellor's opinion, who advised them to bring it to an assize trial; which they did, and the Judge quashed the indictment, and set the prisoner at liberty in open court.

(To be continued.)

Be on the lookout for opportunities to help the poor, and you will find them spring up in your pathway at almost every turn. Often, without the sacrifice of ten minutes' time, you can confer a lasting benefit. A piece of information or instruction, a little timely help, is often a greater charity than a piece of money would be.

For Friends' Intelligencer.

There are many individuals who in "the cool, sequestered vale of life," have "kept the noiseless tenor of their way," whose biographies, destitute though they may be of stirring incidents would, if written, furnish valuable lessons of instruction: stimulating others to cultivate those quiet virtues which equally adorn the highest and the lowliest stations. With this view, and as a tribute to her worth, the following memoir is offered for publication:

SARAH PEARSON.

The subject of this memoir was born in Chester County, Pennsylvania, in the vicinity of Downingtown, about the year 1776, and was a member, with her family, of Euchlan particular Meeting, and at the time of her birth of Goshen Monthly Meeting.

After the decease of her mother, in company with her two elder sisters, then unmarried, she came to Philadelphia, with a view of earning a livelihood. This movement took place about the commencement of the present century. The whole stock of money among the three sis-

ters did not exceed forty dollars, and to preserve it intact for future use, they economized by walking to the city some 35 or 40 miles, carrying their burdens with them. With this meagre capital, but full of hope, they rented, soon after their arrival, a small house in Cherry Street, near Eighth. The street being at that time unpaved, and having a population near them, anything but desirable, yet, with a firm trust in an All-wise Director and Care taker, the three sisters commenced business in this secluded place, and soon, by plying their needles, and selling small wares adapted to their neighborhood, they managed to pay their rent, and supply all their wants.

In 1804, Mary, the eldest sister, was united in marriage to James Truman, a member of the same meeting, and who lived in the neighborhood. This connection, although separating the sisters, added to their strength in relation to business matters; and soon thereafter the little shop began to assume larger proportions, and the stock of goods to increase. The familiar name of "Quaker girls," brought many to deal with them even from remote parts of the city. Their kind manners, and strict integrity in all their transactions were soon noticed, and paved the way for permanent customers.

The religious sentiment in which they had been educated, in relation to public worship on other days than the first of the week, was a marked feature in their business life. When the meeting hour came, although many customers might be waiting in the store, they would kindly, but firmly inform them of their practice of attending to that important duty, and that they must defer further business until the close of the meeting. This practice was continued throughout their business life. Not only the mid-week, but during the quarterly and yearly meetings. Such seasons were to them not only duties to fulfil, but refreshments which they were not willing to forego for the sake of worldly profit.

This fact of their religious care was soon understood and appreciated by their customers, as also by those from whom they obtained their supplies of goods; confidence growing in them for their uprightness in this respect. This was often apparent, for when the store door was again opened for business, the influx of customers seemed to have greatly increased.

The little store in Cherry Street soon became too small for the increase of business, when it was resolved to make a change. In view of this, their means having sufficiently increased, they purchased a lot of ground on 7th Street of their brother-in-law, James Truman, and next to his dwelling, whereon they erected a house adapted at that time for dwelling and store, in which they lived during most of the remainder of their lives.

This move greatly enlarged their business, and they were now looked upon as among the most prosperous of our retail dry goods traders. This prosperity, however, did not lessen their humility; they believed their efforts were rightly directed by a superintending Power, and to that Power they still looked for guidance and protection.

As their means increased, their benevolence enlarged; and we find them engaged in every good work which they conceived might operate to benefit the race. The Anti-Slavery movement claimed their largest sympathy; and much of their income was devoted to the furtherance of the cause of human liberty. Private charities, however, were among the largest means to keep their resources from increasing, and these were dispensed without ostentation; for no one, other than the recipients and themselves, knew of these bounties.

In 1817, Phebe, the elder of the two sisters, was married to Nathan Allen Smith, a member and minister of the Monthly Meeting of Friends of Philadelphia for the Northern District, of which also they were then members. This connection continued for several years, during a part of which time, Sarah retired from her usual active pursuits, and the store was closed. One of her intimate friends, however, desiring to go into the same kind of business, suggested her engaging with her; she listened to the solicitation, and in order to assist her friend, concluded to forego her retirement, and appear again in the active world. She accordingly entered into partnership, giving her credit and experience, as well as her full share of energetic duty. This effort in behalf of one she esteemed, was crowned with remarkable success, as a very few years found her retiring with an ample competency. Her business life may now be considered as closed. Nathan A. Smith died, and the two sisters were placed very much in one respect as they had commenced. The store was changed into a parlor, and the business given up.

The death of James Truman about this time, also had an important bearing upon the three sisters. They had held close and near companionship, had lived side by side, but now the counsellor, the protector, and husband of the eldest was gone. The widow, for the remainder of her life, was a dweller with her sisters, under the same roof. Mary survived her husband several years, and died in a good old age.

In 1827, when the voices of many among Friends were conflicting, some directing to the letter, and others to the spirit, their own minds, long familiar with Divine admonitions, required no outward voice to instruct them where to place their confidence and their hope. It was not in formulas of doctrine, but in a practical

conformity to an unwritten gospel upon their inner life, to which they gave heed, and this brought the three sisters in unison with Friends in their efforts for the sustainment of Philadelphia Monthly Meeting, then convening at Cherry Street Meeting House. With this meeting they united in the maintenance and spreading of that liberal Christianity which had been owned and suffered for by our worthy predecessors.

In 1853, Phebe departed this life, leaving behind her many to mourn her loss, as with her death a large number of charitable donations closed. Sarah was now left alone. She drew around her, however, those who felt an interest in her welfare, and for the remaining period of her life continued to exercise the same active benevolence that had been her wont for so many years, not letting her left hand know what her right was doing.

Several years before her death, her hearing became dull, and her eye-sight dimmed, and with the decline of her physical powers, the mental participated, so as seriously to disqualify her for her usual active movements. She now mostly remained at home; in consequence, her place became vacant in the meeting-house, from which she had been seldom absent during her adult life, and where she had so much delighted to go. This necessity for retirement increased in the latter part of her life, so that she felt often unequal to the task of seeing her friends who called on her. As she grew in years, she seemed to grow in innocency; and she often spoke of her death, yet felt willing to wait her appointed time. At seasons, however, a cloud would pass over her mind, and dissolution was then looked towards with some degree of apprehension, lest she had not fulfilled all that had been laid to her charge. In these hours of trial, she would sometimes refer to that which had at times comforted her under similar feelings, and would say, "Thy rod and thy staff yet comfort me." Her mind now falling back into the track of childhood, was often found reverting to scenes which at that period of her life had afforded pleasure or profit; and although her memory for present facts had nearly failed, her recollections of childhood were vivid, and she would be heard repeating thoughts and lines of poetry gathered at that time, but long hidden, to be re-opened at this late period, when the more recent thoughts and labors of mature life had nearly closed.

In the early part of the Seventh month, 1865, she was taken seriously ill, and although at times reviving, it soon became evident that her dissolution was nigh at hand; which solemn event occurred on the 20th of the same month, during an apparent sleep.

Thus closed a most useful and exemplary life—a life that was ever teaching, "Be ye diligent in business, serving the Lord." She was truly a watchwoman, guarding every avenue of her mind, and allowing no slip of her tongue to do injury to another.

Meek and lowly in spirit, she ever appeared as she felt; and she and her sister Phebe will be remembered by many as sitting on the stairway leading to the youth's galleries, during the crowded meetings at Cherry Street Meeting house, rather than choosing more suitable accommodations.

Having been long accustomed to entertain friends during the time of holding the Yearly Meeting, she was not willing to close that avenue of social and profitable enjoyment, and requested her housekeeper to inform her friends who usually lodged with her that her doors were yet open, expressing that, although she could not be with them and enjoy their society, as she had been wont, yet she hoped they might realize their usual satisfaction. This invitation was accepted, and she expressed being comforted at the close of such occasions.

As she lived, she died—quiet and peaceful; and we cannot doubt from the faith we have in the wisdom and arrangements of Him who calls and disposes, that He has prepared for her that gladness which will make full amends for all sorrows and trials which may have been experienced while fulfilling her duties here.

As far as could be learned, she had reached her 89th year. The funeral was attended by many friends and neighbors, and in the solemn interval preceding the removal of her body from the dwelling she had so long occupied, the voices of affectionate interest were heard, citing to her simple yet dedicated life, and calling on all to come, and be partakers at the same Fountain whereof she had drank, and been refreshed.

Her body was interred in Fair-Hill Burial Ground. G.

Seventh month 25th, 1865.

Advice to Young People.—Keep good company or none. Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your minds. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation, are the very sinews of virtue. Your character cannot be essentially injured, except by your own acts. If any one speaks evil of you, let your life be such that no one will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich, if you

would prosper. Small and steady gains give competency with tranquillity of mind. Never play at any game of chance. Avoid temptation. Earn money before you spend it. Never run into debt unless you see a way to get out of it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent if you would be happy. Save when you are young that you may spend when you are old. Read over the above maxims at least once a week.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 19, 1865.

DIED, on the 13th inst., of cholera infantum, ELIZABETH, daughter of Richard R. and Harriet T. Haines, of Brooklyn; aged three and a half months.

——, 8th mo. 7th, at his residence, Jenkintown, Pa., JOHN MATHER, in his 90th year, a member of Abington Monthly Meeting of Friends.

——, 8th mo. 8th, MARY HELEN, daughter of Oliver and Alice S. Wilson, aged 2 years 9 months.

——, 8th mo. 9th, STOCKTON H. eldest son of Charles and the late Rachel S. Evans.

——, near Smithfield, Mahoning county, Ohio, 16th of 5th mo., 1865, SARAH ARMITAGE, a member and Elder of Salem Quarterly Meeting, in the 73d year of her age.

——, 6th mo. 28th 1865, at the house of her son-in-law, Charles Brosius, near Alliance, Stark Co., Ohio, JANE HILLES, wife of Robert Hilles, in the 85th year of her age.

——, at her residence near New Market, Frederick Co., Md., on the first of 8th month, 1865, after a lingering illness, MARY FARQUHAR, in the 82d year of her age; a member and Elder of Bush Creek Preparative Meeting.

——, at her residence, in Westfield, N. J., on the 28th of 7th month, 1865, RACHEL, wife of William Borton, and daughter of William and Rachel Evans, in the 63d year of her age; a member and elder of Chester Monthly Meeting.

PARENTAL INFLUENCE.

It is a solemn truth, and well deserves the attention of those whom it may concern, that parental influence cannot be ignored. For good or for evil, it is ever working; and, to a large extent, it forms the character, and shapes the destiny of the children. Subtle and imperceptible it may be; but it is not the less potent or real. "As from the eyes of some individuals, and the tongues of others, there issues an evil influence; as between the vital spirits of friends and relatives there is a cognation, and they refresh each other like social plants; so in parents and children, there is so great a society of nature and manners, of blessing and cursing, that an evil parent cannot perish in a single death; neither can holy and consistent parents eat their meal of blessing alone, but they make the room shine like the fire of a holy sacrifice." And that sacred flame shall not go out when the years of their own pilgrimage are ended. The children who gathered around it in the days of their fathers, and caught their first religious glow from its heaven-kindled heat, shall guard and feed it in generations to come; and children's children shall walk in its light, and rejoice in its genial warmth. A good man, though poor as Lazarus himself, leaves a priceless patrimony to his children. "For the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." O, then, let the light of parental piety be like the domestic lamp placed on the lamp-stand, that it may give light to all who are in the house. Then will the blessed promise be fulfilled, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."—*From the "Mother of the Welseys:" a Biography.*

Extracts from Dewey's Problem of Human Destiny.

THE ADAPTATION OF MATERIAL WORKS TO HUMAN CULTURE.

(Continued from page 317.)

Let us now turn from the land to the water. Nearly three-fourths of the earth's surface is covered with water. The Pacific Ocean alone, it is computed, occupies more space than all the dry land. It may seem a strange disproportion of waste and apparently useless water, to fruitful soil. But let us consider it. This soil can yield nothing without a certain amount of moisture. A certain amount—neither more nor less; too much would saturate and debilitate the vegetation, too little would dry it up. Now the sea is the source of moisture, the nurse of rains. Evaporation lifts up the watery particles into the air; whence they are borne upon the land, to fall in showers, to distil in dew, to bathe the mountain heights, whence they gush forth in springs, gather into streams, and form and feed mighty rivers; and for all these purposes, the supply is, in the general, just what is wanted; neither too much, nor too little. But this evaporation from the sea; what does it give us? Pure water; an *extract* from the mass, as exactly separated as if it were distilled in an alembic. Suppose

that the *saline* particles were lifted into the air, to fall in rain, and flow in the rivers; that it rained brine, and that brackish and bitter waters flowed in all our streams and fountains! What an element indeed—what a blessing is pure water!— the most exquite refreshment of thirst, the only cleanser of impurity for the human skin and for all that pertains to human use, the only healthful solvent of vegetable food for the daily meal. And suppose that the pure springs or the *medicinal* waters were turned into bursting fountains of champagne wine; it would seem as if nature, in her secret caverns, had plotted for our destruction! And I confess that I am struck, not only with the blessing and beauty, but with the mystery of this element. We know nothing of the hidden connection between its particles, by which it is a flowing liquid, instead of a mere conglomeration of atoms. If it were poured into our cup and bowl, as disintegrated albeit golden sands, we could neither drink it, nor wash in it. More wonderful than any enchanted cup, is that which we daily put to our lips; choicer than all the cosmetics of Arabia, is that morning ablution; and well might it be, every morning as an outpoured oblation of pure thanksgiving. And when it falls in refreshing rain—in the fine rain upon the mown grass—who can help sometimes thinking what it would have been if it had come down in sheets of water; how it would have deluged and crushed the tender herb beneath?

But why is the *sea salt?* Or what purpose is served by its saltness? Professor Maury, of the Washington Observatory, has given to this question an answer of singular interest. He has shown that the whole oceanic circulation depends mainly upon this quality of saltness. And upon this circulation depends again the tempering of all climates, both hot and cold. For if the ocean stood still, then increasing masses of ice in the north, and increasing heat at the equator, would make both zones uninhabitable. Of this oceanic circulation, the Gulf Stream is an example; but there are other currents no less remarkable. The arctic voyagers, wintering in Davis's Straits and Wellington Channel, found themselves drifted southward by a surface current—in one instance, a thousand miles in nine months—while, at the same time, icebergs, sunk deep in the water, and taking the effect of an undercurrent, were borne the very opposite way—borne northward, through crashing fields of ice, at the rate, in one instance, of four knots an hour.

But how is this effect produced? The immense equatorial evaporation—*i. e.* the taking up of immense quantities of water—lowers the sea level. A surface current from the north flows down to supply the deficiency. This indeed would take place if the sea were fresh But in salt water, as the evaporation does not take up the salt, it leaves the surface water salter, *i. e.* heavier. Consequently it sinks; and thus, by its momentum, it prepares in the depths of the equatorial seas an undercurrent, which flows northward. In an ocean of fresh water, this result would be superficial and partial.

But let us look at other ministries of the ocean.

At first sight it would seem as if this ocean barrier would separate nations—shut them up in solitariness and isolation. But what is made of this seeming obstacle? Why, in fact, nothing is made a medium of intercourse between distant nations like the ocean; and intercourse is the grand educator, civilizer. If Europe had been separated from us by 3,000 miles of land, we might hardly have reached her yet; or rather she might have hardly reached us—hardly have discovered this quarter of the world. Or if some wandering tribes had found their way over the intervening distance, there would nevertheless have been little or no intercourse. The vast plains of Asia were traversed only by here and there a trader or caravan, or else by invading armies. Invasion, perhaps, was better for the world's culture than sterile seclusion—than the sitting apart and alone, each people and nation alone, amidst hereditary and unbroken ideas and customs. But now the commerce of the seas is peacefully doing that which war did of old. It is bringing all nations acquainted with one another, interfusing their spirit and life blood, binding them together, and making brethren of hostile races; and at the same time, opening the common fund of earth's bounties and blessings to every clime and country. The dread barrier of the sea has melted away into a liquid plain, best fitted to buoy up and bear on our vessels; better for intercourse than if it was spanned with bridges, or crossed in every direction by causeways of stone or railroads of ever-enduring iron. And if there be persons—and I confess myself to be one of them—who prefer the causeways and the railroads—prefer any conceivable locomotion to a sea voyage, yet nature's plan is not to gratify the few, but to benefit the many. And I cannot help thinking that art will yet find means to relieve this horrible misery, this sickness of the sea.

It was indeed a dread barrier to those who first saw it; but what was its effect? It tempted their courage and enterprise: it called out their energy, hardihood and skill, and has thus contributed, along with intercourse and commerce, to make them the most prosperous and civilized people in the world; witness the Egyptians, the Phenicians, the Greeks

the Romans, and the modern European and American communities. Everywhere the highest civilizations have found their home upon the shores of the sea, and upon the rivers that flowed down into it. The ship is the most significant emblem in the scutcheon of freedom, polity, and progress. One has termed it "that swan of the sea;" but it is like anything but a swan, to the unpractised beholder. I remember the first time that I saw a ship part from the shore—the solid shore as one well feels it to be at such a moment: all was solid, firm, calm, quiet here; but there, all was alive, and seemed rushing upon some unknown fate; the roaring of the wind in the cordage, the swelling of the sails to the breeze, the straining of every yard and mast, and, as it seemed to me, of every mighty rib in the almost living mass, inspired me with a sort of terror. But the strong hearts that swayed it felt no terror; every motion was easy to *them*, every rope in the complicated network that bound it was familiar: and under their charge it swept over the deep, as free and fearless as if it were some huge seabird seeking its own natural element.

(To be continued.)

"YOU'D BETTER COME QUIETLY."

"Words of kindness, spoke in season,
Have a weight with men of reason."

A popular lecturer has observed, that social and moral improvements commonly move upwards in society,—they do not commence with the rich and great, but gradually reach them from below.

Mention is made by the authoress of *English Hearts and English Hands* of an individual in humble life whose conduct may afford a useful lesson to princes, ministers of state, and generals of armies. It is an instance of the control of brute force by moral power.

She observes:—"It was during the winter of 1855 that we first became fully acquainted with the character of the serjeant of police at Beckenham—a man who, with spirit and courage equal to any emergency, has never, in any mob or fight, either received or struck a blow, though firm and strict in all the duties of his calling. No collision is ever dreamt of between the wildest of the *navvies* and our policeman. Even in such a case as a man having to be imprisoned for misconduct, a pat on the shoulder, and 'You'd better come quietly with me, my man,' is found to be the utmost rigor of the law which is required to be exercised by this noble and amiable man."

In what a variety of circumstances is the principle applicable that is comprised in these words, "You'd better come quietly," and how often would its application prevent much crime and suffering! If the kindly spirit which dictated it to the "noble and amiable police-sergeant," and enabled him to control "the wildest of navvies," did but govern the conduct of statesmen, how soon would "wars cease unto the end of the world."

An instance of the efficacy of forbearing and conciliatory measures occurred at one of the late disgraceful riots at Belfast. After much violence had been exhibited by both parties, "the magistrate," as the report states, "was compelled to read the Riot Act, and directed the constabulary to fire on the mob. Just as they were about to obey, a young man entreated the magistrate to give him five minutes, and he would endeavor to get the crowd to disperse. Through his timely interference the mob broke up, and hostilities terminated, without any shots being fired."

It may be said, that in such instances as these the offenders know that if they do not submit quietly, they will be compelled to yield to superior force. But numberless cases might be cited in proof of the controlling influence of moral power, where there was no force in reserve to appeal to. The following is of this description:—

Dorothea Dix, a benevolent American lady, in travelling through an uninhabitated part of Michigan, found that the driver of the carriage she hired had provided himself with pistols. She persuaded him to give them up, which he did with reluctance. In passing through a forest, a man rushed into the road, caught the horse by the bridle, and demanded her purse. "Are you not ashamed," said she, "to rob a woman? I have but little money, and that I want to defray my expenses in visiting prisons and poorhouses, &c. If you have been unfortunate, or are in distress and in want of money, I will give you some." The man's countenance changed—he became deadly pale, and exclaimed, "That voice!" and told her that he had been in the Philadelphia Penitentiary, where he heard her addressing some of the prisoners in an adjoining cell, and that he recognized her voice. He expressed deep sorrow at the outrage he had committed. Dorothea Dix then drew out her purse, and said to him, "I will give you something to support you until you can get into honest employment." He declined taking anything, till she insisted on his doing so, lest he should be tempted to rob some one else before he could get into employment.

In this instance, if the driver had retained his pistols, no doubt one or two murders would have been committed. And how continually are cases occurring, which prove how much better it would be quietly to submit to the loss of a little money or plate than to sacrifice life by attempts at resistance. It is not long since a clergyman and his wife were murdered in Sussex by burglars, who were afterwards ap-

prehended, and one of them was executed. While in prison, after his condemnation, this man asserted that they would have committed no personal violence if the clergyman had not been armed and attempted to resist them. Here were three violent deaths, in consequence of being prepared for defence. And thus the various nations of Europe, being armed to the utmost and always prepared for fighting, treat each other as brigands or pirates, instead of trying the gentle modes of calming the violent and quarrelsome, which reason and Christianity dictate.

That tribes and communities even of men as violent and uncivilized as the *wildest of navvies*, may be controlled by kind and just treatment, has been proved in numerous instances. In a speech recently delivered by Senator Houston, of Texas, United States, on the Army Bill, after stating that he had been so much associated with the Indians as well to understand their character, he said, "I have not failed to conciliate the Indians, wherever I have tried; and how? By even-handed justice. Hold the scales of justice suspended with a steady hand between yourself and the Indian, and you will have no danger from him; it will not be necessary to suspend the sword over his head, like the sword of Democles. Why, sir, with the one-hundredth part of the money expended to support the army, or even less, you could feed the Indians on our borders, and clothe them in comfortable garments; and then you would need no army, except to take care of your fortresses and keep your arms in order."

Well would it have been if England had adopted this policy towards the aborigines of the countries where she has founded celonies? Notwithstanding all that is said by the advocates of war about physical force alone being applicable to unreasonable men, and the necessity of being always prepared for war, it is still true, that "the meek shall inherit the earth, and shall delight themselves in the abundance of peace."—*London Herald of Peace.*

THE RESULT OF EMANCIPATION.

Joseph Segar, in an address lately delivered at Richmond, bears the following testimony to the value of *free* over *slave* labor:

"I speak from experience and observation. In my own county, where emancipation has been in practical operation from the commencement of the war, and on the eastern shore of Virginia, where the policy has been fairly tested, it is an ascertained fact that the farmers make more clear money with hired colored labor than they did when they cultivated their farms with their own slaves. The profit is generally doubled; in some cases trebled.

"What is to be the result of this radical change in the labor system of the South no one can foresee. I am frank to confess that I at first thought it would be attended with shock, and revulsion, and unsettling disturbance. But I distrust the correctness of my original opinion. I incline now to the idea, founded on practical observation, that the whole relation between master and servant may be so disposed of as to avoid crush and crash, and improve the condition of both races. Make the negro work—which the Government seems disposed to do, and which necessity will make him to do—require both white and black mutually to observe their contracts one with the other—let the white men give the colored men fair wages, and otherwise treat them kindly—which it is to their interest to do—and the transition from slave to free labor will no "tale of ruin tell," and the country will be freed almost insensibly of one of the greatest evils that ever afflicted and cursed it.

From the Scientific American.

LECTURE ON PERFUMES.

We have received from Septimus Piesse, Ph. D., F. C. S., a copy of a lecture on perfumes, delivered by him before the Royal Horticultural Society, and we select from it the following extracts:—

Perfumes that are derived from plants may be, for the purpose of description, conveniently divided into three classes. Class I. are the most ancient, and have been in use from the earliest period of which there is record. They consist of the various odoriferous gum-resins, which exude naturally from the trees which yield them; and to increase the produce, the plants are often purposely wounded. The most important are benzoin, olibanum, myrrh and camphor. No less than 5,000 cwt. of these together are annually imported into Great Britain. Gum-resins form the chief ingredients in incense, and in pastilles. These odorous bodies are principally consumed in certain religious ceremonies, and from the early custom of burning incense upon the holy altar, our word perfume, from *per fumus* (by smoke), has been derived.

Class II. are those perfumes which are procured by distillation. This is the first step to separate the odorous principle from the material which contains it. As soon as the Greeks and the Romans learned the use of the alembic or still, which was an invention imported by them from Egypt, they quickly adapted it to the separation of the odorous principle from the numerous fragrance-bearing plants which are indigenous to Greece and Italy. An assential oil or otto thus produced from orange-flowers bears in commerce to this day the name of Neroly,

supposed to be so named after the Emperor Nero. Long before that time, however, fragrant waters were in use in Arabia, as all may learn who read the Arabian Nights.

More than 200,000 pounds-weight of various ottos were imported into Britain in 1860, and valued at £180,000 ; to this must be added at least one-third as much again distilled in England. Of the imported articles enumerated, oils of lemon and bergamot, from the Two Sicilies, reached 128,809 pounds, valued at £57,054.

We now pass to class III. These are the perfumes proper, such as are used for perfuming handkerchiefs. It will have been observed, that hitherto I have not spoken of the fragrance of any flower, but only of those odors which are derived from either the leaves, the wood, the fruit, the root, or the seed of the plant. What we have now to say refers more particularly to the perfumes derived from flowers.

Contrary to the general belief nearly all the perfumes are not made by distillation, but by the processes of enfleurage or inflowering and by maceration or infusion.

The odors of flowers do not, as a general rule exist in them as a store or in a gland, but they are developed as an exhalation. While the flower breathes it yields fragrance, but kill the flower and fragrance ceases. It has not been ascertained when the discovery was made of condensing, as it were, the breath of the flower during life ; what we know is, that if a living flower be placed near to butter, grease, animal fat, or oil, these bodies absorb the odor given off by the blossom, and in turn themselves become fragrant. If we spread fresh unsalted butter upon the inside of two dessert plates, and then fill one of the plates with gathered fragrant blossoms of clematis, covering them over with the second greased plate, we shall find that after twenty-four hours the grease has become fragrant. The blossoms, though separated from the parent stem, do not die for some time, but live and exhale odor, which is absorbed by the fat; to remove the odor from the fat, the fat must be scraped off the plates and put into alcohol ; the odor then leaves the grease and enters into the spirit, which thus becomes "scent," and the grease again becomes odorless.

The flower farmers of the Var follow precisely this method on a very large scale, with but a little practical variation, with the following flowers ; rose, orange, acacia, violet, jasmin, tuberose and jonquil. The process is termed, as said before, enfleurade or inflowering. In the valley of the Var there are acres of jasmin, of tuberose, of violets, and the other flowers named, in due season the air is laden with fragrance, the flower harvest is at hand. Women and children gather the blossoms which they place in little panniers like fishermen's baskets hung over the shoulders. They are then carried to the laboratory of flowers and weighed. In the laboratory, the harvest of flowers has been anticipated. During the previous winter great quantities of grease, lard, and beef suet have been collected, melted, washed and clarified.

The great success of this process depends on the absolute purity of the grease employed, and no pains are spared to this end. In each laboratory there are several thousand chassis (saches) or framed glasses upon which the grease to be scented is spread, and upon this grease the blossoms are sprinkled or laid. The *chasse en verre* is, in fact, a frame with a glass in it, as near as possible like a window sash, only that the frame is two inches thicker, so that when one chasse is placed on another there is a space of four inches between every two glasses, thus allowing room for blossoms. Every chasse, or sash, is about two feet long by eighteen inches broad, as here seen. The flower blossoms are changed every day, or every other day, as is convenient in regard to the general work of the laboratory or flowering of the plants. The same grease, however, remains in the chasse so long as the particular plant being used yields blossoms. Each time the fresh flowers are put on, the grease is "worked"—that is serrated with a knife—so as to offer a fresh surface of grease to absorb odor. The grease being inflowered in this way for three weeks or more —in fact, so long as the plants produce blossoms—is at last scraped off the chasse, melted, strained and poured into tin canisters, and is now fit for exportation. We have here specimens of fat thus inflowered, jasmin fat, orange fat, tuberose fat, violet fat, rose fat, etc. In every moderate-size laboratory there are employed from two to three thousand sashes.

Fat or oil is perfumed with these same flowers by the process of maceration ; that is, infusion of the flowers in oil or melted fat. For this end, purified fat is melted in a *bain marie* or warm bath, and the fresh blossoms are infused in it for several hours. Fresh flowers being procured, the spent blossoms are strained away and new flowers added repeatedly, so long as they can be procured. The *bain marie* is used in order to prevent the grease becoming too hot from exposure to the naked fire; so long as the grease is fluid, it is warm enough. Oil does not require to be warmed, but improved results are obtained when it is slightly heated. We have upon the wall here a sketch showing the water bath for melting the fat or warming the oil.

Jasmin and tuberose produce best perfumed grease by enfleurage, but rose, orange, and acacia give more satisfactory products by maceration ; while violet and jonquil grease is best

obtained by the joint processes—enfleurage followed by maceration.

In order now to obtain the perfume of these flowers in the form used for scenting handkerchiefs, we have to infuse the scented fat or oil, made by and of the above methods, in strong alcohol, that is, rectified spirits of wine.

In extracting the odor from solid fat it has to be chopped up fine as suet is chopped, or melted, and then put into the spirit, and left to infuse for about a month. In the case of scented oil it has to be repeatedly agitated with the spirit. The result is that the spirit extracts all the odor from the fatty body, becoming itself "perfume," while the grease again becomes odorless; thus is procured the essence of jasmin, essence of orange flowers, essence of violets and others already named—rose, tuberose, acacia and jonquil. Several specimens are here shown.

It is remarkable that these flowers yield perfumes which, either separate or mixed in various proportions, are the types of nearly all flower odors; thus, when jasmin and orange flowers are blended, the scent produced is like sweet pea; when jasmin and tuberose are mixed the perfume is that of a hyacinth. We will practically exemplify this thus; all the various bouquets and nosegays, such as "frangipanni," "white roses," "sweet daphne," are made upon this principle.

The commercial importance of this branch of perfumes may be indicated by the quantity of flowers annually grown in the district of Cannes. Flower harvest: orange blossoms, 1,475,000 lbs; roses, 530,000 lbs.; jasmin, 100,000 lbs.; violets, 75,000 lbs.; acacia, 45,000 lbs.; geranium, 30,000 lbs.; tuberose, 24,000 lbs.; jonquil, 5,000 lbs. The quantity produced at Nice I have been unable to ascertain; with violets and orange there are more, but with Cassie less than here stated.

The market season for orange flowers at Nice lasts for more than a month, as an average, and during that time there are sold about fifteen to eighteen tuns of flowers daily! and a tun of flowers will yield more than a kilogramme of otto, say forty ounces, worth £20 sterling, ($100); and the residuary water, highly saturated with odor, worth another £10 ($50) note.

A JUST REBUKE.—"It was my custom in my youth," says a celebrated Persian writer, "to rise from my sleep to watch, pray, and read the Koran. One night, as I was thus engaged, my father, a man of practised virtue, awoke. 'Behold,' said I to him, 'thy other children are lost in irreligious slumbers, while I alone am awake to praise my God.' 'Son of my soul,' said he, 'it is better to sleep, than to wake to remark the faults of thy brethren.'"

HOME'S HARMONY.

The lark may sing her sweetest song,
As rising from the waving corn,
On soaring wings she skips along
To welcome in the rising morn:
Her sweetest song is nought to me
Compared with home's sweet harmony.

Deep in the woods, the nightingale,
At midnight hour, may tune her lay,
May pour upon the listening vale
Her loveliest streams of melody:
Lovely her midnight lay may be,
But lovelier, home's sweet harmony.

Sweet are the songsters of the spring,
And of the summer's sunny days,
And autumn's feathered warblers sing
In rapturous strains their sweetest lays:
Lovely the songs of bower and tree,
But lovelier home's sweet harmony.

But oh! what cheers the winter night,
When all around is dark and gloom,
When feathered songsters take their flight
Or fill a gloomy little tomb?
'Tis at such hours as these that we
Prize most our home's sweet harmony.

Oh, when dark clouds above us lower,
And life's drear winter o'er us comes,
'Tis then we feel your magic power,
Ye songsters of our hearts and homes,
For soon the lowering clouds do flee
From our dear home's sweet harmony.

Chambers' Journal.

GOOD IN ILL.

BY WILLIAM H. BURLEIGH.

When gladness gilds our prosperous day,
And hope is by fruition crowned,
"Oh Lord," with thankful hearts we say,
"How doth Thy love to us abound!"

But is that love less truly shown
When earthly joys lie cold and dead,
And hopes have faded, one by one,
Leaving sad memories in their stead?

God knows the discipline we need,
Nor sorrow sends for sorrow's sake;
And though our stricken hearts may bleed,
His mercy will not let them break.

O teach us to discern the good
Thou sendest in the guise of ill;
Since all thou dost, if understood,
Interpreteth Thy loving will.

For pain is not the end of pain,
Nor seldom trial comes to bless,
And work for us abundant gain,
The peaceful fruits of righteousness.

Then let us not, with anxious thought,
Ask of to-morrow's joys or woes,
But by His word and spirit taught,
Accept as best what God bestows.

—*Christian Inquirer.*

PREJUDICE.—Prejudice may be compared to a misty morning in October: a man goes forth to an eminence, and he sees at the summit of a neighboring hill, a figure, apparently of gigantic stature, for such the imperfect medium through

which he is viewed would make him appear; he goes forward a few steps, and the figure advances toward him; the size lessens as they approach; they draw still nearer, and the extraordinary appearance is gradually, but sensibly, diminished; at last they meet, and perhaps the person he had taken for a *monster* proves to be his own brother.

A CALCUTTA CYCLONE.

The English language does not contain a native word to express the more violent forms of wind. We have borrowed a great many since we became the great merchants of the East; but hurricane and tornado are Spanish, typhoon, we believe, Chinese, though dictionaries derive it from the Greek, simoom, Arabic, and cyclone, pure Greek, with a conventional meaning imposed upon it by science. Gale means anything, according to the speaker's idea of the proper power of wind; blast and squall imply limited duration, and whirlwind is restricted to the lesser forms of circular hurricane, the waterspouts of air. Storm is the only native word of any force, and an Englishman's idea of a storm does not tempt him to sympathize greatly with the sufferers from its violence. Accustomed only to the winds of the north, which bring catarrh and consumption, but leave wooden houses standing for years, which seldom last many hours, and are never destructive except at sea, his power of imagining wind is limited, and he reads a story like that of the catastrophe at Calcutta with a feeling of pity in which there is just a trace of something like contempt. People out there must be very weak or arrangements very bad, for a mere wind to work all that destruction. We question whether, even after reading Lloyd's report, and the much more graphic narrative which appeared in the *Telegraph*, the average reader quite understands, that an Indian cyclone is to Indians, a catastrophe like an earthquake, an irresistible outburst of the destructive forces of nature before which man and man's works are as powerless as before the breath of the Almighty, which can be encountered only by submission, or that resignation which, while it lasts, is so undistinguishable from paralysis. It has been the lot of the writer to live through two cyclones, only less violent than that of the 5th of October, and one considerable earthquake, and on the whole he considers the earthquake the friendlier manifestation of the two. It brings your house about your ears, and suggests that the protection of Heaven is suspended, but it gets itself done with, and the cyclone does not.

That, we take it, is the secret of the horror with which all men who have lived in Asia regard a genuine cyclone. The popular theory that such a storm occurs about once in ten years, we believe, a mistake founded on imperfect knowledge. It occurs every year just after the tropical rains, but fortunately for civilization its force is not spent twice on the same spot, except after intervals of years, sometimes of quarter-centuries. The park planted by Marquis Wellesley, for example, sixteen miles from Calcutta, though now destroyed, has survived the cyclones of seventy years, apparently, though not really unharmed. It is only when the destruction affects Europeans that in Asia details are known, and a storm which destroys everything between the Mauritius and Africa, or submerges a vast rice district, may remain in Europe unreported. Once, however, in every ten years some city like Calcutta, which though tropical in every attribute and circumstance, is still not in the tropics, is included within the sweep of the broad band of wind which rushes, twisting itself in a spiral with, twists a thousand miles long, from the northeast to the southwest, meeting fortunately, nothing in its course from Bengal, till, seven thousand miles away, it brushes the white cloth off Table Mountain. Once in about a generation the same place finds itself near the centre of the current, and civilization realizes for an instant, how utterly feeble it is when nature chooses that barbarism shall reign. In Bengal there is always a slight but significant warning of such an occurrence being at hand. Nature suddenly sinks to rest, the atmosphere glows with heat, every settlement seems surrounded with a wall of rose-colored haze, the birds stop chirping, and the hum of insects, which over all Asiatic deltas is as permanent a sound as the low roar of London is in Cheapside, suddenly arrests itself, leaving on the ear a sort of pain of silence. A little white cloud comes up, marching as if self-driven in the very teeth of the breeze, a wall of dust is visible hundreds of feet high and as even to the eye as a canvas sail, and then the unlucky watchers know that probably for twelve hours, life and property are in the hands of God alone. Man and animals simply crouch, conscious for once that even courage has become worthless. Even in the plains, in stations where there is no water, such a wind is bad enough. The trees, as it rises higher and higher, bend and twist and groan till the roots yield to the tremendous strain, and they are not broken but flung out of their sockets as if the blast were wroth with their resistance, every roof with a pitch to it goes whirling through the air, the wooden shutters are blown in with reports like pistol shots, and exposed to the full fury of the tempest, the Europeans wait, half-maddened with the roar of the typhoon, to see if masonary can hold out. There are few situations on earth, not even waiting for the certainty of murder of which

government has forwarned you, equal to the strain such a wind produces on the mind. It is not the "storm," the continuous volleys of bolts rapid as the firing during an engagement, which usually accompany a cyclone, and strike, or seem to strike, within a few feet of every house; it is the *wind*, the never-ceasing rushing blast, strong as an avalanche, and, so to speak, studded every ten minutes with gusts which strike the walls like solid substances, which so wears out the nerves. Europeans feel as if they were battling with spirits, as if the slightest loss of their own hold over themselves, the slightest intermission in the strain of mental resistance,—mental, for there is little to do,—would destroy them. Many actually lose their tempers, clinch teeth and fists as if they were being exposed to human violence, and indeed there is a sort of living malignity in the blast. They are swimming against a flood, and as it recedes they remain as prostrate as if the wave had been a reality, utterly worn out, hardly able to use the little judgment fatigue has left. The natives give way first. "In the office," writes a friend to ourselves, "the natives were weeping like babies, sitting and rocking to their own sobs, a Portuguese alone standing fairly up to the storm," and though the European neither sits nor sobs, his mind gets gradually unhinged.

If the settlement stands, as most Indian settlements do, by the river, the horror of the wind is aggravated by a more dangerous though less irritating plague of waters. The cyclone comes when the river is full,—the Hooghly, for example, was brimming, the water, swollen by the late rains, rushing down yellow with mud at a speed of eight miles an hour, and in a volume of millions of tons per minute. As the wind struck the village of Serampore, for instance, on its road to Calcutta, the river began to foam, to rise, to billow, till in an hour it was striking with huge waves upon the strand, usually ten feet above it. Nothing can stand the double action. The wind tears at everything higher than a blade of grass, the water strikes blows like the impact of a locomotive at speed below the bank, and in an hour the road, solidified by the labor of years till it is one mass of brick and concrete, is swept away to sea, and the waves break solidly into a library twelve feet from the ground and as measured sixty-five, from high water mark. The great cedars which surround the *Friend of India* premises, eighty feet high and seventy years old, are whirled round and uprooted, with every fibre twisted, and the blast with one and the same impact levels the giant trees of Lord Wellesley's Park, the only scene in India, absolutely English. The native houses are of course all down. In the instance we are speaking of, eleven thousand persons were roofless in half an hour, their houses, roofs, joists, beams, and doors blowing about like straws, while that maddening wind, which seems almost a personal foe, keeps sweeping on as if the destruction of a town were but an incident for which it could not wait. A few minutes later it struck Calcutta, sixteen miles away, and then the losses ceased to be individual. The great city itself consists, looking from the north, as the wind did, of a vast assemblage of huts, some one hundred and fifty thousand of them, wholly unsheltered, the nearest undulation being eighty miles away, fringed to the southwest with green-windowed, colonnaded houses. Away went the huts of the natives and the veranda roofs of the Europeans, and portions of the roof of the cathedral, weighing scores of tons, followed, flying visibly, like condors with wings outspread, for yards over the plain. This building was designed with ecclesiastical disregard for all proprieties of *locale* to be purely Gothic, and is bastard Gothic; it has in consequence a pitched roof, and of course in the first grand cyclone the structure showed how completely it felt itself out of place. In the river the ships were lying five tiers deep for a space of nearly three miles, every interstice being filled with native craft till the water is not visible, and down on the crowd came the blast above, and the Hooghly below, a volume of yellow water a mile broad, fifty feet deep, racing at the speed of a fast horse, and accumulated just above the port by a sandbank which acts like the dam of some enormous mill-stream. Half the ships were without moorings, but against the Hooghly when once up chain cables matter little. The whole mass began to drift; the native boats dropped under like walnut-shells, the crews dying in hundreds like water rats; the forests of masts, ropes, and in many instances, or we wrong Calcutta carelessness, furled sails, gave way like the forest on shore, and with every new heave of the river some great steamer was thrown upon the bank. Imagine a two-thousand-ton steamer loaded for departure, weighing perhaps five thousand tons, hurled from the river up Wellington Street to Somerset House, and our readers may form some idea of the force exerted against the shipping. They will not understand the scene if they do not add that the wind maddens them till they would scarcely look at the steamer as it passed. Yet even this was not the strangest illustration of the power of the wind. It seems incredible, but it is before us in two independent records, that the blast tore bamboos from their roots and carried them through the air, a feat to which the destruction of a cathedral is a trifle. A cannon-ball would hardly *break* a bamboo, and it presents to a wind a surface hardly larger than a thick rope and as flexible as a hair. Two hundred and

ten vessels are reported wrecked, the Europeans with characteristic self-absorption not counting the native craft, which in the river and the canal would raise the number to thousands, and the loss of life is, we fear, not exaggerated in the French telegram. We know nothing as yet, be it remembered, of the destruction above the port, or the effect of the inundation which must have rushed over the scattered villages to the south, or the losses below Saugor, which must have been close to the centre of the gale. For hours the wind, which while it blows absorbs all thought, continued battering the city, and when it lightened, Calcutta looked as if it had just survived a bombardment. The destruction must be inconceivably great. There are some two millions of human beings living within five miles of Government House,—official estimates of Calcutta only include all within the "Mahratta ditch," which is about as much Calcutta as the city of London,—and every soul among them must have many rupees to pay apart altogether from the commercial loss. Fortunately natives bear such losses with the calm phlegm of fatalists, and the Europeans never lose for an instant the sense of being encamped. Both classes will meet the catastrophe with a serenity never felt in a country where the dread of poverty is on men's souls, and in a week the only traces of storm will be the cathedral trying in vain to look uglier than it was, and the broad belt of clearing visible from the Ochterlony Monument,—the furrow marked in the forest as by the plough-share of the Almighty."—*London Spectator.*

He that judges other men by himself, does not always hit the mark.—*Penn.*

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WANTED, by a female, member, a situation as Teacher;—qualified to instruct in the usual English branches, and beginners in French and Latin; has had some experience in the business. Good reference if required. Address
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8198400107.

CHESTER VALLEY ACADEMY for YOUNG MEN, will re-open for the reception of boarders, on the 4th of the 9th month, 1865. When the walking is good, those who desire to do so, walk to the Fallowfield Meeting, held at Ercildoun; they can be provided with conveyance at a very small additional expense, when the roads are not suitable for walking.
Whole number of pupils last year, 111.
J. K. TAYLOR, Principal, Coatesville, Chester county, Pa.
812. wm.t. 1028 ixno.

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For details see Circular, to obtain which, address the Principals, Attleboro' P. O., Bucks county, Pa.
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Friends' School preferred. Address early, EMMOR COMLY,
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For full particulars, address the Principal,
RICHARD DARLINGTON, JR., Ercildoun Boarding School,
729. at.iwx,xfnd, Chester County, Pa.

BOOKS FOR SALE:—Journal of Hugh Judge, price 70
Journal of John Comly, (600 pages) $2.00
Journal of John Woolman, a few copies 1.00
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The New Testament, Marot's edition, fine clear type. 1.00
Comly's Reader, 50 cents. Central School Reader 75
Memoir of Priscilla Cadwallader, 50. Bellangee's Journal, 75
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715. we.t 109 Pvnz Chester county, Pa.

CEDAR COTTAGE, Pennsylvania Avenue, Atlantic City, N. J., is now open for the reception of guests.
71 831. nt.ex.n.d. Terms $15.00. GEORGE CHANDLEE.

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Address, J. TYLOR, Denton, Md.
References:—Joseph C. Turnpenny, 10th and Spruce Sts., Phila.
Dillwyn Parrish, 1017 Cherry Street, "
J. Jamison, 66 & 68 North Water Street, "
63. 12t. 819, pfan.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.
3. 25. 49t. 3. 7. 66. W S X F.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty Five) Market Street, below Ninth, invite an examination of their stock of House keeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 3. 25, 50t. omv.nz Pa, Fre.

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Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
ooo.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
William H. Churchman, *Indianapolis, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 371.)

When George Fox and two other Friends were brought out of Launceston gaol, to be tried before judge Glynn, who was then chief justice of England, they came into court with their hats on. The judge asked them the reason of this, but they said nothing. He then told them that the court commanded them to pull off their hats. Upon this George Fox addressed them in the following manner: "Where," says he, "did ever any magistrate, king or judge, from Moses to Daniel, command any to put off their hats when they came before them in their courts, either amongst the Jews, who were God's people, or among the heathen? And if the law of England doth command any such thing, shew me that law, either written or printed." Judge Glynn upon this grew angry, and replied, that "He did not carry his law books upon his back." But says George Fox, "tell me where it is printed in any statute book, that I may read it." The judge, in a vulgar manner, ordered him away, and he was accordingly taken away and put among thieves. The judge, however, in a short time afterwards ordered him up again, and, on his return put to him the following question: "Come," says he, "where had they hats from Moses to Daniel? Come answer me. I have you fast now." George Fox replied, that "he might read in the third chapter of Daniel, that the three children were cast into the fiery furnace by Nebuchadnezzar's command, with their coats, their hose, and their hats on." The repetition of this apposite text stopped the judge from any further comments on the custom, and he ordered him and his companions to be taken away again. And they were accordingly taken away and they were thrust again among thieves. In process of time, however, this custom of the Quakers began to be known among the judges, who so far respected their scruples as to take care that their hats should be taken off in future in the courts.

These omissions of the ceremonies of the world, as begun by the primitive Quakers, are continued by the modern. They neither bow nor scrape, nor pull off their hats to any, by way of civility or respect, and they carry their principles, like their predecessors, so far, that they observe none of these exterior parts of politeness even in the presence of royality. The Quakers are in the habit on particular occasions of sending deputies to the king. And it is remarkable that his present majesty always sees them himself, if he be well, and not by proxy. Notwithstanding this, no one in the deputation ever pulls off his hat. Those, however, who are in waiting in the anti-chamber, knowing this custom of the Quakers, take their hats from their heads, before they enter the room where the king is. On entering the room, they neither bow nor scrape, nor kneel, and as this cer-

emony cannot be performed for them by others, they go into the royal presence in a less servile, or more dignified manner, than either the representatives of sovereigns, or those who have humbled nations by the achievements of great victories.

The ground upon which the Quakers decline the use of the ordinary ceremonies just mentioned, is, the honors are the honors of the world. Now, as that these are of the world they consider them as objectionable on several accounts.

First, they are no more the criterions of obeisance and respect, than mourning garments are the criterions of sorrow. But christianity is never satisfied but with the truth. It forbids all false appearances. It allows no image to be held out, that is not a faithful picture of its original, or no action to be resorted to that is not correspondent with the feelings of the heart.

In the second place the Quakers presume, that, as honors of the world, all such ceremonies are generally of a complimentary nature. No one bows to a poor man. But almost every one to the rich, and the rich to one another. Hence bowing is as much a species of flattery through the medium of the body, as the giving of undeserved titles through the medium of the tongue.

As honors of the world again, the Quakers think them censurable, because all such honors were censured by Jesus Christ. On the occasion, on which he exhorted his followers not to be like the Scribes and Pharisees, and to seek flattering titles, so as to be called Rabbi, Rabbi, of man, he exhorted them to avoid all ceremonious salutations, such as greetings in the market-places. He couples the two different customs of flattering titles and salutations in the same sentence, and mentions them in the same breath. And though the word "greetings" does not, perhaps, precisely mean those bowings and scrapings, which are used at the present day, yet it means, both according to its derivation and the nature of the Jewish customs, those outward personal actions or gestures which were used as complimentary to the Jewish world.

With respect to the pulling off the hat, the Quakers have an additional objection to this custom, quite distinct from the objections that have been mentioned above. Every minister in the Quaker Society takes off his hat, when he preaches, or when he prays. St. Paul* enjoins this custom. But if they take off their hats, that is, uncover their heads as an outward act enjoined in the service of God, they cannot with any propriety take them off, or uncover their heads to men, because they would be giving to the creature the same outward honor which they give to the Creator. And in this custom they conceive the world to be peculiarly inconsistent. For men go into their churches, and into their meetings, and pull off their hats, or uncover their heads, for the same reason as the Quaker-ministers when they pray (for no other reason can be assigned) and, when they come out of their respective places of worship, they uncover them again on every trivial occasion, to those whom they meet, using to man the same outward mark of homage, as they had just given to God.

The Quakers are generally supposed to be a stiff and reserved people, and to be a people of severe and uncourteous manners. I confess there is something in their appearance that will justify the supposition in the eyes of strangers, and of such as do not know them: I mean of such, as just see them occasionally out of doors but do not mix with them in their own houses.

It cannot be expected that persons, educated like the Quakers, should assimilate much in their manners to other people. The very dress they wear, which is so different from that of others, would give them a stiff appearance in the eyes of the world, if nothing else could be found to contribute towards it. Excluded also from much intercourse with the world, and separated at a vast distance from it by the singularity of many of their customs, they would naturally appear to others to be close and reserved. Neither is it to be expected that those, whose spirits are never animated by music, or enlivened by the exhibitions of the theatre, or the diversions which others follow, would have other than countenances that were grave. Their discipline also, which calls them so frequently to important duties, and the dispatch of serious business, would produce the same feature. I may observe also, that a peculiarity of gait, which might be mistaken for awkwardness, might not unreasonably be expected in those who had neither learned to walk under the guidance of a dancing-master, nor to bow under the direction of the dominion of fashion. If those, and those only are to be esteemed really polished and courteous, who bow and scrape, and salute each other by certain prescribed gestures, then the Quakers will appear to have contracted much rust, and to have an indisputable right to the title of a clownish and inflexible people.

I must observe, however, that these appearances, though they may be substantial in the estimation of those who do not know them, gradually vanish with those who do. Their hospitality in their own houses, and their great attention and kindness, soon force out of sight all ideas of uncourteousness. Their freedom also soon annihilates those of stiffness and reserve. Their manners, though they have not

* 1 Cor. Chap. xi.

the polished surface of those which are usually attached to fashionable life, are agreeable, when known.

There is one trait in the Quaker-manners, which runs through the whole Society, as far as I have seen in their houses, and which is worthy of mention. The Quakers appear to be particularly gratified, when those who visit them, ask for what they want. Instead of considering this as rudeness or intrusion, they esteem it as a favor done them. The circumstance of asking, on such an occasion, is to them a proof that their visitors feel themselves at home. Indeed they almost desire a stranger who has been introduced to them "to be free." This is their usual expression. And if he assures them that he will, and if they find him asking for what he wishes to have, you may perceive in their countenances the pleasure which his conduct has given them. They consider him, when he has used this freedom, to have acted, as they express it, "kindly." Nothing can be more truly polite than that conduct to another by which he shall be induced to feel himself as comfortably situated, as if he were in his own house.

As the Quakers desire their visitors to be free, and to do as they please, so they do not fail to do the same themselves, never regarding such visitors as impediments in the way of their concerns. If they have any business or engagement out of doors, they say so and go, using no ceremony, and but few words as an apology. Their visitors, I mean such as stay for a time in their houses, are left in the interim to amuse themselves as they please. This is peculiarly agreeable, because their friends know when they visit them they neither restrain nor shackle, nor put them to inconvenience. In fact it may be truly said, that if satisfaction in visiting depends upon a man's own freedom to do as he likes, to ask and to call for what he wants, to go out and come in as he pleases; and if it depends also on the knowledge he has, that, in doing all these things, he puts no person out of his way, there are no houses where people will be better pleased with their treatment, than in those of Quakers.

This trait in the character of the Quakers is very general. I would not pretend, however, to call it universal. But it is quite general enough to be pronounced a feature in their domestic character. I do not mean by the mention of it, to apologize in any manner for the ruggedness of manners of some Quakers. There are undoubtedly solitary families, which having lived in places where there have been scarcely any of their own society with whom to associate, and which, having scarcely mixed with others of other denominations except in the way of trade, have an uncourteousness ingrafted in them, as it were, by these circumstances, which no change of situation afterwards has been able to obliterate.

(To be continued.)

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. XIV.

NOTICES OF PROMINENT MINISTERS IN AMERICA.

(Continued from page 359.)

James Simpson was born in Bucks County, Pa., the 19th of 3d month, 1743. His father died when he was about three years old. Although he had a birthright in the Society of Friends, he was so situated that he seldom had an opportunity of attending its meetings. After the marriage of his elder brother John, James went to reside with him, and having become a serious young man, was a regular attendant of Friends' Meeting at Buckingham. After passing through deep spiritual baptism, he was favored with the manifestation of divine light to his benighted soul, when almost sunk into a state of despair. In the expandings of divine love, his vision was extended to almost all parts of the country, and his heart being filled with affection for his follow-creatures, he felt as though he was commissioned to preach the gospel of salvation to all mankind,—a day and place, he remarked, not forgotten by him.

He was of delicate constitution, and the trade of coopering, to which he had been brought up, not agreeing with his health, he engaged with a partner in a small retail store in Buckingham. While thus employed, his ministry was approved, he joined with several Friends in a religious visit to the families of Friends within the verge of Buckingham Monthly Meeting. Previously to entering on this service, he had purchased a hogshead of rum for his partner to sell In the course of the visit, while sitting in a family in silent worship, the hogshead of rum came before him with such melancholy reflections on the mischief it might occasion, that he desired to relinquish the service, and return home. His companions not being willing to part with him, he accompanied them to several places, but his uneasiness continued;—the hogshead of rum was ever before him, and he remained entirely silent. Some of his companions spoke a few words of exhortation at several places, but at length all vocal service ceased, and they sat in some families in silence. James requested to be released, saying he was a Jonah on board the ship. He informed them what he had done, and how the hogshead of rum was continually before him. Being asked what he proposed to do, he told them it now appeared to be his duty to go home and tell his partner to dispose of that rum to such only as would not be likely to make a bad use of it, and that no more spirituous liquors should be purchased in his name. This being agreed

to, was done, and then having joined his friends, they proceeded on their visit to satisfaction. From that time he steadily bore his testimony against the selling and unnecessary use of spirituous liquors.

In 1789 he removed to the neighborhood of Horsham, Montgomery county, Pa., where he followed the business of making brooms, and brushes, and kept a few articles of merchandize for sale. He afterwards purchased a small farm, which he let out to be cultivated on shares, and devoted his time chiefly to the service of the ministry. He twice travelled in the New England States, several times in New York and New Jersey, and frequently engaged in attending and appointing meetings in Pennsylvania.

His ministry was sound and edifying, being attended with life and power. When he was constrained to rise in weakness, his language was not different from that of conversation, much broken, and sometimes almost unconnected, with no striving after oratory. But as the life arose, he arose with it to a sublimity of language,—a beautiful flow of utterance, a powerful eloquence that was equalled by few, being attended by a remarkable solemnity, so that the meeting generally appeared to be baptised together. Some of other societies often attended the meeting at Horsham, and were heard to express that if they could only see him, though he did not speak a word, they were satisfied,—such was the love they bore him.

His last illness was short; and when the prospect of his removal drew nigh, he prayed that "If his day's work was done, his bands might be loosed and he received into rest." Shortly after, he said, "It is done,—It is done;" and in sweet composure he yielded up his spirit to God, who gave it. Being about 68 years of age.

EXTRACT.

In the morning I rose at five and ascended the beautiful hill behind our lodgings, near Loch Achray. Standing at any one point, there seemed no path by which the ascent was practicable; but seeking my way, step by step, I always found a spot where I could plant my foot; and by diverging a little to the right here, and to the left there—now descending apparently with a retrograde movement in order to turn a crag or reach a safer footing—I at length stood upon the point which from below seemed inaccessible. And here I moralized, "It is in this way," thought I, "that great and difficult enterprises are accomplished. If one looks to the mighty evil to be overcome, or to the great moral renovation to be achieved, and thinks of these alone, he may lie down in despair at the apparent inadequacy of the means for the attainment of the end. But if he looks around and about him, and sees what good can be done, what is now within his reach and at his command, and addresses himself with all zeal and industry to do what can be done, to take the step next to the one just taken, he will gradually yet assuredly advance, and at last will find himself at the point of elevation which from below seemed unattainable."—*Life of Horace Mann.*

For Friends' Intelligencer.

MARTHA ROUTH.

(Continued from page 373.)

Soon after our return from this visit, a weighty exercise came over me, the time appearing to draw near for my paying a religious visit to Friends in Ireland. The prospect had been opening for several years, and on its nearer approach, believing from some hints dropped by Martha Howarth, that she had something of the same kind in view, I opened my mind to her, and pointed out the season when it might be right to move, if Friends united with us therein. So being furnished with certificates from our Monthly Meetings, endorsed by the Quarterly Meeting, held at Lancaster in the Ninth month, 1789, a Friend was appointed by that meeting to accompany us to Whitehaven, where we intended to take shipping. We were detained twelve days by contrary winds; during which time we visited divers families; and being at the house of our endeared friend Jane Pearson, a living minister of the gospel, the detention was made more easy.

We crossed the sea in a small vessel, were two nights out, greatly tossed, and very sick. We had two religious young women with us, who had been assistants at Friends' school at York, and were then going to be in the like station with dear Sarah Grubb, at the boarding school at Clonmell. We were favored to land safe at Dublin, and were cordially received by our kind friends, Joseph Williams and his family.

Next day, the first of the week, my companion was opened in testimony in the morning meeting; but I felt closely shut up from anything of that kind, with a secret intimation very clear to my understanding: "Thou shalt not go forth in haste or by flight, so the Lord shall go before thee, and the God of Israel be thy rere-ward." The revival of this Divine promise, gratefully humbled my spirit.

The Half-year's Meeting drawing near, Joseph Williams accompanied us to the meeting at Baltibois, once the dwelling place of that great and excellent minister Mary Peisley, which lying rather at an outside, it was thought best to take it then. It was a small meeting, but owned by the blessed Master; and was the closing meeting to our dear friend Samuel

Smith, from Philadelphia, who after attending the Half-year's Meeting returned to England. But my dear companion and myself had to travel diligently for the space of six months, in which time, according to our measure, we largely partook of the tribulations of the Gospel: and were also partakers of some of the consolations in Christ Jesus our Lord, being nearly united to the seed in that land. Our justly valued friend Richard Shackleton, at different times and places, accompanied us many weeks, much to our comfort and satisfaction.

We had likewise in the course of our travels, the company of several very hopeful young men, who appeared to be coming forward in the paths of righteousness, and with many others had not only made a good beginning, but they ran well for a considerable time; yet, alas! alas! how has the gold become dim! and the most fine gold changed! the precious sons of Zion comparable thereto, through the devices of Satan, become like earthen pitchers! and those things which they not only once knew, but held sacred, have, like the stones of the sanctuary, been poured forth, as at the top of every street! May the merciful Lord be graciously pleased to turn back the captivity of all such, even as the streams of the South; then shall Jacob rejoice, and Israel be made glad.

When leaving Ireland, we had the company of many Friends who were coming to attend our Yearly Meeting in London. We took shipping at Parkgate, but the wind being against us, we had to go to Holyhead, where we had much difficulty in landing, the sea was so boisterous. Our beloved friends, Robert Grubb and his wife, &c., came with us to Liverpool; from whence my companion and self, got safe to our respective homes.

Some time after returning home from the visit to Ireland, I found an engagement to visit Friends in some of the Southern, Eastern, and Western counties; but not wholly through any of them. I was accompanied, in this journey, by my endeared friend Christiana Hustler, who being taken ill in London, my dear friend Sarah Row of that city, went with me to the Eastern Quarterly Meetings, in which we had the very acceptable company of George Gibson and his wife, and David Priestman and his wife, who all, except David, have been sometime past, gathered to the mansions prepared for them in the Heavenly Father's house. The near unity and fellowship in which we travelled together, is grateful in remembrance.

On our return to London, finding my dear companion restored, we crossed the channel to visit Friends at Dunkirk; about seven families, who had lately removed from the Island of Nantucket, in North America. We visited their families and sat at several of their meetings: our valued friend William Bleckley being with us on the like gospel errand. We were obliged to have passports at Calais, which gave liberty for us to travel to any part of France, during the space of one year. After stopping about eight days in the city, we were easy to leave, and wished to go thence by water to Dover; but whilst one of our friends was gone to the wharf, to see if there was a suitable vessel, it suddenly presented to my mind, we should not get away that day, which I told my companion, and other friends present: and had just done so, when the friend returned, saying the city was all in an uproar, the drawbridges taken up, no passage by land or water, and that cannon were going to be placed at the avenues of the streets. This was occasioned by the arrival of an account that the poor King had attempted to make his escape. It felt an awful time. Next morning, with a fresh endorsement on our passports, we were permitted to go to Calais by land, and crossed the water, the same evening, to Dover, which felt cause of mutual thankfulness. We were again kindly received at our friend Richard Baker's.

My companion and self then proceeded to London, and westward as far as Bristol. In our return we came through Worcester and Stowbridge, my native place, and staid a few days with my dear brother, William Winter, who some months after departed this life. He had been an approved Elder in the church many years, though not an aged man. He had feared the Lord from his youth. He left a precious widow and three children. My dear companion and I proceeded pretty directly home, and found our near connexions favored with health, which, with other manifold marks of Divine regard, was cause of reverent thankfulness to our Almighty helper.

For several years previous to her last journey, Martha Routh had had a prospect, that it might become her religious duty to visit the meetings of Friends in North America; under which exercise she was strengthened, by the concurrent sense and sympathy of some experienced friends, of whom she particularly mentions John Storer of Nottingham, and Job Scott from North America, who respectively spoke encouragingly to her on this subject, before she herself had made known her concern. This having at length been spread before her friends, at her Monthly and Quarterly Meetings, and lastly at the Yearly Meeting of Ministers and Elders in 1794, she obtained their near sympathy and concurrence, and was provided with certificates accordingly.

She embarked at London, in the ship Barclay, bound for Boston, New England, the twenty-first of Seventh month, having for fellow-passengers, John Wigham, from Scotland, who was proceeding on a similar religious visit to America, and Samuel Emlen, returning from one he

had been performing to Friends in England; also William Rotch, his wife and two daughters, with other friends to the number of fourteen in all. The voyage, through contrary winds, proved tedious, and they met with much rough weather; yet were enabled frequently to hold religious meetings on board, to which many of the ship's company and passengers came. The following incidents and remarks occur in the course of this voyage:

We continued at Deal on Sixth-day, the wind being against us, the sea rough, and sickness continuing; but toward evening it got more calm. I slept comfortably that night, and waking pretty early in the morning, felt much refreshed both in body and mind. The latter was humbled and contrited in silent weeping, in my little but commodious lodging room, under a fresh sense of the bountiful dealings of Infinite Wisdom towards me, even from my childish years! Great was the love renewed in my heart toward my fellow passengers; and in a particular manner to William Rotch, who for some years had been to me a brother beloved in the unchangeable Truth; and as our friendship did not commence on the surface of things, but in a heart-felt cement, whence flowed a language, as when deep uttereth to deep; so it hath continued gaining ground, on that rock which cannot be shaken, against which the gates of hell shall not be able to prevail; and under this uniting impression, a trust was renewed that our Heavenly Pilot would in his own time land us safely at the desired port; for which fresh mark of Divine regard, my soul desired to render the tribute of praise to our God, who is worthy forever.

28th of 7th month. About two o'clock on First-day morning, I heard the captain call to his men, that the wind was got more in our favor. They were quickly upon deck, weighed anchor, and set sail; but it blowing hard, and not quite fair for us, we had a tossing time till we anchored again at Dungeness, when we retired quietly together in our cabin, in the latter part of the afternoon; though, on sitting down, I felt very feeble both in body and mind. The latter became a little helped through the impression of a belief raised therein, that many brethren and sisters, from whom we were separated in body, had been caring for us, and breathing on our behalf, both in public and private, to the great Preserver of men, which felt humbling, accompanied with secret desires, that I might be watchful over myself; and spreading toward others, I had liberty, though in weakness, to make some mention of it, which was followed with an instructive addition from dear S. Emlen.

In the evening we sat together again, and several of our young men read to us; when, after a pause, dear John Wigham had to revive a passage that had been read: "It is not in man that walketh to direct his own steps," &c., from which he was led to drop several instructive remarks, in a particular manner addressed to the young men. He was followed by S. Emlen in tender emphatical expostulation; and I believe our minds, according to our measures, were bowed in thankfulness, through the renewings of His power, for being thus owned by Him, who, in former years, ordained a morning oblation, and an evening sacrifice.

(To be continued)

For Friends' Intelligencer.

"In the morning sow thy seed, and in the evening withhold not thine hand."

On reading the following article in the (London) "*Friend*," I have compared the concern therein illustrated with that which led to the establishment of what are familiarly called our Circular Meetings, which concern has now been practically and satisfactorily carried out for several years. It is true, *our* meeting houses where these meetings are held, have not been "closed;" so far, the comparison is not perfect, but the company of Friends usually assembling in them is small, and it was believed the surrounding population would freely respond to an invitation to assemble at stated periods and unite in holding an appointed meeting "after the manner of Friends." This anticipation has been abundantly realised. The meetings thus held are large, and it is believed good seed has been sown.

The interest with which I have observed the somewhat similar effort among those who used to be styled our transatlantic brethren, causes me to offer the account to the readers of *Friends' Intelligencer*. J. J.

WHAT USE CAN WE MAKE OF OUR CLOSED MEETING-HOUSES?

A few miles to the north of York, lies the small but interesting village of Huby, containing about two or three hundred inhabitants, among whom there appears to be a considerable amount of religious sensibility; and, while most of them are among the poor in this world, yet many seem to be rich in faith. A pretty large Friends' meeting was once held at Huby, but from circumstances with which the writer is not acquainted, it has long been given up, no Friends now residing in or near the village.

Many of the inhabitants are, however, the descendants of or connections of the descendants of Friends, and a very friendly feeling exists among them toward our society.

From time to time some of the villagers have expressed their desire that Friends would hold a meeting among them, and the voice thus calling was at length responded to. A Friend from the town of Thirsk, not many miles distant, felt

drawn to ask them to meet in the old meeting-house, and as many Friends in York were also interested in the movement, it was hoped that some of these would attend, and take any part in the meetings which might fall to their lot in the ordering of Him, who is still as ever the head of all rightly gathered assemblies for worship.

On the morning of First-day, the 2d of Seventh month, twelve Friends met in the village; and a few of them, having come pretty early, went round to some of the houses, leaving tracts, and repeating the invitation which had been given on the previous Sabbath by the leaders of the two services which were usually held in the village, and who kindly altered the hours for holding these so as to allow their congregation the opportunity of attending meeting. Three meetings were appointed to be held, one at 10 and another at 2, for worship after the manner of Friends, and in the evening at 6, a reading meeting. As the hour approached, it was interesting and instructive to see the people, as they quietly took their seats, devoutly place their hands upon their faces; and I doubt not that many of them asked that a blessing might rest upon the gathering meeting. Soon after ten the house became quite full, the school children occupying a few seats at the back, and a solemn silence settled over the meeting, during which it was evident that true worship was ascending from not a few hearts; and when the silence was broken again and again as one after another Friend appeared in testimony or supplication, it was truly refreshing to see the deep attention even of the little children.

At the close of the meeting, tracts were distributed at the door, and gratefully and eagerly received.

Dinner was provided at the hotel in a plain and simple manner; and, while some of the elder Friends took a rest afterwards before going to the second meeting, some of the younger ones occupied themselves in going round to cottages, giving tracts and extending an invitation to the remaining meetings; and as Friends again moved towards the meeting-house it was cheering and encouraging to see the people flocking in; and the accommodation not being sufficient, a few seats had to be placed at the entrance, and some stood under the open window, thus in truth fulfilling the words of our late friend Sarah Grubb, "that they should flock as doves to our windows." Again a solemn silence settled over the meeting; again the presence of the Lord was manifest; again those blessed words were fulfilled, "I will be in the midst of you;" and the truth was declared, warnings given, admonition extended, and the feeble, doubting pilgrim encouraged to trust in the Lord. It was a season not to be soon forgotten by many of those present. After meeting, as in the morning, tracts were distributed, care being taken that they should be different from those previously given, so as to avoid giving the same twice to the same person.

After a quiet but short walk Friends again assembled in the hotel, and partook together of a refreshing tea, and then parted with two of our number, who were forced to leave earlier than the rest. At six o'clock the meeting-house was again filled; and very soon after, it became evident that the accommodation provided would not be nearly sufficient, though the cottages at hand kindly brought chairs until all the space was occupied. The meeting settled into silence; and, after a short time, the thirteenth chapter of Matthew was read through, the same chapter was then taken in paragraphs, and all present were invited to make any remark which might occur, or ask any question which might present itself.

By reference to the chapter, it will be seen to have been peculiarly well suited to the class of which the principal portion of the people were composed, those engaged in farming. A very interesting and profitable meeting ensued, in which many of the parables of our Lord were opened up with clearness, and applied to our daily life.

Soon after the commencement of this meeting, the number of those who gathered outside became so great that they could not hear from the windows; and, as one of the Friends had been drawn toward holding a meeting in the open air, the time seemed now come; and, joined by two others, the people who could not hear were invited to sit down on the graves, and, after solemn silence, supplication was offered that He who alone could effectually reach the unregenerate heart would be pleased to cause his power to be known, giving sight to the spiritually blind, and ears to the spiritually deaf, and strengthening his own children to walk in his way. The fifty-fifth chapter of Isaiah was then read, and the people were addressed as ability was afforded.

When the two meetings were over, the assembly seemed reluctant to disperse, though many must have been tired from the three long sittings, each having held about an hour and a half; so that, being in haste to set out for their various homes, Friends had to leave them after shaking hands with as many as we well could, and with many a heartfelt blessing we turned our backs upon the meeting-house, committing them unto His care who neither slumbers nor sleeps, and trusting that He who had sent us among them and so favored us with them would care for and preserve the seed which may have been sown in their hearts.

It may be well to mention that, though most of the Friends who attended were called to active labor in the meetings, yet only one was a re-

corded minister and one an elder; and the remark of one of these was that it was like the days of primitive Quakerism revived.

There is indeed room for all to labor in the Lord's vineyard, none are to stand idle; and is it not well that we should look round about us, and see if the Lord of the harvest is not calling us into his harvest to sow and reap and gather fruit unto life eternal? Are not those whom we consider do not hold the truth in as pure and clear a form as we do, taking our privilege, and going to the lanes and hedges instead of us, and calling them to the marriage supper? Are they not doing the work we should be doing, if we were more willing to be made use of? If the language of our young men was—I will go wherever thou shalt send me, and all thou commandest me I will speak, then there would be no lack of sent laborers as there is now no lack of labor.

He is yet willing and able to clothe sons and daughters with power to proclaim the everlasting gospel even, as in the early days of Christianity; and we as a people are peculiarly adapted from our views of gospel ministry, its freedom and source, to evangelise our country and the world. E. B.

Limerick, Seventh month 19*th*, 1865.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 26, 1865.

"Speak not Evil one of Another."—We are commanded to keep the heart with all diligence, "for out of it are the issues of life," and yet how prone are we to neglect this sacred duty, which, if faithfully executed, might be to us as the ladder of which Jacob dreamed; set up on the earth and the top of it reached unto heaven, upon which the angels of God ascended and descended, bringing us into communion with the Father, and leading into such watchfulness of life and conversation that the constant desire of the heart would be, "Set a watch, O, Lord, before my mouth; keep the door of my lips."

By a strange inconsistency, while men acknowledge the necessity for continual self-examination, and know how easy a thing it is to fall under temptation, they are generally more disposed to scrutinize and censure the actions of others than to inquire into the secret motives of their own conduct. They are mostly ready enough to find excuses for their own deficiencies, but too frequently penetrating and critical when others are concerned.

The spirit of social inquiry was doubtless implanted in the human heart for a wise and good purpose, and a laudable and healthy interest in our neighbor's welfare must contribute to the general happiness and advantage, but while benefit may result from the proper use of this spirit, its abuse is a noxious plant whose poisonous exhalations deaden every noble and generous feeling.

Among the thieves and knaves he is most execrable, says Adam Clarke, who endeavors to rob another of his character that he may enhance his own. Yet seldom is this effect produced; the speech mostly betrayeth the motive, and self-exaltation, envy, jealousy, or some other ignoble passion is felt to be the unchristian incentive. But even when the penetration of the hearer discovers and condemns the uncharitable or censorious expression, the ready lip will sometimes thoughtlessly repeat the unkind remark or the evil report, without any care to inquire into the facts or to learn the palliating circumstances, and the busy whisper circling round utters as truth what has little or no foundation.

We are willing to believe this spirit of condemnation is often indulged "more from want of thought than from want of feeling," and yet this excuse will not hold him guiltless, who without pity or love, views the failings or actions of his fellow men, and inconsiderately exposes them to ridicule or censure. "If *an action*," said the excellent Francis de Sales, "*may be considered in more lights than one, always choose the most favorable.*" If there is no apology to be found, soften the bad impression it makes, by reflecting that the *intention* might not have been equally blamable: remember that the temptation might have been greater than you are aware of. Throw the odium on ignorance, carelessness, or the infirmity of human nature to diminish the scandal. "Brethren, if a man be *overtaken in a fault*, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

"Who made the heart, 'tis He alone
Decidedly can try us,
He knows each chord—its various tones
Each spring its various bias;
Then at the balance let 's be mute;
We never can adjust it;
What 's done we partly may compute,
But know not what 's resisted."

DIED, on the 10th of 8th month, 1865, whilst on a visit to his daughter, near Easton, Talbot Co., Md., WILLIAM E. BARTLETT, in the 73d year of his age; an elder of Baltimore Monthly Meeting of Friends.

——, on the evening of the 20th of 7th month, at his residence in Newgarden Township, after a short illness, JESSE MILHOUS, in the 61st year of his age; a member of Newgarden Monthly Meeting.

FOR THE CHILDREN.

THE PERSEVERING ROBIN.

As I looked out of my chamber window quite early—earlier than perhaps some of you looked out of yours—I saw under a large rose-bush a beautiful robin, whose wings, all sparkling with dew-drops, looked as fresh as the bright spring grass.

The movements of the robin were so unusual as to attract my attention. I soon discovered a piece of cotton string hanging from the bush, to which one end was tightly fastened. Now what do you suppose the robin was doing? Trying to get the string? Yes he was. He first seized it in his bill and began to fly away; but in a moment the string jerked him back. Again and again he repeated the attempt, with the same result. Then he seized the string again, and having walked backward as far as he could, he tugged, and pulled, and jerked, now this way, now that way, but all in vain. I tell you, boys, I began to feel a great interest in that robin. I at once respected him. I awoke my boys speedily, and called them into my chamber to see this wonderful robin. And we all looked and looked for a long time to see the beautiful bird fly and tug and pull, and try one way and another to get that bit of string off the rose-bush. I began to fear that the plucky little fellow would have to abandon his effort in despair; because, you see, I began to compare him with some of my school boys, and thought that they, in his place, would have given up long before. Not a bit of it. That robin worked away, and worked away, without resting a moment, until, after a very long trial, he made one mighty effort, and away he flew triumphantly with the string in his bill. In a minute that string was woven into his nest, which, if found, no boy in this school, I am sure will disturb.

Boys, how do you like my picture? First-rate. I'm glad you like it. Can't we get some good lesson from it? I think it teaches an excellent lesson. What is it, John? Perseverance. Good! That's just the lesson. Now boys, that robin shall be schoolmaster here a few minutes. Right here on my table stands master robin. O, you needn't laugh. Just imagine that you see master robin right here, making a polite bow and saying, "Good morning, young gentlemen." As you don't understand his language, I will act as interpreter. "I am requested to say a few words to you on the subject of perseverance. I don't know much about what you study here, because my early education was neglected; but I do know, my friends, that to do anything well you must persevere. I have hard work to make my nest in the flowery spring. You saw how long a time and how much hard work it cost me, this morning, to get a bit of string. Now just think how many strings, and shreds, and straws, I have to pick up for my nest. Then how much labor it takes to put them snugly together, so as to hold safely my pretty blue eggs, and, by and by, my wee little children. It needs perseverance, boys, to do what I have to do, and let me tell you that poor ignorant robins always practice what I am now teaching. You have your hard work to do, I suppose; all I can say to you is, Persevere, boys; persevere, persevere. Don't steal my eggs, nor stone my nest. Good by, boys, good by."

There; master robin has flown out of the window. You don't often hear a bird talk like that, do you? He made a sensible little speech didn't he? I hope that some of you will profit by it.—*Massachusetts Teacher.*

NOTES ON OVERWORK.—Unwise above many is the man who considers every hour lost which is not spent in reading, writing, or in study, and not more rational is she who thinks every moment of her time is lost which does not find her sewing. We once heard a man advise that a book of some kind be carried in the pocket, to be used in case of an unoccupied moment,—such was his practice. He died early and fatuous. There are women who, after a hard day's work, will sit and sew by candle or gas-light until their eyes are almost blinded, or until certain pains about the shoulders come on, which are almost insupportable, and are only driven to bed by physical incapacity to work any longer. The sleep of the overworked, like that of those who do not work at all, is unsatisfying and unrefreshing, and both alike wake up in weariness, sadness, and languor, with an inevitable result, both dying prematurely. Let no one work in pain or weariness. When a man is tired, he ought to lie down until he is fully rested, when, with renovated strength, the work will be better done, done the sooner, and done with a self-sustained alacrity. The time taken from seven or eight hours' sleep out of each twenty-four is not time gained, but time much more than lost; we can cheat ourselves, but we cannot cheat Nature. A certain amount of food is necessary to a healthy body, but if less than that amount be furnished, decay commences the very hour. It is the same with sleep; any one who persists in allowing himself less than Nature requires, will only hasten his arrival to the madhouse or the grave.—*The Moralist.*

Extracts from Dewey's Problem of Human Destiny.

THE ADAPTATION OF MATERIAL WORLD TO HUMAN CULTURE.

(Continued from page 378.)

But before leaving this element, water, I must advert to another and still more remarkable arrangement. I have ventured to say, that nature when it is necessary departs apparently from her own laws. Thus it is laid down as a law in physics, that "heat expands all bodies," and so makes them lighter. Conversely, cold contracts all bodies and makes them heavier. This is the law. Suppose, now, that the philosopher had never seen ice, or had never before thought of this remarkable fact, that cold, freezing *water* into ice, does not contract but expands it, and thus makes it lighter than water. It certainly would seem to him like something miraculous; but how would his astonishment increase, when he saw the end to be accomplished by this deviation from law! Ice now floats upon the surface, and protects from freezing. the water beneath. But suppose that every drop of water frozen, became like lead, and sank to bottom. Then would our lakes, and probably our rivers too, become every winter solid masses of ice. which no spring gales nor summer suns could thaw—so as to make the earth habitable. "It struck me with awe, when I first knew this"—said one who mentioned this fact to me*—"nature violating one of her own laws for human benefit!"

But to return: I have spoken of evaporation from the sea. But evaporation would be useless, if its burden were not borne from the sea to the land. How is it borne? If there were vast curtain-like fans hung over the deep, and worked by some stupendous machinery above, to waft the ocean vapors to the shore, we would say, *there* is a provision! But equally a provision, though noiseless and unseen, is the power that sets in motion the boundless waves of air. *That* is heat. Heated air rises, and the colder air flows in to supply its place Hence as you know, the regular sea-breezes upon all islands and coasts. Hence the less regular alternations and changes of the wind daily, varied also by the intervention of trees, groves, hills and mountains. But the same provision has a wider sweep, in the monsoons, and especially in the trade winds. The heated air upon and near the equator, constantly rising, creates a constant tendency in the lower strata of the atmosphere to that quarter; the motion of the earth on its axis gives it a turn to the west, like the water on a grindstone: on the ocean it has an unimpeded course, and is there a regular or trade wind; when it has spent its force in that direction, it turns back, from reaction, from accumulation, perhaps we might say, towards the north and east—thus giving us prevailing west winds; and thus it spreads its breezes, laden with refreshments, over all the continents. Thus by intermingled land and water, heat and cold, the earth is fanned with healthful airs; the extremes of every climate are tempered; the torrid zone parts with its heat to the north; the polar cold sweeps across continents and seas to cool the burning line; and not one of those "sightless couriers of the air" goes without commission.

II. We have surveyed now in their most general form, the great and palpable elements that go to make habitable and comfortable and agreeable this earthly home for man—land, water, and air. There is another view which I wish to present to you, and that is, not only of the general, but of the specific adjustment of things to human use, and of man himself to the sphere in which he lives.

It does not seem to me irreverent to look upon the Divine Power which is working in all things around us, as working with infinite skill; as adjusting things with wonderful adaptation to their purposes. I have said before that there are natural impossibilities; as for instance a thing cannot be heavy and light, or opaque and transparent at the same time; as a thing's being best fitted for a general and permanent end, may *preclude* its being equally fitted for a limited and temporary emergency. But while that is not achieved which is not possible in the nature of things, the study of nature will delight us, by showing that all which *is* possible *is achieved;* that all the good is accomplished that is possible, all the evil avoided that is possible.

Thus to take the physical adaptation of the human being himself to the scene: when a man falls into the water, we might for the moment wish he were light as cork, that he might not drown; his drowning is an evil, concerning which one may ask, why is it? or, why is it not avoided? And then again, if he were pushing against a beam that threatened to fall upon his child, one might wish, for the moment, that he were as heavy and solid as a rock. He is neither so heavy nor so light. In short, his weight is adjusted to more general purposes, to more permanent situations, to the entire sphere he moves in; and to the strength of the sinews which are to move the weight. Now this weight, you know, must depend on the size and density of the world in which he is placed; *i. e.* upon the attraction of gravitation. In the sun it would be twenty-eight times as great as it is here; in Jupiter two and a-half times; in Mercury, only half as great; in the moon, only one-sixth. With the heavier weight, he could have done nothing; he could have neither worked nor walked. With the lighter, he would have lost the force, the momentum

*Daniel Webster.

necessary to his daily taskwork, to his useful activity in every way. His weight, in short, is exactly adjusted to his sphere and strength.

(To be continued.)

From the "Saturday Review."

FEMALE INTELLECT.

The last number of the *National Review*—the first number in its new half-yearly form—contained an article on Madame de Sévigné, written in a somewhat eccentric style, and teaching doctrines to all of which we do not intend to pledge ourselves, but offering some hints on an important subject which are, to say the least, well worth weighing. The main notion of the writer is that girls should be taught, not by women, but by men, and they should learn very much the same things which boys learn. He would have a girl to learn "Latin, Greek, and Mathematics, as thoroughly, as radically, and as conscientiously, as if she were going to a public school or to the university." This she is to do, not for the sake of the things themselves, but for that "of the training involved in learning them thoroughly;" and, what sounds odd, when she has learned all this, he had rather that she forgot it than that she remembered it. The theory is somewhat startling, and we are not going to examine it minutely. We are just now rather concerned with some considerations which must go before any complete examination of the theory. On the theory itself we will make only one remark—namely, that it shares the great difficulty of all theories on the subject. No one system of education is suited for all boys or for all girls; but at the time when boys and girls begin to be taught, it is hard indeed to tell for which boys and for which girls any given system is suited. Take, for instance, the study of Greek. There are some boys on whom that study is wholly thrown away. There are some girls on which it is anything but thrown away. Some girls ought to learn Greek; some boys ought not to learn Greek But as it is very hard to find out which are which, we follow a much simpler rule. All boys are taught Greek, but no girls. This easy division saves a great deal of trouble; but it is at the expense of forcing a particular kind of knowledge on many uncongenial minds, and of denying it to many minds to which it is perfectly congenial.

But before we can really examine the *National* Reviewer's theory, or any other theory on the subject, we must first examine whether there is any radical difference between the male and female intellects which makes a different training necessary for the two. Now the minds of men and the minds of women differ so widely among themselves that it is dangerous to enter into any sweeping generalizations as to the characteristics of either as classes. Still we believe that there is as distinct a difference in the formation of the minds of men and the minds of women as there is in the formation of their bodies. Many of the differences which strike one at first sight are mere results of habit and education, but a real difference lies beneath them. Yet we are not at all clear, that is a difference which implies any intellectual inferiority in the mass of women as compared with the mass of men. We say of the mass, because it strikes us that the truth of the case is something like this. The first rank in point of intellectual power is never, or next to never, attained by a woman. But we believe that the second rank, e highly honorable and useful rank, is assigned by nature to women in much larger proportions than it is to men. The first-rate woman does not equal the first-rate man, but she stands far above the second-rate man. She reaches a certain measure of power which men seldom hit exactly. Those men who can do as much as she does can generally do more. Those men who cannot do more than she does can seldom do nearly so much.

The truth seems to be that the female nature, mental as well as physical, is essentially receptive and not creative. A high degree of the receptive power, the power of clearly understanding and accurately remembering, is more common among women than among men. But those men who have it in any high degree commonly add to it the higher creative power, which a woman hardly ever reaches to. We often meet with men who are incapable of any real intellectual process whatever, whose utmost achievement is to repeat formulæ which they have learned by heart. And we often meet with men who not only understand what they see and hear and read, but can go on and make inferences and discoveries for themselves. But we seldom meet with men who can thoroughly understand and appreciate anything that is set before them, but have never in their whole lives thought out any matter for themselves. This is a state of mind which men commonly either rise above or fall below. But it strikes us as being exactly the case with a very large class of women, and it seems to be the highest intellectual range which any large class of women are likely to reach. Those who rise above it are quite exceptional. Of course there are multitudes of women who fall below it, but we believe that the number of women who reach to it is quite enough to make the intellectual capacity of women as a body pretty nearly on a level with the intellectual capacity of men as a body. Intellectual giantesses are still rarer than intellectual giants; but we suspect that intellectual dwarfs, painfully common among both sexes, are still more common among men than among women.

We are speaking of natural capacity, not of

acquired knowledge, for, owing to difference of education, it often happens that a very inferior man will actually know more than a very superior woman. And we are speaking of the ordinary women of average English life. We are not speaking of those exceptional women who ever and anon attain to real eminence in some walk or other. Nor are we speaking of women whom peculiar circumstances have attached to special literary circles, and who have therefore acquired, sometimes the reality, sometimes only the appearance of special literary culture. We believe that in both these cases our rule would still apply—that, even with the most intellectual and most highly informed women, it is almost always the receptive and not the creative power which is exercised. But we are not speaking of anything like exceptional cases or exceptional classes. We speak of women such as may be seen everywhere, of the wives and daughters of average English squires, clergymen, and professional men. We maintain that the average of female intellect is higher in this class than the average of male intellect. There are more women than there are men who can understand a matter when it is clearly and scientifically put before them. Ever and anon you find a man, while you probably never find a woman, who can do something more—who can exercise the creative as well as the receptive power. But numerous as are the women who exercise neither, the men who exercise neither are more numerous still.

What strikes one, when one gets a little below the surface with women of the sort we mean —clever women, well educated according to the received standard, but not pretending to any special genius or special attainments—is the vast amount of intellectual power, which is utterly wasted. Men seldom utterly waste their powers; when they have any power they generally use it in some way or other. But take a woman naturally intelligent, but educated as women generally are, and put any subject clearly and scientifically before her, and you will be surprised at the waste of power. You are surprised to find that so little is known where there is a capacity for knowing so much. You put before her clear and accurate views of history, philology, or any other subject. You hardly know which most to wonder at—the cleaness and readiness with which your teaching is taken in, or the fact that a mind capable of taking in so much should have found out absolutely nothing for itself. It seems inexplicable that where the receptive power exists in so high a degree, the creative should seem absolutely wanting. You have not the same difficulty with men; they either do not understand at all, or they do something more than understand. To show a brilliant power of appreciation, to take in without difficulty or hesitation instruction of a hitherto unknown kind, but to stop at this stage of reception and appreciation, seems a position exclusively feminine. Take an obvious case in the teaching of languages. Every man endowed with moderate philological power will probably not work out Grimm's Law for himself in all its fulness, but he will, without any help, find out many fragmentary portions of it. If he does not work out some portions of it in this way, we may set him down as having no head for the subject at all, and it would probably be, if not hopeless, at least very hard work, to teach him. But women will learn several languages without finding out anything of the sort, without a thought of anything of the kind occurring to them, though the moment the theory is set before them, they will grasp it in all its fulness, and work it out in detail with a clearness and thoroughness of appreciation which to a male teacher is not only pleasing and surprising, but altogether perplexing. He is used, among his own sex, to either a higher or lower type of intellect—to men by whom such instruction is not needed, and to men on whom such instruction would be thrown away. Half charmed, half puzzled with his female disciples, he is apt to ask, if they can thus perfectly understand everything that is set before them, why on earth have they never found out anything for themselves? The reason is twofold; the incapacity is partly the result of nature, partly of education.

(To be continued.)

THE CASPIAN.—The old statements that the level of the Caspian is 300 feet below the ocean, rested solely on conjectures made by the naturalist, Pallas. The influence of this great depression on the warmer climate of that region, the peculiar vegetation of the salt steppes, and the salt morasses which exist where the land is perfectly level, as well as the great beds of oyster-shells and other crustaceous remains, led him to the hypothesis that the whole neighboring district is the dry and deserted bed of a former sea, now shrunk to the comparatively insignificant dimensions of the Caspian. The broken line of bold bluffs, which bounds the Obstsher-Syotis on the south, seemed to him to be the northern boundary of this inland sea, into which the Volga entered below the pass of Kamyochin and Saratov. Parrot and Engelhardt supposed that their barometrical elevations, in 1811, confirmed Pallas's theory that the Caspian lies 300 feet below the ocean. Many hypotheses were based upon their observations; but the whole were at length brought into discredit by Humboldt, who distrusted the accuracy of instruments made at that time. Nothing but a trigonometrical survey from Taganroy to Astracan could give conclusive re-

sults, and this was accomplished in 1837, under the auspices of the Russian government. The result proved that, so far from being 300 or 350 feet below the ocean, the Caspian is not 100 feet. Its depression is about 76 feet.—*Carl Ritter.*

"THE ROCK" IN THE VALLEY OF EL GHOR.

BY JOHN G. WHITTIER.

Dead Petrea in her hill tomb sleeps;
Her stones of emptiness remain;
Around her sculptured mystery sweeps
The lonely waste of Edom's plain.

From the doomed dwellers in the cleft
The bow of vengeance turned not back;
Of all her myriads, none are left,
Along the Wady Mousa's track.

Clear in the hot Arabian day
Her arches spring, her statues climb;
Unchanged, the graven wonders pay
No tribute to the spoiler, Time!

Unchanged the awful lithograph
Of power and glory undertrod,
Of nations scattered like the chaff
Blown from the threshing floor of God.

Yet shall the thoughtful stranger turn
From Petrea's gates, with deeper awe
To mark afar the burial urn
Of Aaron on the cliffs of Hor.

And where upon its ancient guard
The Rock, El Ghor, is standing yet,
Looks from its turrets desert-ward,
And keeps the watch that God has set.

The same as when, in thunders loud,
It heard the voice of God to man;
As when it saw in fire and cloud
The angels walk in Israel's van!

Or when from Ezion-Geber's way
It saw the long procession file,
And heard the Hebrew timbrels play
The music of the lordly Nile.

Or saw the tabernacle pause,
Cloud bound, by Kadesh Barnea's wells,
While Moses graved the sacred laws,
And Aaron swung his golden bells.

Rock of the desert, prophet-sung!
How grew its shadowing pile, at length,
A symbol, in the Hebrew tongue,
Of God's eternal love and strength.

On lip of bard and scroll of seer,
From age to age went down the name,
Until the Shiloh's promised year,
And Christ, the Rock of Ages, came!

The path of life we walk to-day
Is strange as that the Hebrews trod;
We need the shadowing rock as they,
We need, like them, the guides of God.

God send His angels, Cloud and Fire,
To lead us o'er the desert land!
God give our hearts their long desire,
His shadow in a weary land!

"True delicacy, as true generosity, is more wounded by an offense from itself than to itself."

"WHEN OUR SHIP COMES IN."

A little child dwelt by the flowing sea,
And her home was the home of poverty.
She ran with bare feet o'er the golden sands
And gathered shells with her small brown hands.
Gay strangers came in rich robes dight,
But the little maiden shunned their sight;
And shaking her curls o'er her blushing face,
Sped away like a fawn that flies the chase.
When the strangers were gone, said the mother mild:
"What was it dismayed thee, my darling child?"
"O! mother my feet were bare and brown,
I had no bonnet, and then this gown!"
She held up the skirt of her faded frock
Sadly rent by the jagged rock,
And said, with a deep and long drawn sigh,
"Will I have such dresses as they by-and-by?"
Her mother smiled with a grave sweet grace,
As she smoothed the curls from the half grieved face,
And said, "When our ship comes in from sea,
You shall have garments and all things free."
"When our ship comes in," said the little one,
And away to the highest rock she run
And watched till night-shadows dimmed the shore,
For the freighted ship and its treasured store:
Long and often she watched in vain,
No ship for her sailed over the main.
How many watchers in life there be
For the ship that never comes over the sea.

—*From the Cambridge Chronicle.*

THE MAMMOTH FOSSILS OF RUSSIA.

Tilesius declares his belief that mammoth skeletons still left in Northern Russia exceed in number all the elephants now existing upon the globe. Doubtless the process of mammoth extinction was very gradual, and extended over an enormous space of time. This circumstance is indicated by the varying condition in which the tusks and teeth are found. Whereas, the gelatine, or soft animal matter, of many specimens remains, imparting one of the characteristics necessary to the being of ivory, other specimens have lost this material, and mineral substances, infiltrating, have taken its place. Speculation prompts the mind to imagine to itself the time when the last of these gigantic ainmals succumbed to influences that were finally destined to sweep them all from the earth. Had men come upon the scene when they roamed their native wilds? Were those wilds the same as now as to climate and vegetable growths? Testimony is mute. Time silently unvails the sepulchered remains, leaving fancy to expatiate as she will on a topic wholly beyond the scope of mortal intelligence.—*St. James Magazine.*

A happy home and a sunny childhood are an inspiration for good and a protection against evil. Scolding and peevishness lacerate and sear the affections, and deaden the sensibilities. Of 180 unruly boys now on the school-ship in Boston harbor, three-fourths are orphans who

know little of a mother's prayers and caresses and the remainder largely have disordered homes.

If there be a heaven so fair,
O'er us ever shining,
We shall never enter there
By looking up and pining.

In one holy, quiet *thought*,
Heaven to us is nearer brought,
Than in all the radiance bright
Of a thousand worlds of light!

Lyra Domestica.

LAPLACE AND BIOT.

M. Biot, when a young and totally unknown professor of mathematics, ventured to write to Laplace, who was then printing the *Mécanique Céleste* (made accessible to English readers by Mrs. Somerville in her *Mechanism of the Heavens*); the object of his letter was to gain sight of the proof-sheets as soon as they were printed, in order that he might go over the calculations for his own benefit, and rectify any errors of the press that might easily pass unnoticed by the author. Laplace consented with great kindness; and from time to time young Biot brought his corrections, and with them a list of doubts and difficulties, which in general were explained by the great astronomer, but sometimes not a little perplexed him. The piquant part of the anecdote is, that these obscure passages were generally those in which Laplace passed over the details with the convenient formula, "It is easy to see." . . . But so far from being easy to see, it often required considerable research to see it. At the time he wrote the formula, the idea was doubtless clear enough to his mind; but now, when called upon to explain—when placed in the position of the reader who did *not* see—Laplace was himself at fault. "Then he patiently sought to recover it by various ways, both for my benefit and his own; and this was the most instructive of commentaries. Once I saw him pass nearly an hour in the endeavor to recall the chain of reasoning which he had concealed under the mysterious phrase *il est aisé de voir*" [it is easy to see] What a benefit to others if they could always have their proof-sheets thus read! How many of us would find ourselves totally unable to explain the grounds upon which propositions rest. But readers who *think out* what they read, are rare, and thus we escape detection.

On another occasion M. Biot having made an important discovery in one of the abstrusest branches of mathematics, which had baffled every one, mentioned it to Laplace, who listened with great attention, questioning him respecting his method, and the details of the solutions, and finally desired him to bring his memoir on the following day. Joyfully, yet tremulously, the young mathematician presented his memoir to the illustrious master. Having carefully read it, Laplace said, "This is an excellent bit of work; you have taken the right path. But the notions you present at the close are somewhat too remote. Don't go beyond the actual results you have reached. The present state of analysis does not permit of your going further." After a struggle, which every author will understand, Biot yielded and struck out the conclusion. "Now," said Laplace, "all is very good. Present your memoir to-morrow to the Academy and dine with me afterwards." To-morrow came, and at the Academy the young man found the great Monge, who had been informed by Laplace of the discovery, and spoke about it; Lagrange and Lacroix were also there; and no less a person than General Buonaparte, recently arrived from Syria; but the general was a less terrible personage to the young mathematician than was Lagrange; and when Buonaparte, glancing at the diagram, exclaimed, "I know that by the figures," Biot silently thought to himself, "you must be *very* clever to recognize those figures, inasmuch as nobody except Laplace has ever seen them before;" and his respect for the General's opinion on such questions must have oscillated about zero. And now comes the beauty of the anecdote. The memoir was read, and immense success obtained, —Biot was a "made man." He accompanied Laplace home, receiving his congratulations on the way. Arrived there, Laplace said, "Come into my study for a minute, I have something to show you" Biot followed, sat down, and prepared to listen. Laplace unlocked a little drawer, took out a bundle of papers yellow with age, and "there he showed me *all my problems solved by that very method which I had discovered.* He had made the discovery years before, but had been arrested by the very difficulty which he pointed out to me; and had paused, where he had advised me to pause—hoping at some future time to surmount the obstacle. He had never mentioned this to any one—not even to me when I brought my memoir to him." A more noble anecdote is not to be found in the annals of science. Instead of the irritable jealousy so usual among men, instead of the clamorous assertion of priority, and the ignoble insinuations of plagiarism, we here see a man not only capable of abnegation in favor of a younger rival, but capable of a delicacy as rare as the abnegation, never alluding to his own discovery until his rival had obtained complete success, and obtained it partly by the judicious advice to remove what was hazardous in the memoir. "Had he shown me his paper before the meeting, I could not have presented mine, knowing his priority; and even had he required me to keep it secret, with what embarrassment should I have been seized, knowing myself to be an echo only." Laplace carried his delicacy to

the point of insisting on the secret being kept, even after this success; and he forbade Biot from even making any allusion to it. Not until 1850 was the secret revealed, and then said his grateful friend and pupil, "*en rendant cet hommage à se mémoire, je lui désobéis.*" [In rendering this homage to his memory I disobey him].—*Blackwood.*

From the Independent.

SPONGE-DIVERS.

The mode of operation preparatory to a dive is very peculiar and interesting; the sketch in some degree represents this also. The diver whose turn it is takes his seat on the deck of the vessel, at either the bow or stern, and, placing by his side a large flat slab of marble, weighing about twenty-five pounds, to which is attached a rope of the proper length and thickness (one and a half inch,) he then strips, and is left by his companions to prepare himself. This seems to consist in devoting a certain time to clearing the passages of his lungs by expectoration, and highly inflating them afterward, thus oxydizing his blood very highly by a repetition of deep inspirations. The operation lasts from five to ten minutes, or more, according to the depth; and during it the operator is never interfered with by his companions, and seldom speaks or is spoken to; he is simply watched by two of them, but at a little distance, and they never venture to urge him, or to distract him in any way during the process. It seems to a spectator as if the diver were going through a sort of mysterious ceremony or incantation. When, from some sensation known only to himself, after these repeated, long-drawn, and heavy inspirations, he deems the fitting moment to have arrived, he seizes the slab of marble, and, after crossing himself, and uttering a prayer, plunges with it, like a returning dolphin, into the sea, and rapidly descends. The stone is always held during the descent directly in front of the head, at arm's length, and so as to offer as little resistance as possible; and, by varying its inclination, it acts likewise as a rudder, causing the descent to be more or less vertical, as desired by the diver. As soon as he reaches the bottom he places the stone under his arm to keep himself down, and then walks about upon the rock, or crawls under its ledges, stuffing the sponges into a netted bag with a hooped mouth, which is strung round his neck to receive them; but he holds firmly to the stone or rope all the while as his safeguard for returning, and for making the known signal at the time he desires it.

Now let us notice the proceedings of his companions in the boat floating some twenty or thirty fathoms above him. The two men who were nearest to him previously to his making the dive, but who systematically seem to place themselves so as to prevent him from conceiving the idea of being impatiently watched by them while undergoing the preparation, spring to their feet as soon as he disappears, and rush to the rope, which one of them holds in his hand, veering it out or shortening it in, as the diver moves about upon the bottom; and as soon as the signal indicative of his wish to return is felt, they commence hauling up the rope with great energy and earnestness, and in a way calculated to insure the greatest expedition of ascent, since the overstay of a few seconds may be a point of life or death to the diver. The hauling up is thus effected: The assistant who has hold of the rope, awaiting the signal, first reaches down with both hands as low as he can, and there grasping the rope with a great bodily effort, raises it up to nearly arm's length over his head; the second assistant is then prepared to make his grasp as low down as he can reach, and does the same, and so on, the two alternately, and by a fathom or more at a time, and with great rapidity, bring the anxious diver to the surface. A heavy blow from his nostrils, to expel the water and exhausted air, indicates to his comrades that he is conscious and breathes. A word or two is then spoken by one of his comrades to encourage him, if he seems much distressed, as is often the case; and the hearing of the voice is said by them to be a great support at the moment of their greatest exhaustion. A few seconds rest at the surface, and then the diver returns into the boat to recover, generally putting on an under garment or jacket to assist the restoration of the animal heat he has lost, and to prevent the loss of more by the too rapid evaporation of water from his body. Such is the trying life of a Levantine sponge-diver; and doubtless there are very few of us who have any idea of what a fellow-creature has suffered in procuring that little article which has become a necessity of our toilet-table and the luxury of our morning ablutions.

WHERE WAS OPHIR?

Prof. Max Muller, in his "Lectures on the Sience of Language," takes up the question, which has so long been an open question, where the Ophir of Scripture was situated. He confirms what has long been the prevailing opinion—that it was in India, but he does this by an argument somewhat new and unique. He says: "A great deal has been written to find out where this Ophir was; but there can be no doubt that it was India. The names for apes, peacocks, ivory, and almug trees (brought by Solomon's fleet from Ophir), are foreign words in Hebrew, as much as gutta-percha or tobacco are in English. Now if we wish to know from what part of the world gutta-percha was first imported into England, we might safely conclude that it came from

that country where the name gutta-percha formed a part of the spoken language. If, therefore, we can find a language in which the names for peacocks, apes, ivory, and almug trees, which are foreign to the Hebrew, are indigenous, we may be certain that the country in which that language was spoken must have been the Ophir of the Bible. That language is no other but Sanscrit."

It is not thou that art to give laws to the world; thy part is to submit to them as thou findest them; if they distress thee, thy lamenting is but adding to thy torment.

What is the source of sadness, but feebleness of the soul? What giveth it power but the want of spirit? Rouse thyself to the combat, and she quitteth the field before thou striketh.—*Economy of Life.*

"Guard thyself from anger; because its beginning is madness, and its end repentance."

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Philada. 3d mo. 11, 1865.

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WANTED, by a female, member, a situation as Teacher:—qualified to instruct in the usual English branches, and beginners in French and Latin; has had some experience in the business. Good reference if required. Address
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Or to MAGGIE B. JACKSON, Kennett Square, Chester Co., Pa.
81913.vmn1111

CHESTER VALLEY ACADEMY for YOUNG MEN, will re-open for the reception of boarders, on the 4th of the 9th month, 1865. When the walking is good, those who desire to do so, walk to the Fallowfield Meeting, held at Ercildoun; they can be provided with conveyance at a very small additional expense, when the roads are not suitable for walking.
Whole number of pupils last year, 111.
J. K. TAYLOR, Principal, Coatesville, Chester county, Pa.
812. wm.t. 1028 afno.

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For details see Circular, to obtain which, address the Principals, Attleboro' P. O., Bucks county, Pa.
ISRAEL J. GRAHAME, } Principals.
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WANTED, by a Female, member, a situation as Teacher;—qualified to instruct in the usual English branches and mathematics, having had several years' experience; good reference if required.
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715. we.t 109 Pvnz Chester county, Pa.

CEDAR COTTAGE, Pennsylvania Avenue, Atlantic City, N. J., is now open for the reception of guests.
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J. TYLOR still continues his LAND AGENCY, for the Society of Friends and others, and particularly solicits patronage.
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J. Jamison, 66 & 68 North Water Street, "
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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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William H. Churchman, *Indianapolis, Ind.*
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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 387.)

The subjects of conversation among the Quakers differ, like those of others, but they are not so numerous, neither are they of the same kind, as those of other people.

The Quaker conversation is cramped or fettered for two reasons, first by the caution that prevails among the members of the society relative to the use of idle words, and secondly by the caution, that prevails among them, relative to the adapting of their expressions to the truth. Hence the primitive Quarkers were persons of few words.

The subjects also of the Quaker conversation are limited for several reasons. The Quakers have not the same classical or philosophical education, as those of other denominations in an equal situation in life. This circumstance will of course exclude many topics from their discourse.

Religious considerations also exclude others. Politics, which generally engross a good deal of attention, and which afford an inexhaustible fund of matter for conversation to a great part of the inhabitants of the island, are seldom introduced, and, if introduced, very tenderly handled in general among the Quaker-society. I have seen aged Quakers gently reprove others of tender years, with whom they happened to be in company, for having started them. It is not that the Quakers have not the same feelings as other men, or that they are not equally interested about humanity, or that they are incapable of opinions on the changeable political events, that are passing over the face of the globe, that this subject is so little agitated among them. They are usually silent upon it for particular reasons. They consider first, that, as they are not allowed to have any direction, and in many cases could not conscientiously interfere, in government matters, it would be folly to disquiet their minds with vain and fruitless speculations. They consider again that political subjects frequently irritate people, and make them warm. Now this is a temper, which they consider to be peculiarly detrimental to their religion. They consider themselves also in this life as but upon a journey to another, and that they should get through it as quietly and as inoffensively as they can. They believe again with George Fox, that, "in these lower regions, or in this airy life, all news is uncertain. There is nothing stable. But in the higher regions, or in the kingdom of Christ, all things are stable: and the news is always good and certain."*

As politics do not afford matter for much conversation in the Quaker-society, so neither do some other subjects, that may be mentioned.

In a country town, where people daily visit,

* There is always an exception in favor of conversation on politics, which is, when the government are agitating any question in which their interests or their religious freedom is involved.

it is not uncommon to observe, whether at the card or at the tea-table, that what is usually called scandal forms a part of the pleasures of conversation. The hatching up of suspicions on the accidental occurrence of trivial circumstances, the blowing up of these suspicions into substances and forms, animadversions on character, these, and such like themes, wear out a great part of the time of an afternoon or an evening visit. Such subjects, however, cannot enter where Quakers converse with one another. To avoid tale-bearing and detraction is a lesson inculcated into them in early youth. The maxim is incorporated into their religion, and of course follows them through life. It is contained in one of their queries. This query is read to them in their meetings, and the subject of it is therefore repeatedly brought to their notice and recollection. Add to which, that, if a Quaker were to repeat any unfounded scandal, that operated to the injury of another's character, and were not to give up the author, or make satisfaction for the same, he would be liable, by the rules of the society, to be disowned.

I do not mean to assert here, that a Quaker never says a harsh thing of another man. All who profess to be, are not Quakers. Subjects of a scandalous nature may be introduced by others of another denomination, in which, if Quakers are present, they may unguardedly join. But it is certainly true, that Quakers are more upon their guard, with respect to scandalizing others, than many other people. Nor is this unlikely to be the case, when we consider that caution in this particular is required of them by the laws of their religion. It is certainly true also, that such subjects are never introduced by them, like those at country tea-tables, for the sole purpose of producing conversation. And I believe I may add with truth, that it would even be deemed extraordinary by the society, if such subjects were introduced by them at all.

In companies also in the metropolis, as well as in country towns, a variety of subjects afford food for conversation which never enter into the discourse of the Quakers.

If we were to go into the company of persons of a certain class in the metropolis, we should find them deriving the enjoyments of conversation from some such subjects as the following. One of the company would probably talk of the exquisitely fine manner in which an actress performed her part on a certain night. This would immediately give birth to a variety of remarks. The name of one actress would bring up that of another, and the name of one play that of another, till at length the stage would become the source of supplying a subject for a considerable time. Another would probably ask, as soon as this theatrical discussion was over, the opinion of the company on the subject of the duel, which the morning papers had reported to have taken place. This new subject would give new fuel to the fire, and new discussions would take place, and new observations fly about from all quarters. Some would applaud the courage of the person who had been killed. Others would pity his hard fate. But none would censure his wickedness for having resorted to such dreadful means for the determination of his dispute. From this time the laws of honor would be canvassed, and disquisitions about punctilio, and etiquette, and honor, would arrest the attention of the company, and supply them with materials for a time. These subjects would be followed by observations on fashionable head-dresses, by the relation of elopements, by the reports of affairs of gallantry. Each subject would occupy its own portion of time. Thus each would help to swell up the measure of conversation, and to make up the enjoyment of the visit.

If we were to go among persons of another class in the metropolis, we should probably find them collecting their entertainment from other topics. One would talk on the subject of some splendid route. He would expatiate on the number of rooms that were opened, on the superb manner in which they were fitted up, and on the sum of money that was expended in procuring every delicacy that was out of season. A second would probably ask, if it were really known, how much one of their female acquaintances had lost at faro. A third would make observations on the dresses at the last drawing room. A fourth would particularize the liveries brought out by individuals on the birth-day. A fifth would ask, who was to have the vacant red ribbon. Another would tell how the minister had given a certain place to a certain nobleman's third son, and would observe, that the whole family were now provided for by government. Each of these topics would be enlarged upon, as successively started, and thus conversation would be kept going during the time of the visit.

These and other subjects generally constitute the pleasures of conversation among certain classes of persons. But among the Quakers, they can hardly ever intrude themselves at all. Places and pensions they neither do, nor can, hold. Levees and drawing rooms they neither do, nor would consent to, attend, on pleasure. Red ribbons they would not wear if given to them. Indeed, very few of the society know what these insignia mean. As to splendid liveries, these would never occupy their attention. Liveries for servants, though not expressly forbidden, are not congenial with the Quaker system; and as to gaming, plays, or fashionable amusements, these are forbidden, as I have amply stated before, by the laws of the society.

It is obvious then, that these topics cannot easily enter into conversation, where Quakers are. Indeed, nothing so trifling, ridiculous, or disgusting, occupies their minds. The subjects that take up their attention, are of a more solid and useful kind. There is a dignity, in general, in the Quaker-conversation, arising from the nature of these subjects, and from the gravity and decorum with which it is always conducted. It is not to be inferred from hence, that their conversation is dull and gloomy. There is often no want of sprightliness, wit, and humor. But then this sprightliness, never borders upon folly, for all foolish jesting is to be avoided, and it is always decorous. When vivacity makes its appearance among the Quakers, it is sensible, and it is uniformly in an innocent and decent dress.

In the company of the Quakers a circumstance sometimes occurs, of so peculiar a nature, that it cannot be well omitted in this place. It sometimes happens, that you observe a pause in the conversation. This pause continues. Surprised at the universal silence now prevailing, you look round, and find all the Quakers in the room apparently thoughtful. The history of the circumstance is this. In the course of the conversation the mind of some one of the persons present has been so overcome with the weight or importance of it, or so overcome by inward suggestions or other subjects, as to have given himself up to meditation, or to passive obedience to the impressions upon his mind. This person is soon discovered by the rest on account of his particular silence and gravity. From this moment the Quakers in company cease to converse. They become habitually silent, and continue so, both old and young, to give the apparently meditating person an opportunity of pursuing uninterruptedly the train of his own thoughts. Perhaps, in the course of his meditations, the subject that impressed his mind, gradually dies away, and expires in silence. In this case you find him resuming his natural position, and returning to conversation with the company as before. It sometimes happens, however, that, in the midst of his meditations, he feels an impulse to communicate to those present the subject of his thoughts, and breaks forth, seriously explaining, exhorting, and advising, as the nature of it permits and suggests. When he has finished his observations, the company remain silent for a short time, after which they converse again as before.

Such a pause, whenever it occurs in the company of the Quakers, may be considered as a devotional act. For the subject, which occasions it, is always of a serious or religious nature. The workings in the mind of the meditating person are considered either as the offspring of a solemn reflection upon that subject, suddenly and almost involuntarily as it were produced by duty, or as the immediate offspring of the agency of the spirit. And an habitual silence is as much the consequence, as if the person present had beeen at a place of worship.

It may be observed, however, that such pauses seldom or never occur in ordinary companies, or where Quakers ordinarily visit one another. When they take place, it is mostly when a minister is present, and when such a minister is upon a religious visit to families of a certain district. In such a case such religious pauses and exhortations are not unfrequent. A man however may be a hundred times in the company of the Quakers, and never be present at one of them, and never know indeed that they exist at all.

(To be continued.)

Extract of a letter from the venerable JAMES MOTT, *of New York Yearly Meeting, to* JOSEPH TALCOTT, *dated 10th mo. 17th,* 1813.

Pure, unmixed Gospel ministry is certainly an inestimable favor to mankind, and would that I could say all ours was such. Will it be safe to affirm that the greater part is pure? The well meant disposition to be doing good, I fear operates strongly on too many, so that the quiet resigned state of mind, that sincerely adopts the language "not my will, but thine be done," is not sufficiently experienced, so as to wait for the clear openings of right ministry, and therefore there is a moving too lightly and superficially. The effect of this kind of preaching compared with that which is pure, may bear somewhat the comparison of John's baptism to that of Christ's. I am not disposed to place this defect of the ministry all upon the shoulders of those who are termed little preachers, but to divide it between them, and our one and two hour preachers. The views of those who care for the ministry should be well agreed in what should be encouraged, and what not; for while one puts the stamp of sterling, and another of base alloy, on the same thing, a remedy will not easily be found. The like difficulty attends the habitual kind of singing tone, which accompanies the ministry of even some of our worthies, as some Friends consider it as adding dignity and weight to ministry; while others view it as almost laying waste the service of some. It was asked after a meeting lately by a young person who had never before attended our meetings, "why our ministers preached and sang at the same time." But many of us become habituated to it, and are scarcely sensible of it, while strangers know not how to account for it. And is there not sometimes too much time spent in apologies, preface and introductory remarks by some ministers, which may tend to beget impatience in the

hearers? There is another error which we have advices against, but yet has become habitual with some preachers: endeavoring to impress upon the audience that their communications are divinely sanctioned—an error of no small consequence in my view, for how often after something of this kind has been asserted, do we sorrowfully hear before the sermon ends, that which we have no reason to suppose the divine Spirit ever dictated.

For Friends' Intelligencer.

MARTHA ROUTH.

(Continued from page 390.)

3d of 8th month, First-day. About noon the wind became more still, and gave us an opportunity of sitting down quietly together; and, through the renewings of our Heavenly Father's love, it was rendered a contriting season. As I lay in bed, I had been tenderly looking towards my dear friends at home, gathered in our own meeting, not without some apprehension that their minds might be turned towards us; and my heart seemed to salute Zion's travellers, secretly breathing to the God and Father of all our mercies, that they with us, and we with them, might witness the continuation of preservation; which desires I have no doubt are acceptable to Him, who is the blessed author of all good, and who, in unspeakable loving kindness, hath been near to sustain my mind, when outward strength and health seemed much to fail. I have thought the reduction of bodily powers, under suffering, is not without instruction, for it leads into a disposition to try the foundation we are upon, and to appreciate the blessing of knowing there is One that standeth sure, having, in the language of Scripture, this seal, "The Lord knoweth them that are his;" and if this evidence is mercifully vouchsafed to me, through the course of the passage, however attended with bodily trial, I humbly trust my soul will be enabled to say, it is enough.

We have two captains on board, who mess in the cabin, and appear quiet, steady men, setting a good example to the mariners, from whom I have not heard of any unbecoming conduct or expressions proceeding, which I think well worthy of observation of those exercised in the like trying occupation. Our steward or cook is a black man, named Quares Bailey. He was brought from Guinea, and sold as a slave to the person from whom he received his latter name. His bonds were broken, through the interest of William Rotch, Jr. He is a man of distinguished quietude, and ready to oblige all in his power. We have live stock, sheep, goats, pigs, geese, ducks and fowls. Several of the latter have died, and others appear sickly, and don't thrive; so that these poor animals seem to have their portion of suffering as well as we, which induces me to think if I was master of a vessel I would not bring many.

On Fifth-day morning, several went out of the cabin to see the mast of a French man of war floating near us, the account of which made my heart sad, in considering that probably many of our fellow creatures had sunk with the wreck of the vessel; and how entirely repugnant the ground work of such desolation is to the nature of His kingdom, who came not to destroy men's lives, but to save them; that I got an attendant to read me that most excellent of all sermons, preached by our blessed Lord on the Mount. His doctrine astonished those who heard him, setting forth the nature of that peaceable government he was about to set up; but how few of the sons of men have been willing to understand his counsel, or follow his example, who, "when he was reviled, reviled not again, and who was led as a sheep to the slaughter, or as a lamb dumb before his shearers, opened not his mouth." But ah! how widely different are the actions of many who profess the Christian name in the present day, who are destroying one another by every engine and artifice that fallen nature, through the suggestions of the enemy of souls, can invent for their destruction.

Third-day, the 12th. Sitting alone near dark in my little cabin, dear S. Emlen came down from walking the deck, and had to dispense the language of encouragement amongst us; like a well instructed scribe from the heavenly treasury, bringing forth things new and old, which drew me forth out of my closet to hear, and participate in the feeling of it.

The early part of Fourth-day morning the wind freshened, and we went about six knots an hour, the vessel keeping a moderate motion, that I have nothing to complain of, either in body or mind, though the latter hath felt more secretly pressed down than at some other times, yet I trust not forsaken; for I have felt united to the few who are diligent in the attendance of our week-day meetings, who I have seemed to look at scattered in their respective seats; and desires have been raised that none should be discouraged or drawn aside from meeting together, when bodily health is afforded, bringing a sacrifice of that which costs them something; yet how little do we render to God of that which is his due, in the most diligent attendance of our meetings both on First and week days? I trust a remnant know this, and are engaged to offer a daily sacrifice.

I have often looked toward my valued fellow laborer, John Thorp, in the bond of the Gospel, in our own meeting, in that fellowship which hath united our spirits in worship, and raised desires that the Lord on High might strengthen his little ones, on whom we had cause to believe his anointing oil was poured forth, that

they might offer to Him the turtle doves or young pigeons, as He might see meet to call for them, similar to the disposition cherished in that dignified but meek and humble leader of the tribes in days of old, who said, "Would to God that all the Lord's people were prophets," &c.

Second-day, 18th. This evening the vessel continued much in motion, and we remained so till towards morning, when the wind changed; and for a short time we went nearly eight miles an hour. The tossing of the night and little sleep made me feel very languid. My mind was much proved, though not with fear of our safe landing, but under a renewed searching of heart, respecting the embassy I was going upon; and much solicitude was raised in me, that I might so experience preservation, as to bring no dishonor to the cause. Being thus humbled, my feelings were relieved by such an effusion of tears as I have not often shed; and I remembered, to some instruction and profit, the interesting farewell salutation of a beloved friend and younger sister: "Let thy Urim and thy Thummim be with the Holy One of Israel, and all thy wants will be made known unto Him." In a little time I seemed refreshed, both in body and mind, and evidently felt in this proving season the help of the spirits of fellow travellers, to whom I am nearly united in our present allotment together, so that I found that I had much to be thankful for.

On Sixth-day morning, 29th, when about to rise, our quietude was interrupted by information that a ship about three miles to windward had made a signal of distress; and on its near approach, appeared to have lost part of her main mast. Our captain laid to, in order to let her come up with us, with the humane intention of rendering assistance, which disposition I could not but commend when men are at peace one with another; but at a time like this, I thought it required great clearness of judgment to know what was best to be done; and the little I felt was entirely against stopping to aid that vessel, as it was possible that not only such appearance and the signal that was given, but much more might be done treacherously to decoy. When the captain perceived it was a ship of war with two tiers of guns, he hoisted sail to make the best of his way, and their conduct did not wear a kind aspect, for they fired after us four times; twice the balls came so near as to be heard whistling along the water.

Though in feeling the attention of my mind drawn inward, I was somewhat renewedly strengthened and confirmed in a hope that no material harm would be suffered to reach us, yet it was a great trial of faith, &c., and some I tenderly loved seemed to feel it so much, that all within me was moved, and my soul bowed n supplication to our alone Almighty helper, in like manner as when I was engaged in the congregation of his people in the last meeting I sat in London, that we might be preserved out of the hands of unreasonable men, which favor is still mercifully granted; for after our sails were set, we had a fresh breeze, and they seeing we outsailed them, though not more than a mile distant, tacked about toward England and left us; for which I believe feeling minds were humbled in thankfulness.

In a little time we were quite becalmed, and had that been permitted at the critical juncture, they might have come up with us, for they were not then out of sight.

31st, First-day. In the morning about ten o'clock, we quietly sat down together as heretofore, and had cause humbly to acknowledge that our Heavenly Father owned us, by the breaking of bread, and the opening of counsel through his servants to the states of those present. Dear John Wigham, in a particular manner, has been rendered an instrument of instructive labor to the seamen. We had also another meeting in the evening, and we have a hope, that the latter part of our voyage may be attended with less hindrance to quietude from contrary winds; our meeting together on Fourth-day morning was then proposed.

Fifth day. We have felt a remarkable change in the air these few days, the weather being much colder, and the water a different color. This evening we saw a large island of ice about a mile off, supposed to be brought from Davis' Straits.

Sixth-day. On the grand bank of Newfoundland. The captain sounded, found forty fathoms water; about seven lay to, and put out fishing lines, but did not catch anything. Saw the Good Intent from Dartmouth, in Nova Scotia, one of the mates and some of the men being desirous to go to her put out the boat, not without some reluctance on the part of our friend, W. Rotch, who was very anxious lest they should come to any damage. I was glad when they got safe back, for the boat seemed at times so covered by the waves, that I scarcely durst look at it. They took a present of rum and porter, and brought back thirty-five codfish, some supposed to weigh fifteen pounds.

(To be continued)

If we depend on our frames and feelings, we draw from a summer brook, instead of the well of living waters. Pleasing experiences are cordials, but *faith* furnishes soul's food.

To be true to God and to the thoughts of His Presence all day long, and to let self occupy as little as possible of our thoughts; to care much for His approval, and comparatively little for the impression we are making on others;—to feed the inward light with oil, and then freely

allow it to shine,—this is the great secret of Edification.

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. XIV.

NOTICES OF PROMINENT MINISTERS IN AMERICA.

(Continued from page 388.)

Evan Thomas was born in Montgomery County, Maryland, in the year 1738. At an early age he was solemnly impressed with religious feelings, and was often deeply affected in reading the journals and other writings of the early Friends, in which are recorded their trials and sufferings for conscience sake. These serious impressions were afterwards nearly obliterated by familiar association with unsuitable company, and his affections being gradually alienated from the Author of his being, were too much engrossed with the perishing things of time. Ambition for distinction in the world took possession of his mind, and, during the exciting discussions which preceded the revolutionary war, he was chosen delegate to the first convention held at Annapolis. The measures adopted by that body, appearing in his view not inconsistent with the principles of Friends, received his support. But, through divine grace, his understanding was opened clearly to perceive that the measures he was promoting would eventually lead to open war, and he immediately withdrew from any further participation in them. Although he was returned a delegate to the second convention, he declined serving. To relinquish the flattering prospects of worldly honor that had opened before him caused a severe conflict between inclination and a clear sense of duty; but the required sacrifice was made, and he found in the peace of mind that ensued an abundant recompence.

As every act of obedience to the divine will prepares the mind for further enlightenment, he was led to perceive that the practice of slaveholding, in which many Friends as well as other colonists were then concerned, was inconsistent with Christian principles, and he accordingly manumitted those of the African race in his possession. This compliance with duty not only brought peace to his mind, but opened the way for efficient service in the church. From this time he became a regular attendant of meetings for worship and discipline, and was soon laid under the necessity of testifying to others what the Lord had done for him, in order to encourage them in the path of righteousness. He bore a clear and decided testimony against the use of intoxicating liquors as a beverage, which by consistent example he sustained to the close of his life. During the revolutionary war he suffered great loss of goods in support of his testimony to the peaceable character of Christ's kingdom, as well as for refusing to take the oath of allegiance, and for declining to pay taxes levied for the support of the war.

In the love of the gospel he was often engaged to travel abroad, and appoint meetings among Friends and others, effectually laboring in the Lord's vineyard. He possessed strong powers of mind, and a highly cultivated understanding. In the exercise of his ministerial gift he was concise, clear and convincing, and being courteous in his manners, he generally gained the respectful notice and regard of those to whom his labors were directed. He felt a deep sympathy for the Indians, and evinced his interest in their welfare by visiting some of the tribes northwest of the river Ohio, then a wilderness country. With advancing years his devotional feelings continued to deepen, and his lamp burned brightly to the last. He died in 1826, in the eighty-eighth year of his age.

James Thornton was born in Buckinghamshire, England, about the year 1727. In his twenty-third year he embarked for America, and settled in Bristol, Pennsylvania. The following year he travelled to New England with Jonah Thompson, a minister from England, then on a gospel mission to Friends in the colonies. On his return from this visit he married, and removed to a farm near Byberry meeting-house, bringing with him from Bristol a certificate "recommending him as a Friend whose conversation was exemplary, and with whose ministry Friends had unity."

His services in the work of the ministry, both at home and abroad, were highly appreciated, and his judgment in the exercise of the discipline was considered superior to most others. Job Scott, who visited him in the latter part of his life, speaks of him as being "alive in the everlasting truth—grown up to the stature of a man in Christ, and into the heavenly authority and establishment, as a pillar in the temple of God that shall go no more out." He died in 1794.

A HAPPY HOME.

A pleasant and sensible writer says that in a happy home will be no fault-finding, overbearing spirit—there will be no peevishness nor fretfulness. Unkindness will not dwell in the heart or be on the tongue. Oh, the tears, the sighs, the wasting of life and health, strength and time, of all that is most to be desired in a happy home, occasioned merely by unkind words! The celebrated Mr. Wesley remarks of this that fretting and scolding seem like tearing the flesh from the bones, and that we have no more right to be guilty of this sin than we have to curse, and swear, and steal. In a perfect, happy home all selfishness will be removed. Even as "Christ pleased not himself," so the members of a happy home will not seek

first to please themselves, but will seek to please each other.

Cheerfulness is another ingredient in a happy home. How much does a sweet smile, emanating from a heart fraught with love and kindness, contribute to render a home happy! How attracting, how soothing is that sweet cheerfulness that is borne on the countenance of a wife and mother! How do the parents and child, the brother and sister, the mistress and servant, dwell with delight on those cheerful looks, those confiding smiles that beam from the eye and burst from the inmost soul of those who are near and dear. How it hastens the return of the father, lightens the cares of the mother, renders it more easy for youth to resist temptation, and, drawn by the chords of affection, how it induces them with loving hearts to return to the parental roof. Oh, that parents would lay this subject to heart—by untiring effort they would so far render home more happy that their children and domestics shall not seek for happiness in forbidden paths.

From the Methodist.

THE LAY PREACHER.

"Thou compassest my path."—PSALMS.

That man's path is pervaded by the Eternal One, that he is never alone, whatever solitude surrounds him, is a truth almost too mighty for feeble human conception. Darkness cannot shut him out from that holy companionship, the waste of waters cannot isolate him, the mountain top finds him in the same blessed company, and there is no fleeing from His presence.

Happy the child with whose first teachings were mingled the essential truth of God's omnipresence, for the lesson will gain strength in his expanding mind. Once imbued with the belief that God is about his path, that He dwells with him in the still retreat of domestic love, that in his school and in his play, at all times and in all places, his only efficient Friend is near, and he is safe amid life's temptations, strong to bear and brave to suffer.

The child thus trained bears with him into life's later duties the lesson that others must learn amid the disadvantages of pressing and engrossing cares; and the one has a safeguard in the perilous paths which all tread, that the other has not until won through many struggles.

"Thou compassest my path!" How full of encouragement and consolation is this thought. Misfortune may press with unrelenting force, sickness may lay its paralyzing hand upon manly strength, the heart broken and bleeding may bend above the unpitying grave, but the spirit is not alone in its hour of sorest need, for the good Father is near, offering the support of His unfailing arm.

And what a tower of strength is this conviction to those so easily led by example, whether it be good or evil. If it be the ruling idea of life, the weak become strong, and the strong are impregnable to the assaults of the tempter. A holy fear blends with the love that permeates the heart and lays its restraining hand upon the upheaving passions; and in the abiding presence of the Holy One the soul must lay aside all its disguises and clothe itself in the garments of unsullied virtue. Compassing his path, reading his motives, scanning his deeds, keeping ward and watch through all the circumstances of life, knowing the soul better than it knows itself, such is He who called man into being, assigned his task work on earth, and bestowed on him the crowning gift of immortality.

Unseen, though manifest in all His works, unheard, yet recognized through the multitudinous voices of nature, appealing to no sense, yet acknowledged by the purest convictions of the heart, such is He whom the devout heart loves, venerates, trusts, and from whom it gathers all the hopes that light up the world eye hath not seen.

To be loved by such a friend is worthy man's highest ambition. Fame, wealth, friends, may disappoint, the eye may become dim, and the ear deaf, the limbs may refuse their office, but the love of God is more than sufficient to counterbalance all these evils. From the fulness of His resources He is able to pour the sweet waters of consolation into the cup of life, and He gives back, Oh, how much more than He receives, of love, which makes earth's darkest places bright with heaven's own effulgence.

He compasseth my path! Man hears Him in the spring winds, calling to the yet sleeping flowers, and in the thunder that leaps from cloud to cloud with its resounding bass; it would seem as if He spake in the ocean's majestic murmurs, in the cataract's wondrous melody, in the echoes that come from the grand old hills, while all flowers that bloom bear precious witness to His marvellous skill, and are the penciled tablets of His unutterable love.

He compasseth my path! Yea, though it lead to the valley of death, he never forsakes His child, but He rather draws nearer as the light of earth grows dim. The light of His love alone can dispel the darkness of the tomb, and woe unto him who has never tested that love while life wore the brightness of its morning and noonday. Reach out, even in the dark, in faith and love, and the hand will be taken and the wanderer guided into the heaven of eternal rest.

H. J. L.

HOW TO BUILD A HAPPY HOME.

Six things are requisite. Integrity must be the archirect, and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness; and industry must be the venti-

lation, renewing the atmosphere, and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 2, 1865.

THE TESTIMONY AGAINST OATHS.—William Penn, in his Treatise on Oaths, quotes numerous passages from the writings of Tertullian, Justin Martyr, Cyprian, Eusebius, Origen, and others, to prove that the primitive Christians understood and observed the obligation to refrain from the taking of oaths. In our own Religious Society the testimony against the imposition of oaths has, since its organization, been one of its distinguishing characteristics. Two hundred years ago George Fox apparently stood almost alone in England in bearing this testimony, for adherence to which, and other important principles, many of our early Friends suffered contumely, imprisonment, persecution and death.

The testimony against the taking of oaths is founded upon the immutable basis of eternal Truth, and no sophistry nor argument can invalidate the divine command in regard to it. Jesus, after adverting to the Mosaic prohibition of perjury, emphatically declares: "But I say unto you, swear not at all—neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the Great King; neither shall thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil."

This testimony, we also find, was clearly defined and enjoined by the apostle James: "But, above all things, my brethren," says he, "swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation."

In the political world of the present day there is an administration of oaths to thousands of persons, who use them as the vehicle for the receipt of favor, or for securing the rights of citizenship, and who, we may believe, often secretly perjure themselves, by pronouncing the prescribed form with their lips while the heart does not assent. A knowledge of this fact should induce in the members of the Society of Friends an increase of watchful care to avoid anything like a compromise of that testimony, for the upright bearing of which our early Friends suffered so greatly; and may no sacrifice be considered too great, if by making it the cause of Truth can be promoted.

Though the character of our political institutions is adverse to bringing men into outward suffering for conscience sake, yet the obligation is none the less imperative to neglect no opportunity of properly manifesting our practical belief in this righteous testimony.

DIED, on the 12th of 8th month, 1865, at Burlington, N. J., GEORGE YARDLEY, eldest son of James and Mary J. Martin, in the 13th year of his age.

——, on the 12th of 8th month, 1865, in Philadelphia, DAVID KNIGHT, in the 72d year of his age.

——, on the 20th of 8th month, 1865, MARY SHELMIRE, in the 67th year of her age; a member of the Monthly Meeting of Friends held at Green St., Philad.

——, on the 24th of 8th month, 1865, SAMUEL BACON, in the 74th year of his age; belonging to the same meeting.

——, on the 24th of 8th month, at the residence of its grandfather, Dr. David M. Davis, Philadelphia, MARY B., daughter of William and Ellen M. Wattson, aged 18 months.

——, at her home in Frederick Co., Va., on Second day, 14th of Eighth month, 1865, TACY BRANSON, wife of Joseph Branson, in the 67th year of her age; a member and Elder of Hopewell Particular and Monthly Meetings.

This dear friend was a great sufferer for four years, her sight having failed with her health; but she bore her suffering with patient resignation, and closed her earthly career as one falling asleep.

——, on the 17th of Second month, 1865, of heart disease, MARY S. LUKENS, aged 62 years and 26 days, wife of Benjamin Lukens, of Warren Co., Ohio.

The subject of this notice was a life-long member of the Society of Friends. She was a kind neighbor and an affectionate wife and mother.

——, on the 4th of Eighth month, 1865, of consumption, at his residence near Freeport, Harrison Co., Ohio, WILLIAM ELMOR GRIEST, aged 40 years. He was an exemplary member of Freeport Monthly and Short Creek Quarterly Meetings.

——, on the 16th of Seventh month, 1865, after an illness of about three weeks, THOMAS FAWCET, a member and Minister of St. Clairsville Particular and Plainfield Monthly Meetings. We may truly say that he was one of the pillars of the Church, and the aspiration goes forth that his mantle of innocence and obedience, and of love to God and man, may rest upon those who remain and have witnessed his devotedness to the cause of truth and righteousness in the earth.

A meeting of the Executive Board of Friends' Association, for the Aid and Elevation of the Freedmen, will be held at Race Street Meeting House, on 4th day afternoon, 6th of 9th month, at 3½ o'clock.

WILLIAM CANBY BIDDLE, Secretary.

The General Quarterly Meeting of the Executive Committee of Friends, within the limits of Philadelphia Yearly Meeting, for promoting subscriptions to Swarthmore College, will be held on 6th day morning, 8th of 9th month, at 11 o'clock, at Race Street Meeting House. The attendance of the members, or reports from different sections of the Yearly Meeting, is desirable.

Jos. M. Truman, Jr., *Clerk.*

For Friends' Intelligencer.

The following are extracts from a letter written by Anthony Benezet, to a young woman in Philadelphia. It was evidently composed when his mind was very seriously affected with the subjects contained in them. A few hours before the death of that great and good man, she, to whom the letter was addressed, called to see him; and unexpectedly, amid the agonies of his expiring moments, he enquired if she had the letter in her possession. She answered in the affirmative. He informed her, that the concern which had long ago rested on his mind, then returned with renewed weight; and *he was impressed with a serious belief, that on some future occasion she would find it to be her duty to publish some extracts from it.* He therefore requested her not to permit it to be lost; adding, that he felt confident that it would one day be somewhere productive of benefit.

Agreeably with his departing request, the young woman to whom the letter was written had some parts of it published, about twenty years after his death, in a publication called the "Evening Fire Side." I have thought that perhaps its republication in the columns of "The Intelligencer" might be productive of benefit, as the subjects treated upon in the letter should be of deep interest to the young people of our Society, among whom there appears to be many, who are too ready in following the foolish and ever-changing fashions, which prevail in the world. S. B. F.

Greenwich, Conn., 6th mo. 1st, 1865.

My dear ——, I have of late been much engaged in thought; and indeed what serious mind can refrain from mournful reflections, when we consider, on the one hand, the purity of our profession, and on the other, have to observe the general behaviour and appearance of young women, and the insensibility they manifest, when treated with on these important subjects! I trust, my dear friend, from the apprehension I have of thy sensibility and kind disposition, I may mention my thoughts on this interesting subject, with expectation of tender sympathy from thee; rather than danger of giving thee any offence. I have remembered the apostle's injunction, "That Christian women ought to be arrayed in *modest* apparel, *not costly*, but with *sobriety* and shamefacedness;" I have also had to think of the nature of the gospel—the conduct, dress, food, &c., of him who was greater than any of the prophets, even John, the forerunner of Christ; I have remembered the birth and situation of our blessed Saviour himself, his submitting to the most humbling appearance, even to be laid in a manger, and when grown up, declared his coming was in the form of a servant, not to be ministered unto, but to minister. "Behold," says he, "I am amongst you as one that serveth;" "*leaving us* an example," saith the apostle, "that we should follow his footsteps;" but how different from the example of the Lord, are the conduct and views of the greatest part of our young people, notwithstanding it is indispensably necessary that such as are desirous to follow Christ in the regeneration, should behave in their clothing, &c., in such a manner, as will best enable them to answer the sober ends of an *industrious*, *frugal* life, a life of *affection* and *care*, not only in their own families, but as sisters and friends, as nurses, spiritually and temporally, to many who may suffer for want of their assistance.

Doctor Cave, in his account of the first Christians, tells us, "They were exceedingly careful to avoid all such things as savored of costliness and finery, choosing such as expressed the greatest lowliness and innocency." And that our ancient Friends understood the apostle's advice in its full extent, appears beyond all dispute, from what William Penn says in his Reflections and Maxims, viz., "If thou art clean and warm, it is sufficient, for more does but rob the poor, and please the wanton."

If every expense which might be spared is vainly wasting that which properly belongs to the poor; and every conformity to vain and foolish fashions is to please, and indeed often meant to allure the wanton; what can be said in defence of the appearance of so many of our young women? so contrary to that humble, self-denying state of service, which, as followers of Christ, is required of them; choosing to appear as mistresses, as ladies, delighting themselves like the false church, in sitting as queens to be looked at and admired, rather than capacitated to fulfil the sober ends of life in the service we owe one to another.

From a sense of the prevalence of these evils, how can the sincere lovers of truth but mourn—deeply mourn—even over many of those, who esteem themselves, and are esteemed, as *moderate*, comparatively with others; the softness and delicacy of their clothing, more adapted to pagan kings' palaces, than Christian pilgrims' cottages; the putting on of their apparel too manifestly calculated to allure the wanton.

To these things may be added, that most abhorrent practice, formerly used, and now come again in fashion, of causing their clothes, even their rich silks, &c., to trail on the ground; which, thou mayest remember, was a matter of

so great concern to our dear friend Daniel Stanton; an evil which appears to me to be of a very deep dye, as it is not a sudden start of passion in the vain mind, but a *deliberate act*, which requires time and consideration; hence it may be truly termed (though I believe not considered as such, by many in the practice) an act of open rebellion to every impression of grace, as well as an act of the greatest ingratitude to *Him* who permits them to use and enjoy the most delicate and nice apparel; (though I believe it is in his wrath, as he answered the desire of the Israelites, when they lusted for flesh.)

I have been sorrowful to observe so many manifest such ingratitude, as to throw off *all consideration of delicacy and neatness*, and only because it is the fashion,—because the god of this world (the devil), the prince of the power of the air, who rules in the children of disobedience, calls to follow his fashions, they should conform to that which is in itself so odious, so destructive, so contrary to every sense of reason and neatness, what shall I call it? Indeed it is in itself more expressive of that folly and corruption, in which the human heart is capable of running, than words can set forth.

If our dear young women would take these things into serious consideration, it may prevent that, which, in a solemn time, may give them inexpressible pain. I remember the case of a young woman with whom I had repeatedly treated on these subjects, but to no purpose; when in a consumption and near her end, I was desired to visit her, and was informed, that she wanted the company of serious people, and had requested her mother not to admit those who indulged themselves in the fashionable dress of the times; being assured that all who appeared thus, could not afford her the comfort she wanted.

This will certainly be more or less the case with every individual at such a trying hour, except sunk into stupidity or seared into hardness of heart. Sentiments of this kind I earnestly wish may be enforced upon our young women; that they may consider the nature and design of the Christian religion, the high profession we make, that the eyes of thoughtful people are upon us, that they mark and despise us for our inconsistency; and above all, what a blessing, and matter of joy it will be to the well disposed youth, in a future day, to reflect, that they have, to the utmost of their power, by their conduct, held up the hands of their parents and friends, in strengthening the little good that remains amongst us.

Don't think I say too much on this subject; for it is indeed a matter of the greatest weight, and ought to be laid open in its fullest light; in which I am encouraged, from a hope that the sensible youth will so far see its reasonableness, and necessity, as to become advocates on behalf of the cause of truth.

With near affection, dear ——, I wish ever to remain thy real friend,

ANTHONY BENEZET.

THE GOOD OLD DAYS.

The following amusing description of the condition of things in the last generation is given by Sydney Smith:

"A young man, alive at this period, hardly knows to what improvements of human life he has been introduced; and I would bring before his notice the following eighteen changes which have taken place since I first began to breathe in it the breath of life—a period amounting now to nearly seventy-three years:

"Gas was unknown. I groped about the streets of London in all but the darkness of a twinkling oil-lamp, under the protection of watchmen in their grand climacteric, and exposed to every species of depredation and insult.

"I have been nine hours sailing from Dover to Calais before the invention of steam. It took me nine hours to go from Taunton to Bath before the invention of railroads, and I now go in six hours from Taunton to London. In going from Taunton to Bath I suffered between 10,000 and 12,000 severe contusions before stone-breaking Macadam was born.

"I can walk, by the assistance of the police, from one end of London to another without molestation; or, if tired, get into a cheap and active cab, instead of those cottages on wheels, which the hackney coaches were at the beginning of my life. I had no umbrella; they were little used, and very dear. There were no water-proof hats, and my hat has often been reduced by rains into its primitive pulp.

"I could not keep my small-clothes in their proper place, for braces were unknown. If I had the gout, there was no colchicum. If I was bilious, there was no calomel. If I was attacked by ague, there was no quinine. There were filthy coffee-houses, instead of elegant clubs. Game could not be bought. There were no banks to receive the savings of the poor. The Poor Laws were gradually sapping the vitals of the country; and, whatever miseries I suffered, I had no post to whisk my complaints for a single penny to the remotest corner of the empire; and yet, in spite of all these privations, I lived on quietly, and am now ashamed that I was not more discontented, and utterly surprised that all these changes and inventions did not occur two centuries ago.

"I forgot to add that, as the baskets of stage-coaches, in which luggage was then carried, had no spring, your clothes were all rubbed to

pieces; and that even in the best society one-third of the gentlemen, at least, were always drunk."

From the "Saturday Review."

FEMALE INTELLECT.

(Concluded from page 396.)

If the female mind be naturally receptive but not creative, it is manifest that any amount of power in the way of merely understanding and appreciating does not imply any proportionate power of original discovery. Such a mind wants a start from without to make it begin anything, and the utmost to be expected from it is to take in what is set before it. It will, in its highest form, be able to develop and to apply, to recognize instances and parallels, but not strictly to discover anything. Such a mind will take a keen delight in working out the application of a law, though the law would never have suggested itself without external help. . . . . .

But this is by no means all. In such a mind as we have described, though the receptive power is predominant, the creative power is not wholly dead; it exists, but it exists only under the control of the receptive. Though it does not originate, it develops; though it does not discover, it applies. And to develop and to apply are actually exercises of the creative power, although in one of its lower forms. But ordinary female education does what it can to check the growth of even these lower forms of the creative power. We are not here speaking so much of what is taught as of how it is taught. It really does not so much matter what the subjects of education are, as what the manner of teaching them is. The great point is that whatever is taught should be taught in an intelligent and scientific way—that is, really, as we set forth in a former article, in the easiest and simplest way possible. Boys and girls alike learn some languages and some portions of history, but there is generally a difference as to the particular languages and the particular portions of history selected for each. This is a question of detail upon which we will not now enter. It is enough that some portion both of history and language is required in both cases Now how are girls—we speak of the mass of girls, not of any who are exceptionally favored—taught history and taught language? Too commonly in a way which is enough to disgust them with history and language, and with all serious study of any kind. History is presented to them as a mass of names and dates and details to be learned by heart. Intelligent women have told us how they were set to say a page of history, and how a deviation from the mere words of the author, a deviation which might show real appreciation rather than the contrary, was dealt with as a "mistake," equal in enormity to the grossest error as to the main facts. All that makes history really fascinating and ennobling, all that invests with dignity the great drama of man's moral and political existence, is hardly ever set before them. Our daughters are for the most part fed upon the driest and weakest of abridgments and compendiums; the works of the great modern historians are often as utterly unknown to them as the original authorities themselves. We read with wonder—with wonder on more grounds than one—that, when Gibson was a novelty, the *Decline and Fall* was the common book to see on ladies' private tables. On how many such tables should we now find the works of Grote or Merivale or Milman? And, when women do get beyond the dry bones of Mrs. Markham and Richmal Mangnall, it is too often only to get filled with some partizan dogma adopted without rhyme or reason—some article of faith that King Edward was a bloody tyrant, or that King Charles was a blessed martyr. As for language, we need not speak at large about that, having lately made its teaching the subject of a special examination. It is enough to say that German, if taught intelligently, might serve some of the objects of Greek, while Greek itself, if taught as girls are commonly taught French or German, would convey very little intellectual training. As all these things are commonly taught, we do not wonder that most young women throw away all thoughts of serious study the moment they are out of the schoolroom. To them study simply means a lifeless drudgery which we cannot be surprised if they are rejoiced to bid farewell to. But, if it is not wonderful, it is not therefore the less lamentable. . . . We do not want them to make study the main business and ambition of their lives. But we do want those women who have any intellect at all, to cultivate those powers of intellect which God has not given them to be wasted. A woman must be busy indeed who cannot find some few hours in each day for real mental work of some kind. So to do doubtless requires some effort, perhaps some self-denial. It requires a methodical arrangement of the day, it requires resolution to tear oneself away from petty temptations. But where there is a will there is a way. In an unmarried woman the plea of want of time is ridiculous. All that is needed is that time should be spent instead of being wasted, arranged instead of frittered away. The day is long enough for something besides crochet and croquet and and novels and small-talk. It is long enough for something besides parish visiting and "ecclesiastical dissipation." A married woman of course has plenty to do. But she has not more to do than her husband or brother, engaged perhaps in a laborious office or an absorbing profession. And how many men engaged in such offices

and such professions do contrive to cultivate literature and scholarship alongside of them. Dr. Arnold and Sir George Lewis are the two most illustrious examples; but many and many a smaller man has honestly and profitably done the same thing on a smaller scale. And many a woman may do what, in her position, is the same. The house of the scholar or the scientific man need not be less orderly, nor the management of his children less effective, because his wife finds some hours of the day to qualify herself to be, not his guide or his teacher, but his intelligent and appreciating companion, in some sort even his critic and his adviser.

From "Village Life in Switzerland."

Any account of Village Life in Switzerland would be incomplete, without mention being made of the lessives, or large lye-washings, that each family has twice a year, in spring and autumn. From the infrequency of these washings, it may be supposed that the people must possess a large quantity of linen, mostly homespun, of all descriptions, and that after lying dirty several months, it must take a more than ordinary amount of labor to make it clean again; so that the preparing for a lessive, the actual work itself, and the getting up of the linen, is in every household about the most important domestic business in each half year. For a large one, six washerwomen are required, and they are such important and much desired personages, that they must be engaged some time before they are wanted; you must also bespeak the fountain near which you reside, by nailing on it a piece of paper, on which is written, that, on a certain day named, Madame so and so requires the great stone trough into which the water runs, for her lessive, and then no one on that day dare put a finger in it without your leave.

The whole business of the wash lasts four days. On the first day the clothes are steeped in cold water only. On the second they are all put together in an immense tub, over which is laid a strong linen sheet; on this, a great quantity of wood-ashes is placed and then boiling water is poured on to them, till the linen is covered with the lye. They are then allowed to lie an hour, when the liquor is run off through a tap; then more boiling water is allowed to filter through the ashes, and this process is repeated until evening. The third day the linen is taken out of the lye and well washed with hot water and soap; and the fourth, it is removed to the fountains to be rubbed and beaten on boards, rinsed and blued. When the linen comes out of the lye, any one unaccustomed to this mode of washing, would be sure to think it irretrievably ruined, so yellow is it; and it is not until it has been well thumped and rinsed in the fountain that it regains its color and becomes beautifully white.

These washerwomen are a peculiar and distinctive race. They are the greatest gossips, the loudest talkers, the biggest eaters, and sometimes drinkers, of any in the canton. They are all ugly, old, and bent, with lean hands, wizened faces, and thick legs. All wear immense hats, with a knob at the top, and their old petticoats and jackets look as if they might have been buried some hundreds of years and then dug up again. The three or four days, that, twice in the year, they are on a visit to your house, your servants have quite enough work in cooking a variety of dishes to suit their fastidious appetites, for they have a diet peculiar to their body; and if you don't oblige them in this respect, you are left in the lurch, and your linen must go unwashed.

After all is dried, there is ironing for several days, during which every female in the house is pressed into the service, as well as two or three laundresses, and then when all is aired, mended, and put away, there is quiet in the house for five months and more; and I am not sure that if we had but the same immense supply of linen, we should not find it a better plan, both as it regards the bleaching of the clothes, and the comfort of our households, than our everlasting unsatisfactory, order-destroying weekly washes. All my life I shall think of these weird looking women gabbling and bawling away at the fountain, and I am convinced that if I could return to Switzerland two hundred years hence, the race would be unchanged, and that one of the first things my eye rested on, would be, to all appearance, the same crooked, wizened hags standing in the mud round the fountains.

THE HUSKS WHICH THE SWINE DID EAT.

William M. Thompson, a native of Ohio, and graduate of Miami University, who has for more than a quarter of a century been laboring successfully as a missionary in Palestine, has recently produced a work on that country, of two royal 12mo. vols. The following extract will enlighten some of our readers about the Kharub Tree, the husks on which the Prodigal Son fed:—"It is more bushy and thick-set than the apple tree, for which I at first took it, and, as we near it, I see that the leaves are longer and of a much darker green. That is kharub—the tree that bore the husks which the swine did eat, and with which the poor prodigal would have filled his belly. The "husks"—a mis-translation—are fleshy pods, somewhat like those of the honey-locust tree, from six to ten inches long and one broad, lined inside with a gelatinous substance when not wholly unripe. I have seen large orchards of this kharub in Cyprus, where it is still the food which the swine do eat. In Syria, where we have no swine, or next to none, the pods are ground up,

and a species of molasses expressed, which is used in making certain kinds of sweetmeats. The tree is an evergreen, and casts a most delightful and refreshing shade to the weary traveller. In this country they do not yield large crops, but in Cyprus, Asia Minor, and the Grecian Islands, you will see full grown trees bending under half a ton of green pods.

A HUNDRED YEARS FROM NOW.

The surging sea of human life for ever onward rolls,
Bearing to the eternal shore each day its freight of souls;
But though our bark sails bravely on, pale Death sits at the prow,
And few shall know we ever lived, a hundred years from now.

Oh, mighty human brotherhood, why fiercely war and strive;
While God's great world has ample space for everything alive?
Broad fields, uncultured and unclaimed, are waiting for the plough
Of progress, that should make them bloom a hundred years from now.

Why should we toil so earnestly in life's short, narrow span,
On golden stairs to climb so high above our brother man?
Why blindly at an earthly shrine our souls in homage bow?
Our gold will rust, ourselves be dust, a hundred years from now.

Why prize so much the world's applause? why dread so much its blame?
A fleeting echo is its voice of censure or of fame;
The praise that thrills the heart, the scorn that dyes with shame the brow,
Will be as long-forgotten dreams a hundred years from now.

Earth's empires rise and fall, O Time! like breakers on thy shore;
They rush upon thy rocks of doom, are seen—and seen no more;
The starry wilderness of worlds that gem night's radiant brow
Will light the skies for other eyes a hundred years from now.

O Thou, before whose sleepless eyes the past and future stand
An open page, like babes we cling to thy protecting hand;
Change, sorrow, death, are nought to us if we may safely bow
Beneath the shadow of thy throne, a hundred years from now.

Stirling Tracts.

LIFE TAPESTRY.

Too long have I, methought, with tearful eye
Pored o'er this tangled work of mine, and mused
Above each stitch awry and thread confused;
Now will I think on what in years gone by
I heard of them that weave rare tapestry
At royal looms, and how they constant use
To work on the rough side, and still peruse
The pictured pattern set above them high;
So will I set MY COPY high above,
And gaze and gaze till on my spirit grows
Its gracious impress; till some line of love
Transferred upon my canvas, faintly glows;
Nor look too much on warp or woof, provide
He whom I work for sees their fairer side.

Patience of Hope.

Extracts from Dewey's Problem of Human Destiny.

THE ADAPTATION OF THE MATERIAL WORLD TO HUMAN CULTURE.

(Continued from page 395.)

Look again at the natural substances and products which he is cultivating or using in agriculture, in the mechanic arts in every form. If the garden vines, instead of running on the ground, had risen up into the air, they could not have sustained the melon and cucumber. If wheat, on the contrary, had lain upon the ground, it would have lacked the sun and air to ripen the grain. The tree—the forest tree, that is—is to answer a different purpose; and what is that? To furnish timber for building. In its forest state the growth is thick; and the consequence is, that the lower branches die and fall off, and a long trunk is provided, which answers the purpose. If it had grown sparsely, it would have been, as we *see* it in the open field, unfit to be hewn into beams, or to be sawed into boards. And so if it had been much heavier or lighter, harder or softer, tougher or more brittle, than it is, it would have less well answered its purpose.

And what could we have done at all with it, if some metal had not been provided which could be sharpened into the axe, the saw, and planing tool. Iron—from which steel is made, and which is the only metal, I believe, capable of a similar hardening—is the most useful metallic substance in the world. I look upon its internal structure as one of the most wonderful proofs of design and skill. No other metal could supply its place: not gold nor silver, because they are too ductile and flexible; nor copper, because it is too brittle. Iron is malleable, and it can be melted, so that it can be moulded and beaten into all possible shapes; but its peculiarity, that which gives it its special value, is a certain toughness, a certain power of resistance, a texture making it fit for cutting, which is laid in its internal structure. We know nothing of that mysterious, interior constitution; but we see the result—that without which civilization would have been greatly impeded, if not forever held back even from its present degree of advancement.

And, accordingly, iron is more abundant in the world than any other metal, or all others put together. Gold is comparatively rare, and depends upon this consideration, as well as its freedom from liability to rust and tarnish, for its extraordinary value. Both fit it for that most important agency of being a circulating

medium, or a current representative of all sorts of value. Nor is it likely that the mines of California and Australia, will yield much more than a needful supply, for the growing wants of commerce and civilization. This is not the first time that the world has been dazzled with visions of boundless accumulation. The mines of Mexico and Peru, awakened very much the same feeling in the sixteenth century. And among the Phenicians of old, as Heeren tells us,* there was a very similar excitement about the mines in Spain. The ships of Tarshish, mentioned in Scripture, were Phenician vessels sailing out of Tartessus (Tarshish), in Spain; and it was said in that time, that not only were the ships laden with gold, but that their anchors were made of gold.

We might pass now, in this brief survey, from the mineral to the animal kingdom. That certain quadrupeds, birds, and fishes were destined to be food for man, is a point not questioned, I believe, in any sound physiology. I confess for myself to a feeling of dislike to this system of destruction. I do not like to hunt or fish for the same reason; but I believe that the feeling is more scrupulous than wise. It is no greater hardship for animals to die by the hand of man than by the claw or fang of their fellows—not so great; and sudden destruction is better than to die untended of lingering decay. Indeed, if they died of disease or decay, the very carrion of their remains would fill the world with pestilence. Nor is the amount of animal happiness lessened; immediate transformation into new life takes place: and the world is always as full of animal life as it can bear.

But there is another use of the animal kingdom to man, which indicates a no less striking adaptation. Certain animals were evidently made to be domesticated—to be the companions and helpers of man. For this there is a fitness in their nature, structure, size, strength, habitudes, and very instincts. Not the lion, the hippopotamus and the hyena are so fitted, but the horse, the ox, the cow, the camel, the ass and the faithful dog. And it has been well observed that the want of most of these animals among our own aboriginal races, was of itself enough to prevent any great advance in civilization.

Nor are the wild tribes of creatures useless to man. They make the scene of the world gay and beautiful. They make nature vocal. They supply man with food; they clothe him with furs. They preserve the world from putrefaction and pestilence. Offensive smells would make our summer walks hateful, but for them. The hyena, the vulture, the very worm is a scavenger. The cleanliness of the animal and insect tribes themselves, is most worthy of notice. The feathers of birds, the hair of quadrupeds, the sharded wings of insects, take no soil. The most delicately kept child is not neater, than the bug in the dunghill. And thus, by structure, by instincts, by the pursuit of food, life is caused to spring from decay and corruption; and the house of nature is kept clean and pure, without service or drudgery or toil.

(To be continued.)

* Works, vol. i. p. 328, 329.

DISCOVERY OF THE TELESCOPE AND PENDULUM

It seems scarcely credible that that wonderful far-seeing instrument which brings the most distant worlds under our curious ken, should have had its origin in children's play; yet so it is. The children of a spectacle-maker in Middleburg were allowed at times, probably on wet days, to play in their father's workshop. On one of these occasions they were amusing themselves with some spectacle-glasses, when one of them placed *two* together, one before the other, and looked through them at the weathercock on a neighboring steeple. To the child's astonishment the vane appeared larger and nearer to him than when seen through one glass only. The father was called to see the sight, and struck with the singular fact, resolved to turn it to advantage. His first plan was to fix two glasses on a board, by means of brass rings, which might be brought nearer to each other or further off at pleasure. He was thus enabled to see distant objects better and more distinctly than before. The next improvement was to place the glasses in a tube, which may be termed the first telescope. Galileo soon heard of it, and applied it to astronomical purposes. The mention of this great man recalls to mind his *accidental* discovery of the pendulum. A correct time-measure had long been a desideratum in the world. Water-clocks had been tried and found wanting; Alfred's candles would not do for the world at large. Another lucky accident must supply the want; and it came as follows: The future great astronomer, though then only a young man, was in the cathedral of Pisa. One of the vergers had been supplying a lamp with oil, which hung from the roof, and left it swinging to and fro; this caught Galileo's attention, and carefully noting it, he observed that it vibrated in equal times, and first conceived the idea of applying it to the measurement of time. It cost him fifty years to complete his pendulum. After the telescope and pendulum, we can hardly pass over Sir Isaac Newton's discovery of the law of gravity, though it is too well known to require more than naming. An apple accidently falling to the ground before his face revealed to him this mighty, all-pervading secret of nature! What vast results have sprung from these seeming trifles! Dis-

tant worlds have not only been discovered, but weighed and measured; the pathless ocean can be travelled over with the same certainty as if guide-posts were erected every three or four miles; and time can be measured to the greatest nicety!—*Chambers's Journal.*

MINING FOR WOOD.

All are familiar with the process of mining in the earth for coal and the precious metals, but it is not so generally known that in the earth's bosom also is hidden timber which yields a considerable revenue.

The Irish "bog oak" has been long known and celebrated. It consists of the fallen trunks of ancient forests, now deeply covered by accumulations of peat bog, but still perfectly sound. This ancient wood furnishes large quantities of valuable timber, which is mined from the beds in which it lies, and worked into beautiful articles of cabinet-work, sculptured panels, and other carving. The dark stain imparted to it by the long steeping it has undergone in the water, saturated with both vegetable and mineral matters, give it a special value for ornamental wood work. Similar deposits of ancient wood exist in the vast swamps of New Jersey. These buried trees, however, are cedars, and not oaks; and it is made a regular and profitable business to dig them up, to be manufactured into shingles, which are said to be of extraordinary excellence and durability. A New York paper thus describes the timber, and the process of getting it out:

"These swamps are very valuable, an acre of such timber commanding from five hundred to a thousand dollars. A peculiar feature of the swamp is, that the soil is of purely vegetable growth, often twenty feet or more in depth. The peaty earth is constantly accumulating, from the fall of the leaves and boughs, and trees are found buried in it at all depths, quite down to solid ground. The timber so buried retains its buoyancy and color, and a large number of workmen are constantly employed in raising and splitting the rails and shingles. In searching for these logs the workman uses an iron rod, which he thrusts into the soil, and by repeated trials ascertains the size and length of the wood he strikes, and then digging down obtains a chip, by the smell of which he can determine whether it is worth removal. The number of shingles produced from the wood of these submerged forests is very great; from the little town of Dennisville as many as eight hundred thousand, valued at twelve thousand dollars, have been sent to market in a year. From the same place thousands of dollars' worth of white cedar rails are annually sent out. The deposit of timber at this point extends to an indefinite depth, and although from the growth above it, believed to be two thousand years old, is all entirely sound, and will supply, for years to come, the draft upon it."—*Exchange Paper.*

THE NORTH POLE.

To a person standing at the north pole the sun appears to sweep horizontally around the sky every twenty-four hours without any perceptible variation during its circuit in its distance from the horizon. On the 21st of June it is 23 deg. 38 min. above the horizon, a little more than one-fourth of the distance to the zenith, the highest point that it ever reaches. From this altitude it slowly descends, its track being represented by a spiral or screw with a very fine thread, and in the course of three months it worms its way down to the horizon, which it reaches on the 23d of September. On this day it slowly sweeps around the sky with its face half hidden below the icy sea. It still continues to descend, and after it has entirely disappeared, it is still so near the horizon that it carries a bright twilight around the heavens in its daily circuit.

As the sun sinks lower and lower, this twilight gradually grows fainter till it fades away. On the 20th of December the sun is 23 deg. 38 min. below the horizon, and this is in the midnight of the dark winter of the pole. From this date the sun begins to ascend, and after a time his return is heralded by a faint dawn which circles slowly around the horizon, completing its circuit every twenty-four hours. This dawn grows gradually brighter, and on the 20th of March the peaks of ice are gilded with the first level rays of the six months' day. The bringer of this long day continues to wind his spiral way upward, till he reaches his highest place on the 21st of June, and his annual course is completed.—*Scientific American.*

CORRECT SPEAKING.

We would advise all young people to acquire in early life the habit of correct speaking and writing, and to abandon as early as possible any use of slang words and phrases. The longer you live, the more difficult the acquirement of correct language will be; and if the golden age of youth, the proper season for the acquisition of language, be passed in its abuse, the unfortunate victim, if neglected, is very properly doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he reads; instead of the slang which he hears; to form his taste from the best speakers and poets in the country, to treasure up choice phrases in his memory, and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which show the weakness of vain ambition rather than the polish of an educated mind.

EMPLOYMENT OF THE FREEDMEN.

One of the Government farms for the employment of freedmen is located on the Patuxent River, in Maryland. This farm, according to the account of a cotemporary, embraces about thirty thousand acres; but only about twenty-two hundred acres are now under cultivation, much of the land being still covered with timber. From seven to eight hundred negroes are employed here, principally in raising corn and tobacco, fine crops of which are produced, from which, after paying all expenses, a considerable income to the Government is realized. The freedmen are generally very industrious, and appear to be contented and happy. The field hands receive ten dollars a mouth, while the old and disabled are well taken care of, and schools are established for the children.

THE INDIANS.

According to a recent report from the Indian Bureau, at Washington, it appears that there are from forty to sixty distinct tribes principally scattered throughout our Western territory, though small fragments of some of them still remain on their aboriginal ground in Northern, Southern and Western States. It is estimated that altogether there are now in the United States between three hundred and twenty thousand and three hundred and fifty thousand Indians.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 403.)

There was a time in the early ages of Greece, when men apparently little better than beasts of prey, could not meet at entertainments, without quarrelling about the victuals before them. The memory of this circumstance is well preserved in the expressions of early writers. In process of time, however, regulations began to be introduced, and quarrels to be prevented, by the institution of the office of a divider or distributer of the feast, who should carve the food into equal portions, and help every individual to his proper share. Hence the terms Δαισιση or equal feast, which so frequently occur in Homer, and which were in use in consequence of the division just mentioned, were made use of to show, that the feasts, then spoken of by him, were different from those of former times. When Homer wishes to describe persons as more civilized than others, he describes them as having this equal feast. That is, men did not appear at these feasts, like dogs and wolves, and instantly devour whatever they could come at, and tear each other to pieces in the end; but they waited till their different portions of meat had been assigned them, and then ate them in amity and peace.

At the time when we find the custom of one man carving for all his guests to have been in use, we find also that another had been introduced among the same people. The Greeks, in the heroic ages, thought it unlawful to eat, till they had first offered a part of their provision to the gods. Hence oblations to Vesta, and afterwards to others, whom their superstition had deified, came into general use, so that these were always made, before the victuals on the table were allowed to be tasted by any of the guests.

These two customs, since that time, have come regularly down to the present day. Every person helps his family and his friends at his own table. But as Christians can make no sacrifices to heathen deities, we usually find them substituting thanksgiving for oblation, and giving to the Creator of the universe, instead of an offering of the first fruits from their tables, an offering of gratitude from their hearts.

This oblation, which is now usually denominated grace, consists of a form of words, which, being expressive either of praise or of thankfulness to God for the blessings of food, with which he continues to supply them, is repeated by the master of the family, or by a minister of the gospel if present, before any one partakes of the victuals that are set before him. These forms, however, differ, as used by Christians. They differ in length, in ideas, in expression. One Christian uses one form, another uses another. It may, however, be observed, that the same Christian generally uses the same form of words, or the same grace, on the same occasion.

The Quakers, as a religious body, agree in the propriety of grace before their meals, that is in the propriety of giving thanks to the author of every good gift for this particular bounty of his providence as to the articles of their daily subsistence, but they differ as to the manner and seasonableness of it on such occasions. They think that people who are in the habit of repeating a determined form of words, may cease to feel, as they pronounce them, in which case the grace becomes an oblation from the tongue, but not from the heart. They think also that if grace is to be repeated regularly, and just as the victuals come, or as regularly and as often as they come upon the table, it may be repeated unseasonably, that is unseasonably with the state of the heart of him who is to pronounce it; that the heart of man is not to-day as it was yesterday, nor at this hour what it was at a former, nor on any given hour alike disposed; and that if this grace is to be said when the heart is gay, or light, or volatile, it ceases to be a devotional act, and becomes at least a superfluous and unmeaning, if not a censurable form.

The Quakers then to avoid the unprofitableness of such artificial graces on the one hand, and, on the other, to give an opportunity to the heart to accord with the tongue, whenever it is used in praise of the Creator, observe the following custom: When they are all seated at table, they sit in solemn silence, and in a thoughtful position, for some time. If the master of the family, during this silence, should feel any religious impression on his mind, whether of praise or thankfulness on the occasion, he gives utterance to his feelings. Such praise or thanksgiving in him is considered as a devotional act, and as the Quaker grace. But if, after having waited in silence for some time, he feels no such religious disposition, he utters no religious expression. The Quakers hold it better to say no grace, than to say that which is not accompanied by the devotion of the heart. In this case he resumes his natural position, breaks the silence by means of natural discourse, and begins to carve for his family or his friends.

This is the ordinary way of proceeding in Quaker families, when alone, or in ordinary company. But if a minister happens to be at the table, the master of the family, conceiving such a man to be more in the habit of religious impressions than himself, or any ordinary person, looks up as it were to him, as to a channel, from whence it is possible that such religious exercise may come. If the minister, during the solemn, silent pause, is impressed, he gives utterance as before: if not, he relieves himself from his grave and thoughtful position, and breaks the silence of the company by engaging in natural discourse. After this the company proceed to their meals.

If I were to be asked whether the graces of the Quakers were frequent, I should reply in the negative. I never heard any delivered, but when a minister was present. The ordinary grace therefore of private families consists in a solemn, silent pause, between the time of sitting down to the table and the time of carving the victuals, during which an opportunity is given for the excitement of religious feelings. A person may dine fifty times at the tables of Quakers, and see no other substitution for grace than this temporary silent pause.

Indeed no other grace than this can be consistent with Quaker principles. It was coeval with the institution of the society, and must continue while it lasts. For thanksgiving is an act of devotion. Now no act, in the opinion of the Quakers, can be devotional or spiritual, except it originate from above. Men in religious matters can do nothing of themselves, or without the divine aid. And they must therefore wait in silence for this spiritual help, as well in the case of grace, as in the case of any other kind of devotion, if they mean their praise or thanksgiving on such occasions to be an act of religion.

There is in the Quaker-grace, and its accompaniments, whenever it is uttered, an apparent beauty and an apparent solemnity, which are seldom conspicuous in those of others. How few are there, who repeat the common artificial graces, feelingly, and with minds intent upon the subject! Grace is usually said as a mere ceremony or custom. The Supreme Being is just thanked in so many words, while the thoughts are often rambling to other subjects. The Quaker-grace, on the other hand, whenever it is uttered, does not come out in any mechanical form of words which men have used before, but in expressions adapted to the feelings. It comes forth also warm from the heart. It comes after a solemn, silent pause, and it becomes, therefore, under all these circumstances, an act of real solemnity and genuine devotion.

It is astonishing how little even men of acknowledged piety seem to have their minds fixed upon the ideas contained in the mechanical graces they repeat. I was one afternoon at a friend's house, where there happened to be a clergyman of the Scottish church. He was a man deservedly esteemed for his piety. The company was large. Politics had been discussed some time, when the tea-things were introduced. While the bread and butter were bringing in, the clergyman, who had taken an active part in the discussion, put a question to a gentleman, who was sitting in a corner of the room. The gentleman began to reply, and was proceeding in his answer, when of a sudden I heard a solemn voice. Being surprised, I looked round, and found it was the clergyman, who had suddenly started up, and was saying grace. The

solemnity with which he spoke occasioned his voice to differ so much from its ordinary tone, that I did not, till I had looked about me, discover who the speaker was. I think he might be engaged for three or four minutes in the delivery of this grace. I could not help thinking, during the delivery of it, that I never knew any person say grace like this man. Nor was I ever so much moved with any grace, or thought I ever saw so clearly the propriety of saying grace, as on this occasion. But when I found that on the very instant the grace was over, politics were resumed; when I found that no sooner had the last word in the grace been pronounced, than the next, which came from the clergyman himself, began by desiring the gentleman before mentioned to go on with his reply to his own political question, I was so struck with the inconsistency of the thing, that the beauty and solemnity of his grace all vanished. This sudden transition from politics to grace, and from grace to politics, afforded a proof that artificial sentences might be so frequently repeated, as to fail to re-excite their first impressions, or that certain expressions, which might have constituted devotional acts under devotional feeling, might relapse into heartless forms.

I should not wish, by the relation of this anecdote, to be understood as reflecting in the slightest manner on the practice of the Scottish church. I know well the general sobriety, diligence, piety and religious example of its ministers. I mentioned it merely to show that even where the religious character of a person was high, his mind, by the frequent repetition of the same forms of expression on the same occasion, might frequently lose sight of the meaning and force of the words as they were uttered, so that he might pronounce them without that spiritual feeling, which can alone constitute a religious exercise.

The Quakers though they are occasionally found in the custom of saying grace, do not, as I have stated, either use it as regularly, or in the same manner as other Christians.

Neither do they at their meals, or after their meals, use the same ceremonies as others. They have exploded the unmeaning and troublesome custom of drinking healths at their dinners.

This custom the Quakers have rejected upon the principle, that it has no connection with true civility. They consider it as officious, troublesome, and even embarrassing, on some occasions. To drink to a man, when he is lifting his victuals to his mouth, and by calling off his attention, to make him drop them, or to interrupt two people, who are eating and talking together, and to break the thread of their discourse, seems to be an action, as rude in its principle, as disagreeable in its effects, nor is the custom often less troublesome to the person drinking the health, than to the person whose health is drank. If a man finds two people engaged in conversation he must wait till he catches their eyes, before he can drink himself. A man may also often be put into a delicate and difficult situation, to know whom to drink to first, and whom second, and may be troubled, lest by drinking improperly to one before another, he may either be reputed awkward, or may become the occasion of offence. They consider also the custom of drinking healths at dinner as unnecessary, and as tending to no useful end. It must be obvious that a man may wish another his health, full as much without drinking it, as by drinking it with his glass in his hand. And it must be equally obvious that wishes, expressed in this manner, can have no medicinal effect.

With respect to the custom of drinking healths at dinner, I may observe that the innovation, which the Quakers seem to have been the first to have made upon the practice of it, has been adopted by many, not out of compliance with their example, but on account of the trouble and inconveniences attending it; that the custom is not now so general as it was; that in the higher and more fashionable circles it has nearly been exploded; and that, among some of the other classes of society, it is gradually declining.

With respect to the custom of drinking toasts after dinner, the Quakers have rejected it for various reasons.

They have rejected it first, because, however desirable it may be that Christians should follow the best customs of the heathens, it would be a reproach to them to follow the worst. Or, in other wards, it would be improper for men, whose religion required spirituality of thought and feeling, to imitate the heathens in the manner of their enjoyment of sensual pleasures. The laws and customs of drinking, the Quakers observe, are all of heathen origin. The similitude between these and those of modern times is too remarkable to be overlooked; and too striking not to warrant them in concluding, that Christians have taken their model on this subject from Pagan practice.

(To be continued.)

Remember by earnest endeavor to gladden the human circle in which we live,—to open our hearts to the gospel of life and nature, seizing each moment and the good which it brings, be it friendly glance, spring breeze, or flower, extracting from every moment a drop of the honey of eternal life. *J. R. Lowell.*

If we float over the surface of society with perpetual sunshine and favoring airs, how can we sound the shoals and gulf which lie below ?

For Friends' Intelligencer.

MARTHA ROUTH.

(Continued from page 405.)

"Sixth-day, 12th. The weather very fine, sea calm. I can scarcely regret our slow motion, which is so salutary to my bodily feelings. In the evening I went again on deck, and stood on the hencoop to view the solemnity of the sky. The moon was risen; the stars were also beautifully bright, and the sea so smooth, that the captain thought he could go safely on a plank; such are the changes in this vast and wonderful element!

Fourth-day, 17th. The weather still fine, the wind favorable, going smoothly along. We held our week-day meeting, which some of us were ready to apprehend might be the closing one of a public kind; we had cause humbly to acknowledge it was a favored season, graciously owned by Him, who is a God-hearing prayer, to whom solemn supplication was made by our valued brother, J. Wigham, for the continuation of the blessing of preservation unto us."

. . . . . .

They were preserved from any serious accident until very near the port of Boston, where the captain's brother, acting as a seaman on board, went up to reef the sails of the maintop mast, and falling thence into the boat on deck, was killed on the spot. The accident cast an impression of sadness over an arrival, in other respects most acceptable to the company; and their tender sympathy with the captain was called forth, in due attention to his feelings, in a parting religious opportunity with the sailors, and in the attendance of the burial of the deceased, by the men friends who were passengers. Our friend landed the 23d of the Ninth month, from which period her narrative proceeds.

"On Fifth-day, the 25th of Ninth month, I attended the week-day meeting at Boston, in company with my valued brethren, Samuel Emlen and John Wigham, and my dear friends, W. Rotch and family, &c. On our sitting down my mind was much contrited, under a renewed sense of the protection of Divine Providence, who had seen meet to favor us to assemble together at the desired port; when the testimony of the Apostle was feelingly illustrated in my view, 'That peace which surpasseth the understanding of man,' of which I had to make some mention, and a little to point out who were likely to partake of this peace, and what were their trials, &c. My aforesaid brethren bore testimonies to the sufficiency of the Lord's power, to make us what he would have us to be; and the meeting ended in supplication for the continuance of His care over those He had called forth in his work.

My mind still felt much weight and exercise respecting the families that professed with us; and my dear friends, W. and E. Rotch, were willing to stop with me till I felt liberty to go. We staid till Third-day, which gave time to sit with the families accordingly; to mourn over the desolation which seems so general, that when a few who have kept their places may be removed from works to rewards, it looks likely our society will become extinct in that city, unless it should please Him, who sends forth His servants to the highways and hedges, when those who are bidden will not come to the supper, to call in others. Amongst such, there seemed great openness; and I cannot but think if the few had all kept their places, there might have been here a gathering.

On First-day morning, I had an opportunity to clear myself in a close expostulating testimony toward Friends. The afternoon meeting being put off till six o'clock, was largely attended by those not of our Society, so that a great number could not get into the house. This for some time prevented that quiet, which on all occasions is desirable; yet as my mind was preserved in stillness, I was so far strengthened to labor, as to encourage a hope that the precious cause did not suffer. I felt a peaceful release to depart with my friends, W. and E. R., and their son, William, who met us there, and went to Bedford, getting well there on Fourth-day evening.

A few miles before we reached the town, a silent, solemn covering spread over us, under which I believe our hearts were mutually comforted, in a grateful sense of tribute to our Almighty helper, in that my beloved friends were so near being restored to their dear connexions; on whose account I had often felt greater solicitude than for myself during our watery passage; and now I was made in some measure to partake in their humble rejoicing.

The next day was the select meeting for the quarterly meeting to be held there, which felt to me rather a low, trying season; yet my mind seemed peacefully sustained in quiet poverty. I was most easy to confer with my valued friends, W. and E. Rotch, alone, to propose and have their consent for their daughter Lydia's accompanying me; on which account I was not void of near sympathetic feelings, in so soon taking her from her justly beloved connexions, all which her parents endeavored to remove, and through their love to the cause, and near sympathy with me, freely gave her up, believing she would also give up to what was thought best for her; and her father wrote to her on the subject to Nantucket, where she and her sister Mary had gone.

Next morning, at Bedford, I was favored with inward quiet, but little opening for public labor, till near the close, when I thought it safe to express the plaintive language that had been much the attendant on my mind: "They have taken away my Lord, and I know not where

they have laid him ;" which in a spiritual sense, appeared to be the language of Zion's travellers. A few remarks were given me to add to encourage the labor of such, that the exercise might not be let go; for I had to believe, that, in the appointed time the joyful tidings would be heard: "He is risen from the dead, and goeth before you," &c. I continued there over First-day, waiting Lydia Rotch's arrival from Nantucket, which the wind did not favor till Second-day evening, when she came with John Wigham and David Sands, a Friend from the State of New York, bound for England on gospel labor, and who was taking leave of Friends of this part.

14th of Tenth month, 1794. On Third-day morning, after a precious humbling opportunity with them, and the near relations of my companion, under the melting influence of gospel love, we took leave of each other; and were accompanied by W. Rotch, Jr., to Salem, about eighty miles, and sat their week-day meeting. In the evening he returned home. Parting with him proved a fresh trial; but being provided with a suitable carriage, and a Friend who had been eastward before, we set forward on Sixth-day morning in company with several Friends. On First-day morning, we went to their meeting at Hailstown, which was largely attended by Friends and others, amongst whom I had to labor in the discharge of duty; but not feeling quite clear, and the people living too distant to meet again that day, another meeting was appointed at eleven on Second-day morning, which was also fully attended, and proved an open, satisfactory opportunity; particularly towards those not professing with us. My mind still felt heavily laden respecting Friends, whom I requested to stop till others had withdrawn, when, through the renewings of best help, I was enabled to leave the burden with them in much plain counsel as my way opened, and thought I felt quite clear of all ranks; but going home with a friend to dine, as I entered under the roof, my mind became again secretly and painfully exercised; and I found I had something more to do. Being desirous to stand in resignation, I requested the family might be brought together, and endeavored faithfully to impart such counsel as Truth opened, for which I felt the reward of peace.

Third-day morning. Soon after breakfast we set off for Pittsfield, about thirty miles, which took ten hours' diligent riding; so that it was dark some time before we got to our lodging place, though, through favor, without accident. We there met very agreeably and unexpectedly with Joshua Evans, a Friend from near Philadelphia, on a religious visit to Friends of these parts, accompanied by Thomas Rotch, brother to my companion, and they not having seen each other for more than four years, I was thankful our way was ordered for them to meet. Friends being largely collected, with divers not of our Society, next morning I thought I evidently felt the travail of their spirits to help mine, and I was enabled to discharge my duty, both in what appeared the greater and lesser matters that concern our exemplary walking, consistently with the Truth we profess. We stayed the rest of the evening together, in the course of which, remarks were dropped to one another's help. Early on Fifth-day morning we took leave, and moved on in our different allotments. We went to Gilmantown, fourteen miles of rough road, where a meeting was appointed at two o'clock in the afternoon, which was largely attended by Friends and others; and through the renewings of best help, the doctrines of the gospel were opened among them, to some degree of satisfaction.

On Sixth-day morning early, we set off for Sandwich, thirty miles, the road mostly rough, that we only went about three miles an hour; yet, getting safely and peacefully along, we had no cause to complain, but much for thankfulness, having an evidence that our Holy Helper sendeth not forth his servants, in regard to spiritual things, at their own charge; but, as formerly, bids them go without purse or scrip; and while preserved in a state of dependence upon Him alone, they can likewise say they lacked nothing.

On Fourth-day afternoon we got well to the widow Tolson's, twenty miles; she is an ancient Friend, who had been much tried for many years, with bodily illness, and recently has experienced several close provings, in the loss of husband and children, that she was very low, as also her daughter Abigail, who is an exercised woman, and felt very near to me in spirit. We had a religious opportunity that evening in her mother's bed-room. On Fifth-day morning, we had a meeting with Friends and others, wherein I felt for about an hour as much emptiness as I thought any one could do, except a desire that the Divine will might be done not only in and through me, but by others then with me, for whom I felt a near, sympathetic travail, insomuch that I apprehended it might be right for me to express something of it; and further communication was then opened to the people. Though it felt rather a low exercising time, yet when the meeting was over, I was favored to feel peaceful poverty. When about to take leave of the ancient Friend, her daughter, &c, my mind was replenished with the quickening of the word of life, and under its humbling operation we parted, and for several miles a profitable solemnity was the covering of our minds.

We got well to Lee, eight miles, about five o'clock; were kindly received at Joseph Carthling's, and next morning had a meeting there

with Friends and others, which I humbly trust was a season owned by our Heavenly Father, who waiteth to be gracious. On Fifth-day we had the company of Comfort Collins, an ancient Friend, who in earlier years gave up in resignation to pay a religious visit to Friends in England, but after embarking, found her mind set at liberty from the concern.*

(To be continued.)

For Friends' Intelligencer.

REFLECTIONS.

"I wonder if she knew how much we loved her." This remark was made in connection with the recent removal from among us of one who was very dear to her many friends, and it gave rise to some thoughts, under which the conviction came that it was right and good to love, and that it was no less right and good to *manifest* that love.

There is much force and value in the exhortations "to do good and to communicate forget not, and hide not yourselves from your own flesh."

Some of us have temperaments that cause us to hide up within ourselves our choicest feelings,—feelings which, if manifested, would go far toward cheering or encouraging those around us, especially those with whom we are intimately associated.

Our families and our friends have many social claims upon us that must not be disregarded, if we would fulfil or accomplish all the purposes of our being; and surely one of these social duties is to give out our feelings, to open the rich treasury of the heart, that there may go forth from thence those kind influences which tend to unite us to each other. In this manifestation of love there is a strength which often holds up the hands that are ready to hang down, for we perceive through the evidence thus given that *our being* is of importance to others, and this knowledge is an encouragement to us, and often puts into the cup of life a few more drops of happiness.

Let none of us then withhold such manifestations. Sometimes these are offered through a friendly call, made perhaps to one who may be sitting solitary, pressed down under cares which a kind word would greatly lighten. Sometimes the mere extension and pressure of the hand conveys a feeling of interest which had not before been evidenced, and which was helpful; while at other times the whispered "I love thee" may more fittingly express the fulness of a feeling which we have no right to stifle. We know it is good to love, and it is no less right and good to manifest that love.

J. J.

Philadelphia, 8th mo., 1865.

*It is related of Comfort Collins, that about the year 1760, she embarked with Sarah Barney of Nantucket, to pay a religious visit to Friends in Europe. When they had been awhile at sea, she pleasantly told her companion, she believed *the will was* taken for the deed. "How is that," said the Friend, "we are now on our way?" "No matter," said Comfort, "keep this to thyself, and we shall see." Soon after the vessel sprang aleak, the captain thought it best to return, and they were set on shore.

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. XIV.

NOTICES OF PROMINENT MINISTERS IN AMERICA.

(Continued from page 470.)

Nicholas Waln was born at Fair Hill near Philadelphia, in the year 1742. He received a good education in the "Public School" instituted by Wm. Penn, and placed under the care of Friends. On leaving school he commenced the study of law, and being very diligent, was admitted, while yet a minor, to practice in the courts. After a short trial of his profession, being desirous of greater proficiency, he went to London, where he immured himself in the Temple and entered anew upon his studies.

While thus engaged, the religious impressions he had received in his youth were revived, but being earnestly bent on attaining to eminence in his profession, he resisted the gentle call which would have led him to fix his affections on heavenly things. On his return from England, he resumed the practice of the law, and for sevon years pursued it assiduously with remarkable success. His powerful intellect, legal acquirements and affable manners, soon placed him at the head of his profession. It appears, however, that he was not satisfied with some of the cases in which he was engaged. On his return from Newtown, where he had been employed in an important trial relating to property, one of his friends asked him how the case was decided. He replied, "I did the best I could for my client, gained the cause for him, and thereby defrauded an honest man out of his just dues." He then determined that he would relinquish the practice, and never plead another cause.

He had many times consulted with flesh and blood, and reasoned himself from under strong conviction, but now through the power of constraining grace, he yielded to the heavenly visitation. Being overwhelmed with sorrow and conviction, he was utterly disqualified for business. In this condition he remained, until he felt an impression of duty to go to the Youths' meeting held for divine worship at the Market Street house on the 4th of Second month, 1772. The meeting was large, and when it was fully gathered, he stepped from the midst of it to the ministers' gallery, and kneeling down, remained some minutes in silence. Though much agitated he uttered in a deliberate manner, the following prayer.

"Oh Lord! arise and let thine enemies be scattered! Baptise me,—dip me,—yet deeper in Jordan. Wash me in the lava of regeneration. Thou hast done much for me, and hast a right to expect much;—therefore in the presence of this congregation, I resign myself and all that I have to thee. Oh Lord! it is thine, and I pray thee, oh Lord! to give me grace to enable me to continue firm in this resolution. Wherever thou leadest me, Oh Lord! I will follow thee, if through persecution, or even to martyrdom. If my life is required, I will freely sacrifice it. Now I know that my Redeemer liveth, and the mountains of difficulty are removed. Hallelujah! Teach me to despise the shame, and the opinions of the people of the world. Thou knowest, Oh Lord! my deep baptisms. I acknowledge my manifold sins and transgressions. I know my unworthiness of the many favors I have received; and I thank thee, Oh Father! thou hast hid thy mysteries from the wise and prudent, and revealed them unto babes. Amen."

The impression made on the meeting by this prayer was very great, and it produced a sensation throughout the city. When the meeting was ended, Nicholas Waln hastily returned home, and being of a nervous temperament, became quite ill. As soon as he was sufficiently recovered to attend to business, he dismissed his law students, except one whom he retained to assist in settling his business, and he returned to each one the sum of money that had been paid for his instruction. He also sent an agent to the several courts, with the papers of his clients, and returned the fees he had received for cases unfinished. For several years he led a very retired life mostly at home—diligently attending meetings as they came in course;—and during this period of his religious childhood, his appearances as a minister were seldom, and his sermons very short and weighty.

About the time this great change occurred, a member of the Philadelphia bar, writing to a friend, concludes his account of it in the following words: "In the youthful prime of life, surrounded by affluence and gayety, he relinquished seemingly his existence in the world—exchanged a civil for a religious life, and has become really as well as nominally, a distinguished member of the society of Friends. Had he continued at the bar, he might probably in the course of events, have reached the first honors of his country. He should not, however, without these honors, be regarded as much the less a patriot."

His labors in the gospel of Christ will again be noticed.

Job Scott, was born in Providence, Rhode Island, in the year 1751. In his interesting and instructive journal, after alluding to his mother's death when he was ten years old, he says, "I can well remember the serious impressions and contemplations which at that early period of life, and for some years before my mother's decease, attended my mind as I sat in meeting by her, and on the way home." "And I am in full belief, that in every quarter of the globe, children at an early age have good and evil set before them, in the shinings of the light of Christ in their hearts, with clearness and evidence sufficient to ascertain to them their duty, if they honestly attend to it."

Disregarding these early visitations of divine grace, he was, about the 15th year of his age, drawn into vanity, dissipation and folly. For some years great were his conflicts between his depraved propensities and the convictions of truth, but at length his heart being humbled and contrited, he was favored to see the evil of his ways, and the destruction that awaited him if he did not reject the tempter, forsake his wicked companions, and turn to the Lord. "Having learned obedience by the things that he suffered, he gave up to the operation of the spirit of Truth, in faith of its divine restraining, preserving, and sanctifying power, and therein experienced the consolation of his heavenly Father's love." "Having in the school of Christ measurably learned the mystery of the fall and restoration of man, and to understand the Scriptures, and pertinently to apply them, he was brought under the preparatory hand of the Lord, for the work of the ministry." In the 23d year of his age he was called to that solemn service, and being endowed with bright talents, improved by mental culture, and sanctified by divine grace, he was eminently qualified to labor effectually as an ambassador for Christ. His religious labors both at home and abroad were highly appreciated by Friends, as will appear in the further progress of this work.

(To be continued.)

For Friends' Intelligencer.

A BROTHERLY HINT.

"The Letter killeth, but the Spirit giveth life."

What can be said to make some of our ministers more cautious about their much speaking? I desire to judge no one, but to bear an honest testimony against what seems the pride and tenacity of opinion that mars the usefulness of some dear Friends.

Poor human nature is very weak, and ever open to temptation.

Too often do we see the humble-minded, tender-spirited beginner on the road Zionward lose his or her way amid the applause or approbation of injudicious friends; and then pride of opinion creeps in, the spirit of humility departs, and self becomes uppermost.

My heart was made sad at a late meeting by the strong manifestation of the will of the crea-

ture in one who wearied the meeting with his much speaking.

Surely I would not trouble the Editors of this paper were I not deeply, very deeply, concerned for the honor of our Society. My heart mourns at times over the long, weary, selfish discourses sometimes heard in our meetings; but oh, how quickly it responds to the words spoken by authority. Filled as this poor heart is with so many other guests, struggling against its many weaknesses, how sweet and refreshing are the words of truth flowing from the only true Fountain.

The outpouring of a heart touched with the live coal from off God's holy altar *cannot* be mistaken. It meets the witness in every bosom, and is often as the very dew of Heaven to the poor traveller on the dusty high road of life.

A MEMBER.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 9, 1865.

FAIRFAX QUARTERLY MEETING, held at Goose Creek, Loudon Co., Va., on the 21st ult., was an unusually interesting occasion, owing to the attendance of many who for the last four years had been prevented from assembling in a Quarterly Meeting capacity. Some of the members had during the greater part of that period been exiles from their homes and kindred; and now that the calamities by which they had been visited were measurably overpast, and the dark cloud under which they had journeyed was partially removed, it was eminently a time of general and heartfelt rejoicing.

The heavy losses which most in that section have sustained, and the season of suffering and close trial through which they have passed, have doubtless tended to unite them more closely in Christian fellowship, and enabled them more fully to appreciate the privilege of assembling with one accord in one place, for the purpose of social worship. The general impressment of the horses in that locality deprived many Friends of the means of attending their remote meetings, whilst the constant presence of the alternate armies often rendered it difficult for them to attend even those which were nearer their homes. In some instances the performance of this duty involved an uncertainty as to their return, and was attended with several days' detention from their families, thus causing additional anxieties on their account. Some who had no other means of conveyance walked miles to assemble with their friends in religious communion. Yet notwithstanding the perils and difficulties by which they were surrounded, the reports from the several constituent meetings informed, that during the past year, with one exception, all their meetings for worship and discipline were regularly held.

We doubt not that their faithfulness in this reasonable service, and the uniform meekness and patience with which they have borne their varied and protracted trials, will receive a sure reward, and we believe that they will in the end realize that they that trust in the Lord shall not lack any good thing.

It is cause of gratitude, that although subjected to strong temptations to resort to defensive warfare, and surrounded by those who desired their military services, they were favored to maintain the peaceable principles of our profession, and to practise throughout the Christian injunction, "Do violence to no man." While many seriously suffered in mind and health, and others were imprisoned for conscience' sake, we are able to record that only one suffered unto death. This dear friend, Job Throckmorton, was arrested while on his way to his Monthly Meeting, on the 6th of Third month, 1862; and after an illness, during which he received but little care or attention from his attendants, he was released, by death, just one month after his imprisonment. During his incarceration his family had no means of communicating with him, and nearly two weeks elapsed ere the sad tidings reached them. But painful as the circumstances of his removal are, our sorrow is not unmingled with joy, in the belief that as he was faithful unto death, he has received the crown of life everlasting, and exchanged the bonds of time for the glories of eternity.

The letter "W.," appended to the original poetry sent us, has already been appropriated by one of our correspondents; we therefore omit it.

DIED, on the 17th of Eighth month, 1865, at his home in Vineland, N. J., in the 61st year of his age, WILLIAM HICKLIN, a native of Chester Co., Pa.

He met the solemn change with more than ordinary composure, and even cheerfulness, often expressing his faith that a mansion not made with hands, eternal in the Heavens, was prepared for him; his concern being rather for those likely to be left behind him to struggle with the trials incident to earthly life. He was interred in Vineland Cemetery.

Died, on the 6th of Sixth month, 1865, at his residence in Pottsville, Pa., James Gillingham, formerly of this city, in the 97th year of his age.

For Friends' Intelligencer.

THE DANGERS OF DELAY IN RELIGION.

The following extract from the pen of Joseph Buckminster may well engage the serious and solemn attention of all. When we reflect on the uncertainty of our present existence, it would seem to be the greatest of all earthly delusions to put off till a more convenient season, the consideration of those things which so deeply concern our eternal well being.

S. B. F.

Greenwich, Conn., 7th mo. 20th, 1865.

"It has been most justly and acutely observed, that all resolutions to repent at a future time are necessarily insincere, and must be a mere deception; because they imply a preference of a man's present habits and conduct; they imply that he is really unwilling to change them, and that nothing but necessity would lead him to make any attempt of the kind. But let us suppose the expected leisure for repentance to have arrived; the avaricious or fraudulent dealer to have attained that competency, which is to secure him from want; the profligate and debauched to have passed the slippery season of youth, and to be established in life; the gamester, by one successful throw, to have recovered his desperate finances; the dissipated and luxurious to have secured a peaceful retreat for the remainder of his days; to each of these the long anticipated hour of amendment, the opportune leisure for religion, has at length arrived; but where, alas! is the disposition? where the necessary strength of resolution? How rare, and, I had almost said, how miraculous, is the instance of a change!

"The danger of delay, even if we suppose this uncertain leisure and inclination to be secured, is inconceivably heightened, when we consider, further, the nature of repentance. It is a settled change of the disposition from vice to virtue, discovered in the gradual improvement of the life. It is not a fleeting wish, a vapory sigh, a lengthened groan. Neither is it a twinge of remorse, a flutter of fear, nor any temporary and partial resolution. The habits of a sinner have been long in forming. They have acquired a strength which is not to be broken by a blow. The labor of a day will not build up a virtuous habit on the ruins of an old and vicious character. You, then, who have deferred, from year to year, the relinquishment of a vice; you, if such there be, who, while the wrinkles are gathering in your foreheads, are still dissatisfied with yourselves; remember that amendment is a slow and laborious process. Can you be too assiduous, too fearful, when you consider how short the opportunity, and how much is required to complete the work of reformation, and to establish the dominion of virtue?

"It is impossible to dismiss this subject without considering a common topic,—the inefficacy of a death bed repentance. It is to be feared that charity, which hopeth and believeth all things, has sometimes discovered more of generous credulity, than of well founded hope, when it has laid great stress, and built much consolation on the casual expressions and faint sighs of dying men. Far be it from us to excite suspicion or recal anxiety in the breast of surviving friendship, or to throw a new shade of terror over the valley of death; but better, far better, were it for a thousand breasts to be pierced with temporary anguish, and a new horror be added to the dreary passage of the grave, than that one soul be lost to heaven by the delusive expectation of effectual repentance in a dying hour. For, as we have repeatedly asked, what is effectual repentance?

"Can it be supposed that, where the vigor of life has been spent in the establishment of vicious propensities; where all the vivacity of youth, the soberness of manhood, and all the leisure of old age, have been given to the service of sin; where vice has been growing with the growth, and strengthening with the strength; where it has spread out with the limbs of the stripling, and become rigid with the fibres of the aged; can it, I say, be supposed, that the labors of such a life are to be overthrown by one last exertion of a mind impaired with disease, by the convulsive exercise of an affrighted spirit, and by the inarticulate and feeble sounds of an expiring breath? Repentance consists not in one or more acts of contrition; it is a permanent change of the disposition.

"Those dispositions and habits of mind, which you bring to your dying bed, you will carry with you to another world. These habits are the dying dress of the soul. They are the grave clothes, in which it must come forth, at the last, to meet the sentence of an impartial judge. If they are filthy, they will be filthy still. The washing of baptismal water will not, at that hour, cleanse the spots of the soul. The confession of sins which have never been removed, will not furnish the conscience with an answer towards God. The reception of the elements will not, then, infuse a principle of spiritual life, any more than unconsecrated bread and wine will infuse health into the limbs, on which the cold damps of death have already collected. Say not that you have discarded such superstitious expectations. You have not discarded them, while you defer any thing to that hour; while you venture to rely on anything but the mercy of God toward a heart, holy, sincere and sanctified; a heart, which loves heaven for its purity and God for his goodness.

"If, in this solemn hour, the soul of an habitual and inveterate offender be prepared for the residence of pure and spotless spirits, it can be only by a sovereign and miraculous interposition of Omnipotence. His power we pretend not to limit. He can wash the sooty Ethiop white, and cause the spots on the leopard's skin to disappear. We presume not to fathom the counsels of his will; but this we will venture to assert, that if, at the last hour of the sinner's life, the power of God ever interposes to snatch him from his ruin, such interposition will never be disclosed to the curiosity of man. For, if it should once be believed, that the rewards of heaven can be obtained by such an instantaneous and miraculous change at the last hour of life, all our ideas of moral probation, and of the connection between character here, and condition hereafter, are loose, unstable and groundless; the nature and the laws of God's moral government are made at once inexplicable; our exhortations are useless, our experience false, and the whole apparatus of gospel means and motives becomes a cumbrous and unnecessary provision.

"What, then, is the great conclusion, which we should deduce from all that we have said of the nature of habit, and the difficulty of repentance? It is this: *Behold, now is the accepted time, now is the day of salvation. If you are young, you cannot begin too soon; if you are old, you may begin too late.* Age, says the proverb, strips us of everything, even of resolution. To-morrow we shall; to-morrow, indeed, death may fix his seal forever on our characters. It is a seal which can never be broken, till the voice of the Son of man shall burst the tombs which enclose us. If, then, we leave this place, sensible of a propensity which ought to be restrained, of a lust which ought to be exterminated, of a habit which ought to be broken, and rashly defer the hour of amendment, consider, I beseech you, it may, perhaps, be merciful in God to refuse us another opportunity. It may be a gracious method of preventing an abuse, which will only aggravate the retribution which awaits the impenitent. Make haste then and delay not to keep the commandments of God; of that God who has no pleasure in the death of the wicked, but that the wicked turn from his way and live."

When we would talk of the world, of fate, of chance and mischance, often in very bad humor, to ask, how much of this world have we seen? How much have we not seen? How much can —will—we not see for sheer indolence and blindness? God alone knows how much real simple-minded, sterling honesty and truth he has sent into the world. Blessed be his name that he has given me eyes to see it.

For Friends' Intelligencer.

TO MY SISTER.

There is a sacred, hallowed spot,
Which is to memory dear,
Whatever else may be forgot,
This ever lingers near.

Through all life's weary pilgrimage,
Where'er our steps may roam,
In joy—in sorrow—youth or age,
We turn to childhood's home.

Fancy oft paints the childish glee,
In which we passed the hours,
When playing 'neath the spreading tree,
Or plucking wayside flowers.

The beech tree throws its length'ning shade,
The flowers bloom as of yore;
But childhood's joys were born to fade,
We know them now no more.

We share one mother's holy love,
One mother's fondest care;
Borne up by angel wings above,
One mother's fervent prayer.

Then wreath a chaplet where each flower
Shall be most rich and rare;
And consecrate it with the power
Of a united prayer.

That, round the dear domestic hearth,
These flowers may ever twine,
Until transplanted from the earth,
In heaven they still may shine.

Selected.

IF WE KNEW.

If we knew the cares and crosses
Crowding round our neighbor's way,
If we knew the little losses
Sorely grievous, day by day;
Would we then so often chide him
For his lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on our life a stain?

If we knew the clouds above us
Held but gentle blessings there,
Would we turn away all trembling
In our blind and weak despair?
Would we shrink from little shadows
Lying on the dewy grass,
While 'tis only birds of Eden
Just in mercy flying past?

If we knew the silent story,
Quivering through the heart of pain,
Would our manhood dare to doom them
Back to haunts of guilt again?
Life hath many a tangled crossing,
Joy hath many a break of woe,
And the cheek tear-stained is whitest,
This the blessed angels know.

Let us reach into our bosoms,
For the key to others' lives,
And with love toward erring nature
Cherish good that still survives;
So that when our disrobed spirits
Soar to realms of light again,
We may say, "Dear Father, judge us
As we judged our fellow men."

Night brings out stars, as sorrow shows us truth.

From "Village Life in Switzerland."

SPRING—WILD FLOWERS.

"Oh Spring, thou youthful beauty of the year,
Mother of flowers, bringer of warbling choirs,
Of all sweet, new green things and new desires,
Thou, Spring, returnest." . . . . .

Here, she is not the halting, shy, cool goddess of our more northern clime, but, assured, warm and rosy, she comes with quick step that treads so soon on the retreating footsteps of autumn, you can scarcely say you have had a glimpse of winter, before she decks the trees with green, and changes the brown mossy pastures into gardens of sweetest flowers. As soon as the first Hepaticas open their lovely blue eyes to the sun, the hills are all alive with peasants delving their vineyards and pruning their vines; the songs of innumerable birds mingle with the merry whistle of the laborers, and the air blown to you from the West is heavy with the perfume of violets that literally cover the earth on hill and mountain side, in copse and wood and valley, by dusty hedgerows and limpid streams; they are everywhere, and you wonder how all the hepaticas and primroses and cowslips and birds in a hedge, pink and white and yellow, and snowdrops and crocuses, ever find room to show their heads; but show them they do.

Here there is far more use made of the plants for medicinal purposes than with us; and, amongst many others, the flowers of the sweet-scented violet are gathered in large quantities, and dried, to make an infusion that is considered an infallible remedy in low nervous fevers, from which the inhabitants suffer greatly, at times, as well as from inflammatory colds, especially in children; but of the cowslip—smelling, too, like the sweet cow's breath—they make no use; and once, when I told some people about the sweet wine made from the pips, I positively could not make them believe that it was possible to manufacture any thing drinkable from flowers and water.

In my winter walks I had noticed that the woods were full of a plant with a pretty leaf, green above, and under a reddish-brown; and when February came, I found to my delight that the most splendid hepaticas were springing from every cluster of my pretty leaves. The first bunch I saw I was almost beside myself with joy. I had been scrambling through a hill-side wood, looking at the gorgeous woodpeckers climbing the trees, and on coming to a spot where it was more open, I saw a clump of flowers as blue as the heavens, and could scarcely credit my eyes when I found they were hepaticas. I carried them home, believing I had fallen on a treasure; but before a week was over, there was not a wood nor field in which there were not countless millions; and how different were the flowers from the miserable sickly-looking things that tried to smile in my borders in L——shire, after having been nursed and tended all winter through, as if they were of as much value as so many children! I felt quite angry with myself for having taken so much care of such ungrateful little bantlings, when I saw the splendor of their relations here, who would be ashamed to call those I had reared their cousins-germain. The prevailing color was blue; but there were plenty of white, rose, pink and violet to be found also, and all with such lovely stamens, as white as snow, looking like lace embroidery on the clear petals. With the cowslips come the nightingales that sing all night, and all day, for I have often distinguished their notes among those of other birds, warbling away in the large walnut tree fronting our balcony.

At the back of the house the meadow extends some few hundred yards to the foot of the mountains, that, facing the south, can always boast the first flowers and leaves of spring, and the earliest and finest vines; and it is there—among the trees growing on the rocky uncultivated spots, where no vines can be planted, but where the syringa and mezereon bloom and scent the air—that the nightingales send forth their first songs. Every night, for weeks, we used to stand on the balcony, listening to the entrancing melody, unable to tear ourselves away. When the cowslips are faded, then come the lilies of the valley, the beloved flowers that seem to be no less prized here, where they are so common, than in England, where they are comparatively so rare as a wild flower. What thousands my children gathered on May morning, taking knives to mow them off, it being too much trouble to gather them singly. Girls and boys with baskets full of the same tied in bouquets, that they offer you for five centimes the half dozen, besiege your doors; and though you know your rooms are choke full, you cannot resist the temptation of buying a lot more, to deck your window-sills, where every morning since the sun shone warmly the old curé's pigeons come to be fed, and remain cooing away nearly all day long. They have become so familiar with us, that they visit us at the breakfast table; and yet even these innocent, pretty creatures, have their enemies, for not long ago, as we were standing near the open window, watching them pecking away at the crumbs we had placed on the outer sill for them, down pounced an impudent, wicked hawk, and flew away with one of the white ones before we could interfere.

Every man has his chain and his clog, only it is looser and lighter to one than another, and he is more at ease who *takes it up* than he who *drags it.*

NEVER TO LATE TO LEARN.

Cato, at eighty years of age, thought proper to learn the Greek language.

Plutarch, when between seventy and eighty, commenced the study of Latin.

Bocaccio was thirty-five years of age when he commenced his studies in polite literature: yet he became one of the three masters of the Tuscan dialect, Dante and Petrarch being the other two.

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer.

Colbert, the famous French minister, at sixty years of age, returned to his Latin and law studies.

Ludovico, at the great age of one hundred and fifteen years, wrote the memoirs of his own times. A singular instance of exertion, noticed by Voltaire, who was himself one of the most remarkable instances of the progress of the age in new studies.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek, till he was past the age of fifty.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year.

Accorso, a great lawyer, being asked why he began the study of law so late, answered that indeed he began it late, but he should therefore master it the sooner.

Dryden, in his sixty-eighth year, commenced the translation of the Illiad, and his most pleasing productions were written in his old age.

THE MOUNTAIN-FALL OF TAURETUNUM.

When the writer of this paper was in Switzerland, about five years ago, information was received by a gentlemen of the name of Troyon, a resident of Lausanne, well known in Switzerland for his geological and archæological acquirements, that an ancient cemetery had just been discovered near Villeneuve, at the upper end of the Lake of Geneva. He immediately proceeded to the spot, and found that it rested upon the summit of a small eminence on the banks of the Rhone, near where the river falls into the lake, and at a short distance on the road leading from Villeneuve to Aigle.

On examining it, he found the remains of a considerable number of human skeletons, mingled with the skeletons of cattle and sheep. But several particulars were ascertained in the course of this investigation, which at first sight appeared to present almost insuperable obstacles to any satisfactory elucidation of the subject. The human skeletons, instead of having been decently interred, were lying about at random, their limbs extended in every imaginable position. The soil which covered them, so far from showing signs of having been disturbed by human hands, presented the clearest and most unmistakable proof of stratification. It had evidently been deposited at the bottom of a considerable body of water. It at once occurred to M. Troyon, from the position of these remains, that they must have been the skeletons of drowned men and animals. But how could this have been? The supposed cemetery was near the summit of a mound some twenty or thirty feet above the level of the surrounding country, which was thoroughly drained by the river Rhone, which ran close by.

On examining the mounds on which the stratified deposit rested, they were found to be of a totally different character from that of the surrounding country. While the latter consisted exclusively of horizontal layers, deposited by the overflowings of the Rhone, the mounds were ascertained to consist of hard rock, agreeing in character with that of the Grammont and other mountains to the south-west on the borders of Savoy. Further investigations were facilitated by a canal which here runs parallel with the river. On an examination of its banks, it was ascertained that the mounds were of comparatively recent formation. Far from rising out of the soil from any considerable depth, as would have been the case had their position been coeval with that of the surrounding mountains, and therefore anterior to the formation of the valley, the mounds were found simply to rest upon the surface of the alluvial deposit of the river.

In what manner, then, could these enormous masses of rock have attained their present extraordinary position? Were they transported hither by the agency of the vast glaciers which are ascertained, at a very remote period of time, entirely to have filled the valley? Or were they projected hither by some unaccountable convulsion of nature, long before the foot of man had ever trodden its soil?

These questions were not long in meeting a satisfactory solution. In excavating beneath the mounds, the discovery of a piece of Roman tile at once limited the period of the formation. The Romans must have inhabited that valley before the mounds were projected upon its surface, and before the cemetery with which it was crowned could have been formed.

Recourse was then had to tradition. It had been handed down from generation to generation, amongst the peasantry of the valley, that in very ancient times a tremendous mountain fall had taken place in the neighborhood, which had caused fearful destruction of life and much damage to property. But the supposed scene of this catastrophe was pointed out a few miles off, beyond St. Gingolph in Savoy, on the southern

shore of the lake; and as such is it indicated in Keller's map of Switzerland, under the name of the Mountain Fall of Tauretunum.

History threw further light on the subject. A chronicler of the sixth century, the pious Marius, Bishop of Lausanne, devotes a few lines to a bare record of the event. But Gregory, Bishop of Tours, gives a more detailed account. In the year 563 a large portion of one of the mountains, near where the Rhone enters the Lake of Geneva, after groaning and grumbling for some weeks, suddenly gave way, and fell with tremendous force upon the plain, burying the castle and village of Tauretunum under its ruins, and completely damming up the course of the river. Thirty monks, induced by the love of gain, proceeded to the scene of devastation, and commenced digging amongst the debris, in the hope of appropriating some of the buried property. The mountain recommenced groaning and grumbling. Blinded by avarice, the monks gave no heed to the warning note, but continued their search. Another portion of the mountain gave way, and, before they were able to make their escape, buried them also beneath its ruins. This was catastrophe the first; the second and third had yet to follow.

The passage of the Rhone having been blocked up by the fall, the waters began to rise. By degrees the whole valley was submerged as far as the neighborhood of St. Maurice, forming an extensive lake several leagues in length. Entire villages were destroyed, fields laid waste, and a vast destruction of life ensued. As the waters rose, the bodies of the drowned men and animals, the discovery of which afforded a clue to the investigation of the facts, were deposited upon the surface of the mound, and gradually hidden from view by the deposition of successive layers of sand and mud. The water still continued to rise, and then came catastrophe the third. The flood rose above the summit of the mound, forced itself out by numerous channels, and suddenly overthrowing the barrier, rushed down in one vast impetuous torrent into the Lake of Geneva, carrying with it another fearful scene of desolation and destruction. Everything on the borders of the lake, upwards of ninety miles in circumference—villages, houses, flocks and herds—were washed away and destroyed. The entire body of water, pent up in its progress towards the western extremity, where the lake rapidly contracts both in breadth and depth, rushed forward like the bore of a great river, in an overwhelming torrent, upon the city of Geneva, overtopping its defences, and committing tremendous devastation and havoc within its walls. On the discovery of these facts, the mountains in the vicinity of the mounds were themselves next subjected to a close and scrutinizing examination.

In the midst of that portion of the range which, rising somewhat abruptly from the western boundary of the confined valley of the Rhone, divides the Swiss canton of Valais from the recently acquired French province of Savoy, and at the distance of about three miles from the scene of the forgoing events, is a somewhat peculiarly shaped mountain, about 7200 feet in height, known by the name of the Grammont. On this mountain were discovered evident proofs that two considerable portions of its summit and sides had been successfully detached from their original positions, and violently hurled upon the plains below. Not only do the present sharp outline and broken surface of the Grammont bear testimony to the fact of its having been shorn of its former fair proportions, but the rocks over which these vast masses must have passed in their headlong downward career, exhibit proofs, in their scratched and polished surfaces, of the force and direction of the power to which they have been subjected. At that particular cleft in the mountain, towards which the two mountain-falls must have successively converged from the different sides, previously to being launched forth in mid-air on their flight to the plains below, the effect of this double polishing process is distinctly visible. A small portion of this rock has been successfully detached, and is carefully preserved in the archæological Museum of M. Troyon.—*Leisure Hour.*

WHAT IS "APPLE-PIE ORDER?"

Does it mean in order, or in disorder? We rather incline to the latter, and think it means, or meant originally, in a muddle. We think, too, that it has nothing to do with "*apple*" or "*pie*" in the common sense of the words. We believe it to be a typographical term, and that it was originally "*Chapel-pie.*" A printing-house was and is to this day called a chapel—perhaps from the Chapel at Westminster Abbey, in which Caxton's earliest works are said to have been printed, and "pie" is type after it is "distributed," or broken up, and before it has been re-sorted. "Pie" in this sense came from the confused and perplexing rules of the "Pie," that is, the order for finding the lessons in Catholic times, which those who have read or care to read the Preface to the "Book of Common Prayer" will find there expressed and denounced. Here is the passage: "Moreover the number and hardness of the rules called the Pie, and the manifold changings of the service, was the cause that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read than to read it when it was found out." To leave your type in "pie" is to leave it unsorted and in confusion, and "apple-pie order," which we take to be "chapel-pie order," is to

leave anything in a thorough mess. Those who like to take the other side, and assert that "apple-pie order" means in perfect order, may still find their derivation in "chapel pie;" for the ordering and sorting of the "pie" or type is enforced in every "chapel" or printing-house by severe fines, and so "chapel-pie order" would be such order of the type as the best friends of the chapel would wish to see.—*N. British Review.*

From the Friend.

SOUNDS WE CANNOT HEAR.

The means of prompt communication with each other which many insects possess, has frequently excited admiration and surprise, performed as it often is, in entire silence, yet with remarkable rapidity. Who has not watched the varied operations of an ant-hill or a bee-hive, and noticed the readiness with which information of approaching danger is conveyed from one end of the colony to the other, and the promptness with which preparations for defense or safety are carried forward, under the direction of mysterious signals? Is this power of communication due entirely to the sense of touch—to the transmission of intelligence by means of antennæ—or may not insects be gifted with another faculty, and express through the medium of sounds, their notes of alarm or of warning, of command or distress? Many of the larger insects have this ability to produce sounds which are believed to be in many cases the expression of their necessities; and may not others, as highly organized, yet more minute, also possess this power, though their utterances may be inaudible to the human ear? May not myriads of voices issue from the insect world to us entirely inappreciable, but yet distinct and clear to the delicate hearing apparatus of these tiny beings? And, indeed, as in the organ of sight, may not multitudes of objects, too refined for perception by our limited faculty of hearing, exist in the world of animated beings around us, capable of being brought by the aid of suitable instruments within the range of its powers, and giving us knowledge by the ear, as the microscope has already by the eye, of operations going on around us, of which we have as yet but a faint conception.

A writer in a late number of the *Intellectual Observer*, believes that there may thus exist sounds which we cannot hear; and in an interesting article supports his view by a consideration of the fact that the human ear is unable to perceive sounds of a remarkably shrill character, as illustrated by experiments upon an instrument, of which he gives the following account:—Some years ago while attending a lecture upon sound, in which the acuteness and graveness of different notes was being tested, the curious observation was made that very shrill sounds were very differently heard by different individuals; being by some very distinctly perceived, while to others they were completely inaudible. A person standing close to the instrument, when a note too acute for his hearing capacity was given forth, could no more hear it, than if he had been ten miles away, although it might seem to others, standing by, but a little more shrill than a previous one which had been plain enough to all, from which it appeared that when the ability to distinguish such notes was once passed, all others of that character were alike inaudible. The shrillness or pitch of sound depends upon the number of vibrations produced in the air in a given time, and varies in those heard by our ears from 14 to 48,000 in a second. There can be no doubt, however, that a much larger number of vibrations than that last named, can be made in this space of time, even by artificial arrangements; and in the experiments referred to after all present had ceased to hear the very shrill sounds produced by the smaller pipes of the instrument, it was evident upon turning to the smallest tube of all, from the movements of the air through the orifice, that a note was also being produced here, though completely inaudible to the experimenters.

To many persons the voice of the common shrew mouse is inaudible; some cannot hear the sound of the cricket; and some are deaf to the sound of the house-sparrow. Very few persons are conscious of the scream of the common bat. Though well acquainted with that animal, I can hear no sound uttered by it. I have *seen* a bat scream when I have held it in my hand—that is, I judged from its struggles, and the action of the jaws and tongue, that it was shrieking, but I could hear no sound whatever. Yet, a friend, who hears more acute notes than I can, tells me that bats are very noisy little creatures.

The average tone of the human voice is not far from holding the middle place in the range of sound audible to the human ear, being about six octaves above the lowest, and six octaves below the most acute sounds distinguishable. Should the range of hearing of the bat be as extensive as our own, and, as is likely, hold about the same relative position with regard to its voice, as ours does to the human voice, it would follow that sounds would be audible to the bat, which were six octaves higher in tone than the most acute audible to us. Such sounds would require two and a half millions of vibrations in the second to produce them.

The voice of the bat is probably the shrillest sound audible to human ears, consequently all animals whose voices are still more acute are, as far as our senses are concerned, completely mute. It does not, however, at all follow that their muteness is absolute. That we cannot

hear them is no evidence whatever they cannot hear one another. As a general rule, the more minute animals have the more minute voices—as from the laws of acoustics might have been expected—and though there are exceptions, as in the case of the frog; yet the acuteness of voice, and probably the range of hearing, usually bear relation to the size of the animal. It is therefore almost certain, judging from the size alone of insects, that we should be unable to hear any voices which they possess, except perhaps in case of a few of the larger of them, as the death's head moth, the cicada, the grasshopper and the cricket.

If it be once admitted that insects and other minute animals may, and probably do, utter or make determinate sounds or voices, which we cannot perceive, we may readily imagine them to have, like birds, sounds expressive of alarm or of encouragement, of want or affection, of pleasure or distress, and to be well enough able to communicate with each other. An ant-hill or a bee-hive may be to the inhabitants as noisy as a rookery appears to us; the sound of a spider may be to a fly as terrific as the roar of a lion is to an antelope; while the bat may distinguish the voice of the moths on which it preys, as readily as the wolf hears the bleating of the sheep.

A singular converse proposition is also probable, namely, that insects which can very well hear one another, do not hear us at all; that to the house-fly or cricket, men, women, and children, may appear utterly dumb. Certainly, many insects are quite unaffected by the human voice, and, at least, appear insensible to any sound from it. Even the exquisitely developed ears of the bat may be unable to hear all the notes of human voices, just as the human ear often cannot hear the bat's voice.

It is stated by Scoresby and other artic voyagers and whale hunters, that whales have some mysterious mode of converse with one another at a distance of some miles, so that an alarm of danger is rapidly communicated, and this without any sound audible to human beings being used. Some entirely unknown mode of signaling through the water has been imagined to explain the fact, but it is more likely that the whale simply bellows in a graver tone than ordinary—a tone below the auditory range of the human ear, and, therefore, not to be heard by it, although quite within the auditory range of the whale itself. It will, of course, be understood, that by voice, I merely mean any voluntary and determinate sound given forth as a means of communication, whether the vocal organs be internal as in the higher animals, or external, as they probably are, in the lower.

"True bliss is to be found in holy life,
In charity to men, and in love to God."

APPEALING TO THE FATHER'S AUTHORITY.

Mothers, you should not do it; there is no necessity for appealing to the father's authority in household government, in influencing a son or daughter in the path of prompt, dutiful obedience. There may be, and should be, united, hearty co-operation. But every mother may have, and should have, sufficient authority of her own to govern the little folks and the great folks under her charge, with the utmost, minute, conscientious scrupulosity. Every son, every daughter in the family, should bow *instant*, cheerful, humble obedience to the first *noddings* of the mother; run with joyful alacrity, in the way of meek submission.

Mothers ought to bend the little twigs, at the first dawnings of intellectual and moral accountability—keeping on thus steadily and uniformly, from early infancy subduing the passions, chastening betimes; training for God *exclusively* on gospel principles, you will find it an easy, pleasant task to rule the household; all will be calm, sweet, orderly, beautiful, heavenly! Every one in the domestic circle will be lamblike, fly on the wings of maternal requisition. Wherever you see children wayward, self-willed, headstrong, manifesting an impatient, reckless insubordination toward a beloved mother, rest assured some spoke has been out of the wheel, some foot out of joint for a long time.

Mothers, beloved, will you reflect a moment on this? By way of illustration, said a mother recently to her child playing in the street before her window: "Come away; come instantly, or I will call your father."

What the result was, we did not stop to see, but we pitied the poor mother who had not power within herself to control her child, and who so unhesitatingly declared her inefficiency.

We repeat, a mother should never appeal to the father's authority to strengthen her own, nor should she admit, by thought, word, or deed, that her power over their children is inferior to his. God never made it inferior, and he requires as prompt obedience to the one as to the other. The mother who allows herself thus to appeal to another, is continually weakening the authority she would exercise over the children.

She is herself teaching them to disobey the commandment which inculcates obedience to parents; for what child can honor a mother too weak to govern him?

When habits of obedience, in little things and great things, and in all things, are acquired from infancy and onward, even a wink or nod henceforth is sufficient to insure immediate acquiescence.

"Train up a child in the way he should go, and when he is old he will not depart from it."
—*Episcopal Recorder.*

OLD AGE OF FARMERS.

As a country-liver, I like to contemplate and to boast of the hoary age of these veterans. The inscription of good old Dr. Duncan was not exaggerated. Every man who digs his own garden, and keeps the weeds down thoroughly, may truthfully place the same writing over the gate—"*Hinc salus*" (wherever he may place his "*Hinc pecunia.*") Nor is the comparative safety of active gardening or farming pursuits due entirely to the vigorous bodily exercise involved, but quite as much, it seems to me, to that enlivening and freshening influence which must belong to an intimate and loving and intelligent companionship with nature. It may be an animal view of the matter—but, in estimating the comparative advantages and disadvantages of a country life, I think we take too little account of that glow and exhilaration of the blood which come of every-day dealings with the ground and flowers and trees, and which, as age approaches, subside into a calm equanimity that looks Death in the face no more fearingly than if it were a frost. I have gray-haired neighbors around me who have come to a hardy old age upon their little farms—buffeting all storms—petting the cattle which have come down to them from ten generations of short-lived kine gone by—trailing ancient vines, that have seen a quarter of a century of life, over their door-steps—turning over soil, every cheery season of May, from which they have already gathered fifty harvests; and I cannot but regard their serene philosophy, and their quiet, thankful, and Christian enjoyment of the bounties of Nature, as something quite as much to be envied as the distinctions of town-craft. I ask myself—If these old gentlemen had plunged into the whirlpool of a city, five-and-fifty years ago, would they have been still adrift upon this tide of time, where we are all serving our apprenticeships?—and if so, would they have worn the same calm and cheerful equanimity amid the harvests of traffic or the blight of a panic?—and if not adrift, would they have carried a clearer and more justifying record to the hearing of the Great Court than they will carry hence when our village-bell doles out the funeral march for them?—*Wet Days at Edgewood, by Ik. Marvel.*

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A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
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826 et. 1mno. 516 Market Street.

THE fifth year of SUGARTOWN SELECT SCHOOL commences 9th mo. 11th, 1865.

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WANTED, by a Female, a situation as Teacher;—qualified to instruct, in the usual English branches, having had several years' experience; good recommendations given.
Address, or apply to EMMOR COMLY,
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THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.—Incorporated by the State of Pennsylvania, 3d mo. 22, 1865. Insures lives, allows interest on deposits, and grants annuities. Capital, $150,000.

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Richard Cadbury, Henry Haines,
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ROWLAND PARRY, *Actuary.* SAMUEL R. SHIPLEY, *President*
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WALL PAPER AND LINEN WINDOW-SHADE DEPOT.—Paper Hangings, a good article, as low as 12½ cts.; Hanging papers, neatly, 15 cts.; Glazed and Plain, very neat figures; Howell & Brothers' New Decorations, Gold and Plain; Oil Window Shades and Fixtures; neat Gilt Borders, and entirely plain, at JOHNSTON'S Depot, No. 1033 Spring Garden Street, below 11th Street, Philadelphia. Country trade invited.
Amx. wmt. 1111. 600.

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Whole number of pupils last year, 111.
J. K. TAYLOR, Principal, Coatesville, Chester county, Pa.
812. wm.t. 1028 afno.

BELLEVUE FEMALE INSTITUTE.—A BOARDING-SCHOOL FOR GIRLS. The Fall and Winter Term of this healthfully and beautifully located Institution, will commence 10th mo. 2d, 1865, and continue in session twenty-eight weeks.
For details see Circular, to obtain which, address the Principals, Attleboro' P. O., Bucks county, Pa.
ISRAEL J. GRAHAME,
85 tf. JANE P. GRAHAME, } Principals.

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715. we.t 109 PYDZ Chester county, Pa.

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3. 25. 49t. 3. 7. 66. W 8 X F.

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Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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William H. Churchman, *Indianapolis, Ind.*
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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 419.)

In every Grecian family, where company was invited, the master of it was considered to be the king or president of the feast, in his own house. He was usually denominated the eye of the company. It was one of his offices to look about and to see that his guests drank their proper portions of the wine. It was another to keep peace and harmony among them. For these purposes his word was law. At entertainments at the public expense the same office existed, but the person then appointed to it was nominated either by lot, or by the votes of the persons present. This custom obtains among the moderns. The master of every family at the present day presides at his own table for the same purposes. And at great and public dinners at taverns, a similar officer is appointed, who is generally chosen by the committee, who first meet for the proposal of the feast.

One of the first toasts, that were usually drank among the ancient Greeks was to the "gods." This entirely corresponds with the modern idea of the church; and if the government had been only coupled with the gods in these ancient times, it would have precisely answered to the modern toast of church and state.

It was also usual at the entertainments, given by Grecian families, to drink the prosperity of those persons, for whom they entertained a friendship, but who happened to be absent. No toast can better coincide than this, with that which is so frequently given, of our absent friends.

It was also a Grecian practice for each of the guests to name his particular friend, and sometimes also his particular mistress. The moderns have also a parallel for this. Every person gives (to use the common phrase) his gentleman, and his lady, in his turn.

It is well known to have been the usage of the ancient Greeks, at their entertainments, either to fill or to have had their cups filled for them to the brim. The moderns do precisely the same thing. Glasses so filled, have the particular name of bumpers: and however vigilantly an ancient Greek might have looked after his guests, and made them drink their glasses filled in this manner, the presidents of modern times are equally vigilant in enforcing adherence to the same custom.

It was an ancient practice also with the same people to drink three glasses when the graces, and nine when the muses were named; and three and three times three were drank on particular occasions. This barbarous practice has fortunately not come down to the moderns to its full extent, but they have retained the remembrance of it, and celebrated it in part, by following up their toasts, on any extraordinary occasion, not with three or nine glasses of wine, but with three or nine cheers.

Among the ancients beforementioned, if any of the persons present were found deficient in drinking their proper portions, they were ordered by the president either to drink them or to leave the room. This usage has been a little altered by the moderns. They do not order those persons to leave the company, who do not comply with the same rules of drinking as the rest, but they subject them to be fined, as it is termed, that is, they oblige them to drink double portions for their deficiency, or punish them in some other manner.

From hence it will be obvious that the laws of drinking are of heathen origin; that is the custom of drinking toasts originated, as the Quakers contend, with men of heathen minds and affections for a sensual purpose; and it is therefore a custom, they believe, which men of Christian minds and affections should never follow.

The Quakers have rejected the custom again, because they consider it to be inconsistent with their Christian character in other respects. They consider it as morally injurious; for toasts frequently excite and promote indelicate ideas, and thus sometimes interrupt the innocence of conversation.

They consider it as morally injurious again, because the drinking of toasts has a direct tendency to promote drunkenness.

They, who have been much in company, must have had repeated opportunities of witnessing, that this idea of the Quakers is founded in truth, men are undoubtedly stimulated to drink more than they like, and to become intoxicated in consequence of the use of toasts. If a man has no objection to drink toasts at all, he must drink that which the master of the house proposes, and it is usual in this case to fill a bumper. Respect to his host is considered as demanding this. Thus one full glass is secured to him at the outset. He must also drink a bumper to the king, another to the church and state, and another to the army and navy. He would, in many companies, be thought hostile to government, if, in the habit of drinking toasts, he were to refuse to drink these, or to honor these in the same manner. Thus three additional glasses are entailed upon him. He must also drink a bumper to his own toast. He would be thought to dishonor the person, whose health he had given, if he were to fail in this. Thus a fifth glass is added to his share. He must fill a little besides to every other toast, or he is considered as deficient in respect to the person who has proposed it. Thus many additional glasses are forced upon him. By this time the wine begins to act, when new toasts, of a new nature assail his ear, and he is stimulated to new potions. There are many toasts of so patriotic, and others of so generous and convivial a nature, that a man is looked upon as disaffected, or as devoid of sentiment, who refuses them. Add to this, that there is a sort of shame, which the young and generous in particular feel in being outdone, and in not keeping pace with the rest on such occasions. Thus toast being urged after toast, and shame acting upon shame, a variety of causes conspire at the same moment to drive him on, till the liquor at length overcomes him and he falls eventually a victim to its power.

It will be manifest from this account that the laws of drinking, by which the necessity of drinking a certain number of toasts is enjoined, by which bumpers are attached to certain classes of toasts, by which a stigma is affixed to a non-compliance with the terms, by which in fact a regular system of etiquette is established, cannot but lead, except a man is uncommonly resolute or particularly on his guard, to intoxication. We see, indeed, instances of men drinking glass after glass, because stimulated in this manner, even against their own inclination, nay, even against the determination they had made before they went into company, till they have made themselves quite drunk. But had there been no laws of drinking, or no toasts, we cannot see any reason why the same persons should not have returned sober to their respective homes.

It is recorded of the great Sir Matthew Hale, who is deservedly placed among the great men of our country, that in his early youth he had been in company, where the party had drunk to such excess, that one of them fell down apparently dead. Quitting the room, he implored forgiveness of the Almighty for this excessive intemperance in himself and his companions, and made a vow, that he would never drink another health while he lived. This vow he kept to his dying day. It is hardly necessary for me to remark, that he would never have come to such a resolution, if he had not believed, either that the drinking of toasts had produced the excesses of that day, or that the custom led so naturally to intoxication, that it became his duty to suppress it.

The Quakers having rejected the use of toasts upon the principles assigned, are sometimes placed in a difficult situation, in which there is an occasion for the trial of their courage, in consequence of mixing with others, by whom the custom is still followed.

In companies, to which they are invited in regular families, they are seldom put to any disagreeable dilemma in this respect. The master of the house, if in the habit of giving toasts, generally knowing the custom of the Quakers in this instance, passes over any Quaker who may be present, and calls upon his next neigbor for a toast. Good breeding and hospitality demand that such indulgence and exception should be given.

There are situations, however, in which their courage is often tried. One of the worst in which a Quaker can be placed, and in which he is frequently placed, is that of being at a common room in an inn, where a number of other travellers dine and sup together. In such companies things are seldom conducted so much to his satisfaction in this respect, as in those described. In general as the bottle passes, some jocose hint is conveyed to him about the toast; and though this is perhaps done with good humor, his feelings are wounded by it. At other times when the company are of a less liberal complexion, there is a determination, soon understood among one another, to hunt him down, as if he were fair game. A toast is pressed upon him, though all know that it is not his custom to drink it. On refusing, they begin to teaze him. One jokes with him. Another banters him. Toasts both illiberal and indelicate, are at length introduced; and he has no alternative but that of bearing the banter, or quitting the room. I have seen a Quaker in such a company (and at such a distance from home, that the transaction in all probability never could have been known, had he, in order to free himself from their attacks, conformed to their custom) bearing all their raillery with astonishing firmness, and courageously struggling against the stream. It is certainly an awkward thing for a solitary Quaker to fall in such companies, and it requires considerable courage to preserve singularity in the midst of the prejudices of ignorant and illiberal men.

This custom, however, of drinking toasts after dinner, is, like the former of drinking healths at dinner, happily declining. It is much to the credit of those, who move in the higher circles, that they have generally exploded both. It may be probably owing to this circumstance, that though we find persons of this description laboring under the imputation of levity and dissipation, we yet find them respectable for the sobriety of their lives. Drunkenness indeed forms no part of their character, nor, generally speaking, is it a vice of the present age as it has been of the former ages; and there seems to be little doubt, that in proportion as the custom of drinking healths and toasts, but more particularly the latter, is suppressed, this vice will become less a trait in the national character.

There are one or two customs of the Quakers which I shall notice before I conclude this chapter.

It is one of the fashions of the world, where people meet in company, for men and women, when the dinner is over, to drink their wine together, and for the women, having done this for a short time, to retire. This custom of the females withdrawing after dinner was probably first insisted upon from an idea, that their presence would be a restraint upon the circulation of the bottle, as well as upon the conversation of the men. The Quakers, however, seldom submit to this practice. Men and women generally sit together and converse as before dinner. I do not mean by this that women may not retire if they please, because there is no restraint upon any one in the company of the Quakers; nor do I mean to say, that women do not occasionally retire, and leave the men at their wine. There are a few rich families, which, having mixed more than usual with the world, allow of this separation. But where one allows it, there are ninety-nine who give wine to their company after dinner, who do not. It is not a Quaker-custom, that in a given time after dinner, the one should be separated from the other sex.

It is a pity that the practice of the Quakers should not have been adopted by others of our own country in this particular. Many advantages would result to those who were to follow the example. For if women were allowed to remain, chastity of expression and decorum of behaviour would be more likely to be insured. Their presence also would operate as a check upon drunkenness. Nor can there be a doubt, that women would enliven and give a variety to conversation; and, as they have had a different education from men, that an opportunity of mutual improvement might be afforded by the continuance of the two in the society of one another.

It is also usual with the world in such companies, that the men, when the females have retired, should continue drinking till tea-time. This custom is unknown to the Quakers, even to those few Quakers who allow of a separation of the sexes. It is not unusual with them to propose a walk before tea, if the weather permit. But even in the case where they remain at the table, their time is spent rather in conversing than in drinking. They have no toasts, as I have observed, which should induce them to put the bottle round in a given time, or which should oblige them to take a certain number of glasses. The bottle, however, is usually put round, and each helps himself as he pleases. At length one of the guests, having had sufficient, declines filling his glass. Another, in a little time, declines also for the same cause. A third, after having taken what he thinks sufficient, follows the example. The wine is soon afterwards taken away, and this mostly long before the hour of drinking tea. Neither drunkenness, nor any situation approaching to drunkenness, is known in the Quaker companies. Excess in drinking is strictly forbidden by the laws of the society. It is a subject of one of their queries. It is of course a subject that is often brought to their recollection. Whatever may be the faults of

the Quakers, they must be acknowledged to be a SOBER PEOPLE.

(To be continued.)

We feel a tenderness for every man when we consider that he has been an infant, and a respect for him when we see that he has cares. And, if such would be the natural feelings of reflection towards individual faces, how much more so like a multitude of them,—towards an assemblage,—a serious and anxious crowd.—*Leigh Hunt.*

For Friends' Intelligencer.

MARTHA ROUTH.

(Continued from page 422.)

Second of Eleventh month. First-day we attended meeting, at which was the largest number of Friends we have met, and it proved the most exercising meeting to labor in; yet, endeavoring to be faithful, I felt pretty quiet, though not much relieved in my own mind. In the evening we went about two miles to lodge; had a quiet opportunity to drop some hints of counsel and caution, which, I believe, were received in the same love wherein they were communicated.

On Second-day we crossed the river and attended a meeting at Kitteray, seven miles distant, which seemed for a time a low stripping season, yet not void of secret instruction to myself, and through attention to the leadings of it, the meeting closed much more to my relief than that on the day before. We dined with Elizabeth Allen, an ancient widowed friend, who, through indisposition, had been confined to the house nearly twelve years; but she was very resigned and cheerful, feeling to me to be alive in the Truth; so that I was glad of the opportunity of sitting with her; my mind being humbled, and strengthened in a renewed sense of the sufficiency of the Divine Power to preserve through every dispensation of trial, within or without, if we cleave to it. Several steady young friends coming into her room, our parting was, I trust, felt to be under the humbling prevalence of our Heavenly Father's love.

We returned to Dover that evening, and next morning went nine miles to Rochester; a large gathering of Friends and others. It was felt to be a season of heavy labor, yet not without near sympathy with Zion's travellers. That afternoon we went to Berwick, ten miles, and in the morning five miles further, to a large meeting, which, through the renewings of best help, was an open, relieving opportunity; though it seemed hard labor to awaken the minds of divers, to dig through the form, and seek after the power, which, from meeting to meeting, hath felt to me to be too much neglected by many professing the Truth.

Early on Fifth-day morning we set off for Portland, forty-five miles, which we were favored to reach about seven in the evening. Next day we sat a meeting with Friends, and a few others. Though the number was not great, a humble trust was raised that we were owned together, by the administering of a little bread from the bountiful hand, which waiteth to be gracious, to those who trust in Him.

9th of Eleventh month. First-day. We came to Falmouth yesterday, six miles, and to day attended meeting, which was large. In the early part of it, my mind was much stripped, and, according to my measure, dipped into sympathy with the honestly concerned laborers, believing there were divers present, towards whom the language of encouragement went forth; but too many appeared of a contrary sort, who were hard to reach, and made the labor heavy, but endeavoring to move in the ability given, my mind was pretty quiet. On consulting with Friends about our further movements, several different ways being proposed, which I had not before heard mentioned, I seemed a little confused, so that I could see no way, but was instructed in the fresh remembrance of these expressions of Scripture: "In returning and rest thou shalt find peace; in quietness and confidence shall be thy strength." I was thankful and felt favored with quietude, the way opening again for our going as had been before proposed. In the evening, divers friends being present, with John Winslow and his wife, at whose house we lodged, under the covering of solemnity the acknowledgment of the royal Psalmist was impressively opened to my view: "Great peace have they that love thy law," &c., which I had to make mention of with some addition; and trust it was a humbling season to most present. Soon after, my dear companion and I retired to bed, fully satisfied our stopping there was right.

Second-day morning. We set forward for Lymington, twenty miles; dined at a friend's house, who has lately joined the Society by convincement, had a religious opportunity in the family, and then proceeded on our way, but the road so extremely rough, it was dark before we arrived at Lewistown. We had a meeting on Fifth-day, with a few members of our Society scattered in the wilderness, and divers others. Though they appeared a poor company indeed, as to the outward, had a poor place to meet in, and it was a very cold snowy morning, yet Divine compassion owning the opportunity, abundantly made up for all these trials. In the afternoon we went to Green, twelve miles of very difficult road, among rocks, wood, and snow; the latter covering some deep sloughs we had to plunge through rendered it hazardous; but we were favored to get safe, and though our trials did not end with the journey, were strengthened to bear them pretty cheerfully.

16th of Eleventh month. First-day. We rode two miles to meeting, through the woods, and over a high mountain, but met with no accident. A few newly convinced Friends belong to this meeting, and a considerable number not of our Society also attended. I felt much weight to attend my mind, and thought for about one hour no one there could feel more unfruitful than myself. Then life seemed gently to move; I stood up, and through steady attention to further openings, and the renewings of best help, it became an instructive opportunity. In the evening we had a sitting with a few of the friends to whom I felt much love and sympathy, and a strong solicitude for their preservation, under the direction of the holy Shepherd.

This was the first log house in which we slept, and so open we could see the moon and stars. Soon after sunrise on Second-day morning, we resumed our woody travel. The snow being about six inches deep, made the track difficult for some miles; but the road becoming more open, we got fast along and reached Wintrop at ten o'clock, eighteen miles. A meeting there in the evening, was a time of exercising labor. On Third-day we proceeded to Vassalborough, twenty miles. The next day, at their Monthly Meeting, my mind was humbled and renewedly strengthened, under an undoubted evidence, that the Father of the family had not forgotten to be gracious to his humble depending children. I found it my duty to bear testimony thereunto, and believe it was a time of consolation to some secretly tried minds in that place.

On Fifth-day we went to Fairfield, sixteen miles, and were kindly received at Harper Bowerman's, where we lodged, and were comfortably accommodated; but in the night a great storm of wind arose, with heavy rain, which beat upon us so that we had to rise, and move our bed to another part of the room, but I don't know that we took any cold. During the storm, my mind was much dipped into sympathy with those on the sea, in grateful remembrance of our preservation when in a like situation. We found, on our return, trees, both great and small, blown down across the road, yet were favored to meet with no accident.

23d of Eleventh month. First-day. Public notice had been given of the meeting, and many not of our Society attended. Through the fresh extendings of best help, the doctrines of the gospel were opened, and I trust well received by divers. At the close, I requested a meeting in the afternoon, particularly of the young people among Friends, which was fully attended by such, and divers others, and, under the prevalence of our Heavenly Father's love, there was, I trust, a renewed visitation to many tender minds then present.

On Second-day morning before sunrise, we left our lodgings, crossed the river, which was very full of ice, in a canoe, and after about ten miles of very rough road through the woods, came to the Ponds, where a few convinced Friends lived. Many not of our Society attended the meeting appointed there, and through the regard of our Heavenly Father, who is pleased to visit his workmanship in the most remote corners, it proved an open time to preach the gospel; for which my soul desired to render the tribute of praise to Him, the God of all grace and consolation, for his manifold mercies to the children of men.

We were favored to get back safe to Remington Hobby's, who accompanied us in the evening to pay a visit to a woman Friend, apparently in a declining state of health, with whom we had a religious opportunity; encouraging to an humble confidence in the sufficiency of Divine Power, to bring about his own blessed design, in the administration of such dispensations as in his unerring wisdom he may see meet.

On Sixth-day morning, we left Vassalborough for Pownalborough, twenty-six miles, part of it a very hilly rough road, yet got well to George Ramsdell's, about five o'clock, the only Friend's family thereabouts, with whom we had a religious opportunity that evening. Before sunrise on Seventh-day, we set forward for Bread Cove, thirty-eight miles. We had a river to cross, the day also was very cold, and a great part of the road in the woods was so exceedingly difficult, that sometimes we could not go more than two miles an hour. This made it more trying to us than any day before; but Morris Sleeper, from Vassalborough, who was with us, and well acquainted with every track, encouraged us to hope we should get safely along, which we did, arriving at the Friend's house before dark, without any material accident. The ground being hollow in many places, occasioned by the frost, it broke under the hind feet of the horse I was upon, and threw him down; I fell backwards on the ground, and John Robinson, the Friend before me, on the other side; yet through Divine favor, neither we nor the beast received any hurt.

A meeting was appointed next day at two in the afternoon, which was fully attended by those not of our Society, and after a season of stripping, and poverty of spirit, a little life arose, and though it was a time rather of laboring in, than preaching the gospel, my mind was favored to feel a peaceful release.

After meeting, a German being very desirous we should call at his house, whose wife also appeared kindly disposed, we took some refreshment with them, and some of their neighbors coming in, sat down quietly with us. In the renewings of gospel love, I had a few hints to

communicate by way of encouragement to their minds, who felt to me to be seekers after Truth. We then returned to our lodgings at Isaac Lincoln's, who came into the Society by convincement, and is the only member of it. His wife and family were as kind to us as any friends we had been with. This being the farthest part of our travel eastward, we set forward on Sixth-day morning, and got to Arnold's ferry, thirty-eight miles. On Seventh-day, as soon as we could see, we crossed it and went to Bath, five miles, where are a few convinced Friends, but no meeting is kept up.

(To be continued.)

To a busy man temptation is fain to climb up together with his business, and sins creep upon him only by accident and occasions; whereas to an idle person they come in a full body with open violence and the impudence of a restless importunity.—*Jeremy Taylor.*

For Friends' Intelligencer.

What was said of the Society of Friends, its doctrines and practices, more than a hundred years ago.

The following is extracted from a work published in London, in 1754, a Dictionary of Arts and Sciences, &c. It may be a means of inducing reflection in some upon the method of thought and of speech which have grown up of later time in the society, in relation to its great fundamental doctrines of the saving light,—belief in the Scriptures, &c.,—showing as it does that, at that day, observers outside of the society fully comprehended its position in relation to those important doctrines which had been owned and most fully believed in and promulgated from the days of George Fox to the period in which it was written—and which yet remain fundamental, notwithstanding much obscurity has been thrown about them by forms of language which convey no real meaning as to the subject in question, but have a tendency to direct the mind to outward dependencies rather than to the internal, purifying, and saving operation of that true light which lighteth every man that cometh into the world, and which we own as God's blessed gift for man's salvation.

G. T.

"QUAKERS"—

"A religious sect which made its first appearance in England during the interregnum: so-called, in derision, from certain unusual tremblings with which they were seized at their first meetings. Their founder was George Fox, a shoemaker, born at Draiton, in Leicestershire; who, as he worked at his trade, used to meditate much on the Scriptures; at length he began to see visions, and set up for a preacher. He proposed but few articles of faith, insisting chiefly on moral virtue, mutual charity, the love of God, and a deep attention to the inward motions and secret operations of the spirit. He required a plain simple worship, and a religion without ceremonies, making it a principal point to wait in profound silence the directions of the Holy Spirit.

Quakers were at first guilty of some extravagancies, but these wore off, and they settled into a regular body, professing great austerity of behaviour, a singular probity and uprightness in their dealings, a great frugality at their tables, and a remarkable simplicity in their dress.

The system of the Quakers is laid down in fifteen Theses, by Robert Barclay, in a sensible, well wrote apology, addressed to Charles II. Their principal doctrines are, that God has given to all men, without exception, supernatural light, which being obeyed can save them; and that this light is Christ, the true light which lighteth every man that cometh into the world; that the Scriptures were indeed given by inspiration, and are preferable to all the other writings in the world; but they are no more than secondary rules of faith and practice, in subordination to the light or spirit of *God*, which is the primary rule: that immediate revelation is not ceased, a measure of the spirit being given to every one, that all superstitions and ceremonies in religion of mere human institution, ought to be laid aside; as also, in civil society, the saluting one another by pulling off the hat, bowing or the like; and the saying *you* instead of *thou*, to a single person; that men and women ought to be plain and grave in their apparel, sober and just in their whole conversation, and, at a word, in all their dealings; and not to swear, to go to war, to fight in private quarrels, or even to bear any carnal weapons. They also entirely set aside the two sacraments, baptism and the Lord's supper; admit no clergy among them, but any one without distinction, who is of sober life, and believes him or herself to be moved thereto by the Spirit, is allowed to preach in their assemblies, and they hold it unlawful to pay tythes, or church rates. In short, they are a quiet, inoffensive people, of exemplary morals, remarkably charitable and friendly to each other, and have never yet been guilty of persecution, though they have had it in their power.

As to discipline and polity, the affairs of the community are managed in their assemblies, of which there are several kinds; as Monthly, Quarterly, Yearly, Second-day Meetings, and Meetings for Sufferings. The Monthly and Quarterly Meetings are held in their respective counties, to which deputies are sent from the several particular meetings; and inquiries made into the state of each meeting; who violate the laws of the community; who pay tythes or church rates, and who suffer for the non-pay-

ment of either. Here, too, they excommunicate, and receive again into their communion. Of all which registers are kept.

From these meetings appeals lie to their yearly assemblies, which are always held in London, and consist of three orders or classes; representatives sent from the Quarterly Meetings, correspondents from foreign countries and the several counties, and preachers. Hither are transmitted accounts of what has been transacted in all the Monthly and Quarterly Meetings; here measures are concerted, and directions given as to behaviour about tythes, rates, &c., and here they compose differences and make provision for the poor. Here public accounts are audited, and instructions given to the deputies to be observed at their return; and from hence a Yearly Epistle of admonition is dispatched to be read in all the Monthly and Quarterly Meetings.

The Second-day's meeting is a standing committee, consisting of the principal preachers in and about the city, who meet every Monday to consider of particular cases and exigencies which happen between the Yearly Meetings.

The Meeting for Sufferings is held every week, and consists of the correspondents of each County. Its business is to receive complaints for such as have suffered for non-payment of tythes and church rates, and to procure them relief, either by sending them money, for which they have a settled fund, or by soliciting their cause, or both."

It is worthy of remark, in respect to the countries lying out of Palestine, that the Old Testament has to do mainly with those in the east and south, including Egypt; while, on the other hand, the New Testament refers almost exclusively to those in the west.—*Robinson.*

For Friends' Intelligencer.

LETTERS ON RELIGIOUS SUBJECTS.—NO. IV.

My dear friend,—In my last letter we arrived at what I conceived to be the normal relation of God to the human soul. It is clear that though all the elements the chemist may have demonstrated as necessary to develope the flower, and to clothe it in its varied and beautiful colors, may exist in all profusion, yet if that *vital force* from the world of causes, called organic life, act not upon them, subordinating the forces hitherto controlling them to its own use, it could never have been said that "Solomon in all his glory was not arrayed like one of these;" neither could sense have ever been regaled by the exquisite fragrance thereof. It is equally clear, in the beautiful order of our Father's creation, that until the highest and holiest force from the world of causes comes to exercise its subordinating and controlling power upon all the elements and forces that have been carried forward to their culmination in man,—until the overshadowing influence of the spirit of the Highest is realized and the new birth is brought forth,—even the *new creature* in *Christ*, man, is not and cannot be prepared for his high destiny,—can never be the recipient of the joys of that heaven wherein God is all in all.

Having arrived at this point, and having seen that all bodies and beings before the advent of man were governed by laws and circumstances over which they could exercise no control,—that in all cases advancement or progress was by the substitution of new orders of being succeeding the old, as those had from time to time fulfilled their destiny,—the scene is now changed. Looking into the history of man, we find a creature in whom are combined elements of unlimited progress,—a being upon whose every mental attribute is written immortality and eternal progress. Especially does he differ from all that has preceded him in that he is a conscious being, endowed with rational, moral and religious elements. It is in the order of creation that the higher force is always, for the time being, the last developed,—the controlling power,—limiting and defining that which is first developed; while at the same time these are carried forward and reproduced in each new order of being, to be subordinated by the higher and last developed force from the world of causes.

The same economy is found to prevail among the powers of the *human mind*. All the powers that have hitherto existed have culminated in *man*, to be subjugated to the dominion of the higher,—the rational and moral element. These make up the *natural man*, in the Scriptural sense. The supremacy of these makes the highest *specimen of the natural man*. Man, being a rational *creature*, is of necessity possessed of the power of choice, and of a *will* to execute. The exercise of the rational faculty is but perceiving the fitness or adaptation of things and ideas, and choosing between them. It is, in short, *mental sight*. Our external sight is to enable us to become possessed of such information as will enable us to move forward with safety; so mental vision or reason is to enable us to move forward in our mental pathway with safety. Hence the necessity of the will to execute. We thus see that a necessary concomitant of the rational power is the power of choice and of a will to execute, or, in other words, "free agency." But the "*natural man* knoweth not the things of God, neither can he know them, because they are spiritually discerned." Thy friend, H. J.

Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others.

We will have others severely corrected, and will not be corrected ourselves.

The large liberty of others displeaseth us; and yet we will not have our own desires denied us. And thus it appears how seldom we weigh our neighbors in the same balance with ourselves. But now God has thus ordered it, that we may learn to bear one another's burdens; for no man is without fault; no man but hath his burden; no man sufficient of himself; no man wise enough of himself; but we ought to bear with one another, comfort one another, help, instruct and admonish one another.—*Thomas á Kempis.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 16, 1865.

The Benefits of Science.—So greatly are we indebted to Science for the advance in our comforts and conveniences, that we are prepared to receive with favor any new application of it. A century ago it would have been deemed a thing incredible that carriages should be propelled by steam, and that this subtle agency should not only subserve our purposes of transportation, but become a substitute for human and animal labor. At that period it scarcely entered into the mind of man to imagine that the pine knot and the tallow candle would be superseded by the inflammable gas by which our streets and dwellings are now lighted. It would have been thought impossible that machinery could ever make the household garment; that oil should be supplied from the depths of the earth; that to the sun we should be indebted for our portraits and landscapes; and, not to multiply instances, that the lightning's dreaded power should become a vehicle of thought and information between individuals and nations.

The electric telegraph, first put to practical use in this country by an American citizen about twenty years ago, has been extended over nearly every portion of the United States. Streams and mountains prove no barrier to the mighty courier which with majestic strides crosses the tangled wilderness and the low swamp, heavy with miasmatic odors, bearing the message of joy or sorrow to expectant thousands. From Maine to California the insulated wire now faithfully conveys the tidings, and throughout the length and breadth of the land man to man telegraphically responds; and wherever this magnetic messenger remains a medium of intercourse, its tendency is to establish fraternal relations.

Yet these wonderful experiments have chiefly been effected through patient and laborious effort. They have not been the growth of a day, but the result of industry and perseverance, working steadily on, ofttimes through failure and discouragement, as is now being exemplified in the Atlantic telegraph experiment.

When the Great Eastern, with her stupendous coil of twenty seven hundred miles of cable, was measuring the distance from Ireland to Newfoundland, we looked on hopeful but not expectant. The old cable of 1858 had been a failure, and though the new one was much larger, and correspondingly strong, yet when two-thirds of the distance was successfully laid, and the vessel bearing the precious burden was within six hundred miles of the American shore, in Lat. 51°25′, Long. 32°95′, the new cable suddenly parted. A few hours previously, a flow of electricity, which indicated a serious fault had been detected by the galvanometer, and the ship was stopped, the cable cut, and two miles of it drawn on board by the picking-up apparatus. The engine moving this apparatus failed, and the cable remained motionless; and, as the vessel was drifted from right to left, slightly forward, the cable caught on the iron rim of one of the hawser holes, and before it could be removed, was seriously chafed and strained against the bow. The part injured was hauled on board, when suddenly it gave way, and the end splashed into the sea in 1950 fathoms depth of water. The grapnels were lowered, and three times it was believed they caught the submerged cable, and raised it many hundred fathoms, but the grappling lines broke, and after 4500 fathoms of wire rope were lost, there not being enough left to make another attempt, they were under the necessity of returning to England for stronger tacklings and improved picking-up machinery. Those engaged in various capacities in the expedition, the leading Electricians, the Chief Engineer, the Captain and the Professor of Nat. Philosophy at Glasgow College, give it as their united conclusion, that the Great Eastern can carry and lay an Atlantic cable in any weather; that the paying out ma-

chinery works perfectly, and can be confidently relied on; that the insulation of the gutta percha conductor improved by reason of the reduction of the temperature and the great pressure at the bottom of the Ocean; that the cause of the two faults which were remedied, was in each case a perforation of the gutta percha through to the copper, by a piece of iron wire found sticking in the cable, and that the difficulty can be guarded against in the construction of future cables; that, nothing has occurred to create the least doubt in the minds of practical men engaged in the expedition of the successful laying and working of the Atlantic telegraph cable; but on the contrary their confidence in the undertaking has been largely increased by the experience thus obtained, and that with the Great Eastern Steamship, and with stronger tacklings, and improved machinery, there is a possibility of recovering the lost end of the cable, and completing the line already two-thirds laid. The Atlantic Telegraph Company endorses these conclusions by resolving to issue additional capital to the amount of £80,000 to complete the present cable, and construct a new one. The new one to be laid in 6th mo. next, and afterwards to pick up the old one. The experience gained through past failures, may prove adequate to success in the future.

The "Appeal for Are to the Sextant," &c., has already been published in our paper. Many articles are kindly sent us, the non-appearance of which may be attributed to the fact that we have already published them.

Some time since we commenced the publication of the movements of ministering Friends, but the want of full information as to the minutes obtained, or the accomplishment of these missions, discouraged us from proceeding. Information of this kind is very interesting, particularly to Friends in remote sections; and if the clerks of our different Monthly Meetings and others interested will furnish such information, we shall be glad to give it a place.

Died, on the 18th of Eighth month, 1865, Mary Williams, wife of Daniel Williams, in the 77th year of her age; a member of Shrewsbury Monthly Meeting.

——, on the 25th of Eighth month, 1865, Phebe Pickering, in the 80th year of her age; a member of Little Britain Meeting.

Died, on the 6th of Ninth month, 1865, near Haverford, Pa., Susan L., infant daughter of William D. and A. Louisa Jones.

——, on the 30th of Seventh month, 1865, Rebecca H., wife of Daniel P. Ridgway, in the 63d year of her age; formerly a member of Alexandria Monthly Meeting, Va.; latterly belonging to the Monthly Meeting of Friends of Philadelphia. She was interred at Mansfield, N. J.

——, on the 30th of Eighth month, 1865, Joseph D. Brown, in the 90th year of his age; not a member, but for a number of years a constant attendant of Friends Meeting held on Cherry Street, Philada.

——, on the 4th of Ninth month, 1865, at the residence of her parents, James and Lucretia Mott, Elizabeth M., wife of Thos. S. Cavender; a member of Green Street Monthly Meeting.

The Executive Board of Friends' Association for the Aid and Elevation of the Freedmen, will be held on Fourth-day afternoon, the 20th of Ninth month, 1865, at 3½ o'clock, at Race Street Meeting House. Full attendance desired, as important business will be acted on.

Wm. Canby Biddle, *Secretary.*

Humility, patience, meekness, benignity, bearing one another's burdens, condescension, softness of heart, cheerfulness, cordiality, compassion, forgiving injuries, simplicity, candor; all virtues of that sort; *like unobtrusive violets, love the shade*; like them, are sustained by dew, and though, like them, they make little show, they shed a sweet odor on all around.—*St. Francis de Sales.*

For Friends' Intelligencer.

OHIO YEARLY MEETING OF WOMEN FRIENDS.

This Yearly Meeting convened on the 21st ult., and continued until the 31st, holding but one session each day, after 1st day, on which there was a meeting for worship both morning and afternoon. There was also a public meeting on 4th day.

There are but three Quarterly Meetings composing this Yearly Meeting, viz.: Salem, Stillwater and Short Creek. Nearly all the representatives were present. The state of Society, as exhibited by the reports coming up from the Quarters, showed many deficiencies, and the causes that we find in other places were lamented over, and want of attendance on midweek and business meetings seriously felt. I was surprised at there being no schools under the care of any of their meetings.

There was very little expression from the body of the meeting. A loss is always sustained when a few individuals, with the clerks, do all the business.

Interesting epistles from all the Yearly Meetings with which they correspond, were read, except the one from Philadelphia, which did not come to hand.

The labors of the ministering Friends who were present, were earnest and full of life. We were counselled to renewed efforts for the building up of waste places. The condition of Jerusalem, when Nehemiah undertook to restore her walls and rebuild her palaces, was feelingly dwelt upon, and each one was encouraged to do his or her part, that the Holy City might not become a desolation.

Epistles to the several Yearly Meetings in correspondence were prepared; each one was placed in the hands of a young woman to correct and transcribe before being sent. I was pleased with this feature; the young are thus brought into a service for which they are well fitted, and by performing a small matter they are educated up to a standard that will enable them to take hold of more important business.

A very interesting memorial for Thomas and Rachel Faucett, issued by Stillwater Quarterly Meeting, of which they were members, was read. Thomas was an acceptable minister. They were nearly of the same age—seventy years—had been married almost fifty years, and died within a month of each other. The memorial bore testimony to the excellence of their Christian characters, and to the loss sustained by their departure.

A memorial from men Friends, to be presented to Congress at its next session, asking that the colored man may have the right of franchise, was also read, and united with.

There was much feeling exercise in the closing hours of the meeting. Mothers were encouraged to train up their children with care, to let no opportunity pass for turning their thoughts in a right direction, to read the Scriptures of truth to them, and exhort them to a diligent perusal of the same; assurance being given that such efforts will in due time bring a rich reward.

The covering of the Divine Spirit was felt to be round-about us, as many could testify, and Friends were exhorted to dwell in unity, to avoid all strife and every thing that would lead to estrangement in families and among neighbors, and to attend strictly to every requirement of duty.

On looking back to those meetings I can acknowledge that it was both pleasant and profitable to mingle with the dear sisters who were present. I think I can appreciate the difficulties that lie in their path. Many live in remote places, where the face of a "Friend" is seldom seen, and there are but few ministers among them. The mothers, too, must frequently absent themselves from religious meetings, owing to home cares, and when they can attend they are obliged to take their little ones along. How often this called to mind the circumstance recorded in the life of the blessed Jesus—when the mothers desired to bring their children to Him, that he might bless them, the disciples would have sent them away. How precious to every loving mother's heart was His rebuke, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." L. J. R.

Philadelphia, 9th mo., 1865.

From the North British Review.

WORDSWORTH: THE MAN AND THE POET.

The great stirring of men's minds, with which the last century closed, and the present set in, expressed itself in no way more conspicuously than in its prodigality of poetic genius. What gave the impulse to the broader, profounder, more living spirit, which then entered into all regions of thought, who shall determine? To recount the common literary commonplaces on this subject, to refer that great movement of mind to the French Revolution, or to the causes of that Revolution, is easy; but such vague talk does not really increase our knowledge. Perhaps it may be for the present enough to say that the portentous political outbreak in France was itself but one manifestation of the new and changed spirit which throughout Europe had penetrated all departments of human thought and action. Whatever the causes, the fact is plain, that with the opening of this century there was in all civilized lands a turning up of the subsoil of human nature, a laying bare of the intenser seats of action, thought, and emotion, such as the world had seldom, if ever before, known. The new spirit reached all forms of literature, and changed them; in this country it told more immediately on poetry than on any other kind of literature, and recast it into manifold and more original forms. The breadth and volume of that poetic outburst can only be fully estimated by looking back to the narrow and artificial channels in which English poetry since the days of Milton had flowed. In the hands of Dryden and Pope, that which was a natural, free-wandering river became a straight-cut, uniform canal. Or, without figure, poetry was withdrawn from country life, made to live exclusively in town and affect the fashion. Forced to appear in courtly costume, it dealt with the artificial manners and outside aspects of men and lost sight of the one human heart, which is the proper haunt and main region of song. Of nature it reproduced only so much as may be seen in the dressed walks and gay parterres of a suburban villa. As with the subjects, so with the style. Always there was neatness of language, and correctness, according to a conventional standard; often there was terseness, epigrammatic point, manly strength; but along with these there was monotony, constraint, tameness of melody. Those who followed,—Collins and Gray, Goldsmith and Thompson,—though with finer feeling for nature, and more

of melody, could not shake themselves wholly free of the tyrant tradition, and throw themselves unreservedly on nature. Burns, if in one sense an anticipation of the nineteenth-century poetry, is really, in reference to his contemporaries, to be regarded as an accident; he grew so entirely outside, and independently, of the literary influences of his time. Yet, though, little affected by contemporary poets, he was powerful with those who came after him. Wordsworth owns that it was from Burns he learnt the power of song founded on humble truth. It was Cowper, however, who first of English poets brought poetry back from the town to the country. His landscape, no doubt, was the tame one of the English midland counties; there was in it nothing of the stern, wild joy of the mountains. His sentiment moved among the household sympathies, not the stormy passions. But in Cowper's power of simple narrative and truthful descriptions, in his natural pathos and religious feeling, more truly than elsewhere, may be discerned the dawn of that new poetic era with which this century began. When we remember that during its first thirty years appeared all the great works of Wordsworth, Scott, Byron, Southey, Coleridge, Shelley, Keats, not to mention many a lesser name, we may be quite sure that posterity will look back to it as one of the most wonderful eras in English literature. What other age in this, we had almost said in any, country, has been, within the same space of time, so lavish of great poets? In England, at any rate, if the Elizabethan and succeeding age had each one a greater poetic name, no age can show so goodly a poetic company. Those who began life, while many of those poets were still alive, and who can perhaps recall the looks of some of them, while they still sojourned with us, may not, perhaps, value to the full the boon which was bestowed on the generation just gone. Only as age after age passes, and sees no such company again appear, will men learn to look back with the admiration that is due to that poetic era. To sum up in one sentence the manifold import of all that those poets achieved, we cannot, perhaps, do better than borrow the discriminative words of Mr. Palgrave in his "Golden Treasury." They "carried to further perfection the later tendencies of the century preceding, in simplicity of narrative, reverence for human passion and character in every sphere, and impassioned love of nature; whilst maintaining on the whole the advances in art made since the Restoration, they renewed the half-forgotten melody and depth of tone which marked the best Elizabethan writers; lastly, to what was thus inherited, they added a richness in language and a variety in metre, a force and are in narrative, a tenderness and bloom in feeling, an insight into the finer passages of the soul, and the inner meaning of the landscape, a larger and a wiser humanity, hitherto hardly attained, and perhaps unattainable even by predecessors of not inferior individual genius."

It is now our purpose to call attention for a little to one of that poetic brotherhood, the eldest born, and the hardiest, most original innovator of them all. For a survey of Wordsworth and his poetry there would seem to be now the more room, because his popularity, which during his lifetime underwent so remarkable vicissitudes, has, during the fourteen years since his death, receded, and seems now to be at the ebb.

It would form a strange chapter in literary history to trace the alternate rise and fall in poetic reputations. To go no farther back than the contemporaries of Wordsworth, how various have been their fortunes! Some, as Byron, were received, almost on their first appearance, with a burst of applause which posterity is not likely fully to reverberate. Some, as Scott (we speak only of his poetry), were at first welcomed with nearly equal favor, afterward, for a time, retired before a temporary caprice of public taste, but have since resumed what was their earliest, and is likely to be their permanent place; others, as Campbell, had at once the poetic niche assigned them, which they are likely hereafter to fill; while others, as Shelley and Keats, received little praise of men till they themselves were beyond its reach. Wordsworth had a different fortune from any of these. For more than twenty years after his earlier poems appeared, he experienced, not simply neglect, but an amount of obloquy such as few poets have ever had to encounter. But cheered by his own profound conviction that his work was true and destined to endure, and by the sympathy of a very few discerning men, he calmly and cheerfully bode his hour. In time, the clamor against him spent itself; the reaction set in between the years 1820 and 1830, reached its culmination about the time of his Oxford welcome in 1839, and may be said to have lasted till his death in 1850. Since then, in obedience to that law which gives living poets a stronger hold on the minds of their own generation than any poet, even the greatest, of a past age, Wordsworth may seem to have receded somewhat in the world's estimate. But his influence is, in its nature, too durable to be really affected by these fashions of the hour. It is raised high above the shifting damps and fogs of this lower atmosphere, and shines from the poetic heaven with a benign and undying light. The younger part of the present generation, attracted by newer, but certainly not greater, luminaries, may not yet have learned fully to recognize him. But there are many now in middle life, or past it, who look back to the time

of their boyhood, or early youth, when Wordsworth first found them, as a marked era in their existence. They can recall, it may be, the very place and the hour, when, as they read this or that poem of his, a new light, as from heaven, dawned suddenly within them. The scales of custom dropped from their eyes, and they beheld all nature with a splendor upon it, as of the world's first morning. The common sights and sounds of earth became other than they were. Man and human life, cleared of the highway dust, came home to them more intimately, more engagingly, more solemnly, than before; for their hearts were touched by the poet's creative finger, and new springs of thought, tenderer wells of feeling, broke from beneath the surface. And though time and custom may have done much to dim the eye, and choke the feelings, which Wordsworth once unsealed, no time can ever efface the remembrance of that first unveiling, nor destroy the grateful conviction that to him they owe a delicate and inward service, such as no other poet has equally conferred. Something of this service Wordsworth, we believe, is fitted to render to all men with moderately sensitive hearts, if they would but read attentively a few of his best poems. But to receive the full benefit, to draw out, not random impressions, but the stored wisdom of his capacious and meditative soul, he, above all modern poets, requires no cursory perusal, but a close and consecutive study. It was once common to call him mystical and unintelligible. That language is seldom heard now; but many, especially young persons, or those trained in other schools of thought, or in no school at all, will still feel the need of a guide in the study of his poetry; for what is best in him lies not on the surface, but in the depth. It is not so far hidden that it must needs be sought for. Not that his language is obscure; what he has to say is expressed, for the most part, as clearly, and as adequately, as it is possible for thoughts and feelings of this kind to be expressed. But a large portion of these are of such a nature, so near, yet so hidden from men's ordinary ways of thinking, that the reader, if he is to apprehend them at all, must needs himself go through somewhat of the same processes of feeling, and reflection as the poet himself passed through. The need of this reflective effort on the part of the reader is inherent in the nature of many of Wordsworth's subjects, and cannot be dispensed with. No doubt the effort is rendered much lighter to us than it was when his poems first appeared, so much of what was then new in Wordsworth has since passed into current literature, and found its way to most educated minds. Still with all this, there remains a large—perhaps the largest—portion of Wordsworth's peculiar wisdom unabsorbed, nor likely to be soon absorbed by this excitement-craving, unmeditative age. A thorough and appreciative commentary, which should open the avenues to the study of Wordsworth, and render accessible his imaginative heights, and his meditative depths, would be a boon to the younger part of this generation. The opening chapter of such commentary would first set forth the facts and circumstances of the poet's life, would show what manner of man he was, how and by what influences his mind was matured, from what points of view he was led to approach nature and human life, and to undertake the poetic treatment of these. A portion of such a chapter we propose to place now before our readers, at least so far as to describe the facts of Wordsworth's early life and the influences among which he lived, up to the time when he settled at Grasmere, and addressed himself to poetry as the serious business of his life.

(To be continued.)

The above extract is from No. 1062 of Littell's Living Age, to which our readers are referred for an interesting and concise account of the poet's life. The entire article is too extended for our columns. We have, however, selected from it some of the criticisms upon his poetry. These will appear in future numbers. —Eds.

Lines composed by Cynthia Bullock, (*a lady who has been blind from infancy,*) *after attending Friends' Meeting at Purchase, West Chester Co., N. Y., Eighth month* 20, 1865.

A holy, heavenly light,
Gladdens the dew-wet earth;
The silent flowers perfume the air;
Hushed is the throb of worldly care;
The blessed Sabbath's birth
Is ushered in with praise and prayer.

E'en Nature seems to feel
A sense of peaceful rest,
And hearts in unison are still,
Waiting the Spirit's quickening thrill
To kindle in the breast
Adoring love for God's dear will.

No ornament is here—
No glitter for display;
The unpainted house is dear to God;
In humble hearts is *his* abode,
Who sends the proud away,
But leads the meek on Zion's road.

A Sabbath stillness reigns;
Only the summer breeze
Sighs through the boughs of sycamore,
Through maple trees, close by the door,
Down to the locust grove,
And seems to whisper, "Weep no more."

The solemn Meeting ends;
Then kindly greetings come,
And tender words fall soft and low,
Pure as the flakes of driven snow:
For the dear ones at home
Would others' joys and sorrows know.

So part they here in peace—
So may they meet in Heaven,
Where names are lost in perfect love,
Where saints together sweetly prove
The bliss of sins forgiven,
The light of Christ their Lord above.

From the Tribune.

TWO VILLAGES.

Over the river on the hill,
Lieth a village white and still,
All around it the forest trees
Shiver and whisper in the breeze;
Over it sailing shadows go
Of soaring hawk and screaming crow,
And mountain grasses low and sweet
Grow in the middle of every street.

Over the river under the hill,
Another village lieth still;
There I see in the cloudy night
Twinkling stars of household light,
Fires that gleam from the smithy's door,
Mists that curl on the river shore;
And in the roads no grasses grow
For the wheels that hasten to and fro.

In that village on the hill,
Never is sound of smithy or mill.
The houses are thatched with grass and flowers,
Never a clock to toll the hours;
The marble doors are always shut,
You cannot enter in hall or hut;
All the villagers lie asleep;
Never a grain to sow or reap;
Never in dreams to moan or sigh,
Silent, and idle, and low they lie.

In that village under the hill,
When the night is starry and still,
Many a weary soul in prayer
Looks to the other village there;
And weeping and sighing, longs to go
Up to that home from this below;
Longs to sleep by the forest wild,
Whither have vanished wife and child,
And heareth, praying, this answer fall—
"Patience! that village shall hold ye all."

A. W. H.

ON COMPENSATION.

As respects *social position and pecuniary possessions* there is compensation. We are not about to enter on a crusade against money. Wealth is good. Pounds, shillings, and pence are not to be sneered at as necessary evils. They may be the means of bringing almost every kind of blessing, therefore they are not to be denounced, as some folk would have us believe. It is quite time we had done with the senseless tirades which ever and anon are raised against what in itself is a boon. Nevertheless, if the rich occupy a vantage ground from which the poor are excluded, the poor are not altogether without compensation. It is better, we know, to live in a large house than a small one; better to have convenient furniture than inconvenient; better to have land than no land. But "all is not gold that glitters." It is greatly to be questioned whether those who have these comforts are as content as many who are without them. Dives has wealth, Lazarus has none; but what if Dives, with his wealth, has endless demands upon it, and harassing fears about it? If Lazarus is happy with his crust, he need not envy Dives. There you are, John Hodge, resting your horses at plow and looking at yonder white mansion on the hillside. You think you should be perfectly satisfied and blessed if you changed places with Squire Allacre, don't you? O foolish John! He does not sleep as soundly as you. He sips ancient wine, and carves well fed game, but your hard work gives you a relish for your humble dinner, eaten under the hedge, which very likely he would give not a little to obtain. Wealth is a blessing, but wealth is not omnipotent. Poverty is an evil, but a mitigated evil.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied;
And hearts in poorest huts admire
How love has in their aid
(Love that naught ever seems to tire)
Such rich provisions made.

Commercial prosperity and depression afford a further instance of the counterbalancing forces which Providence has given to regulate human affairs. Unquestionably it is well that trade and agriculture should flourish. It is well that a nation's harbors should be studded with the ships of every clime, its markets filled with eager buyers and sellers, its exchanges thronged with merchants and merchant-princes, its mills going, its fields fringed with ripening grain, its population increasing. These are the things for which to be truly thankful to Him who is the giver of every good gift. Notwithstanding, as adversity is sometimes beneficial to individuals, so is it to a nation. Stagnant trade has its compensation. Ingenuity is taxed. When one source of subsistence fails, others are anxiously sought. Thus, discoveries are made; improvements are effected. "Necessity is the mother of invention," and many a useful one has been necessitated by failing resources. Moreover, men's powers of endurance, hope, and self-restraint are put to the test. Past times showed, too often, that when thus tried, these virtues did not exist in any powerful degree among the operatives of our land. It is not so now. Recent experience in Lancashire and Cheshire has proved that a noble, long-suffering, and brave people inhabit those counties. But, above all, commercial depression stimulates public sympathy and awakens public benevolence. The case just adduced will serve again here. The distress in the North has been a blessing to East, West, and South. It asked and received their aid, and such aid is never given without leaving the giver better than it found him. "Are we to starve?" cried the children of need. "No," replied every one,

"we will not let you starve." The promise was faithfully kept, and in the keeping of it there has been "great reward." But national philanthropy has tried its strength, exercised its powers, and renewed its youth like the eagle. —*London Christian Spectator.*

THE SELF-ACCUSING NATURE OF CRIME.

We are so constituted, that although external circumstances may conspire to conceal our crime, yet retribution commences immediately after its commission. No sooner has the murderer accomplished his fell purpose than the agonies of an aroused accusing conscience begin to torment him. Sleep forsakes his eyelids, the darkness of the night is peopled with horrible phantoms. They crowd around his pillow, and shriek the name of his dark crime into his ear. Daylight brings no relief, for though he go forth into the busy world, and mingle with the bustling crowds of his fellow-men; though he try to lose himself in the distraction of guilt; yet in all its scenes the phantom is at his elbow, gazing at him with its hollow eyes, appalling him with its speechless accusations, and high above the noise of many voices, the strains of music, the roar of cannon, or the peal of thunder, the death-shriek of his victim rings through his soul, for the powers of nature as well as the hand of man are alike directed against him as against one common enemy. What a fallacy is crime, seeing that it makes a brave man fear life more than death! And not only is this self-inflicting retribution attendant upon murder, the highest of all crimes, but in a proportionate degree it accompanies every infringement of the moral law. We may commit crime without detection, but we can no more commit crime without punishment than we can infuse poison into the blood without injury. It is one of the most subtle workings of our internal constitution, and is in strict keeping with the analogies of nature. We expose our physical constitutions to the action of forces inimical to it, whether of damp, cold, or heat, and we suffer accordingly; and if we expose our moral constitution to the action of crime, we must entail upon ourselves, as an inevitable consequence, the punishment of an avenging conscience—a moral palsy, a wounded self-respect, a loss of that conscious rectitude which can alone make a man decisive in action, bold in danger, and generous and good in all things. Take a case in point. There is a man who has broken the laws of his country, has stolen, perjured, or forged; the vengeance of social justice overtakes him, he is deprived of the rights of citizenship, and confined in prison, whence, after an assigned period, he comes out, and we say, his punishment is over;—it is not so, his punishment is going on within, and will probably go on as long as he lives. He has lost caste, has stabbed his self-respect; henceforth he will never feel the proud integrity amongst his fellow-men; there is a foul brand on his forehead, a felon-feeling in his heart, which will make his lips falter when he pronounces the words of probity and honor, for they will fall from him like lies. Society may welcome him back, may honor him with her most distinguished gifts; but in vain; he will drag the fetid carcass of his moral life through all the world's fairest scenes, and though men may bow before him, yet the applause of honesty will be his most bitter reproof, for to himself he will always be a lost, ruined man. Such is the terrible price of the departure from rectitude. Human law may assign punishment, but it cannot atone for the loss of that feeling of spotless honor, that consciousness of innocence, which, once gone, can never be regained, and that whispering of the accusing self which will blight the fairest life and blast the happiest hour.—*Dublin University Magazine.*

HINTS TO TEACHERS.

Be Calm.—There are times in every school where disorder is more apparent than at ordinary times, lessons perhaps not as well learned as usual; there is not as careful and cheerful attention to study as is usually observed, and quiet and good order seem to be giving place to idleness and inattention. Probably every careful teacher has witnessed some such times and perhaps has been unduly discouraged. Such times test the teacher's tact and ability more than almost any other thing in the whole range of school duties. They may not be evidence of mismanagement on the part of the teacher, or proof of insubordination on the part of the pupils. The causes may be various. These the teacher should be quick to perceive; but in order to do this he must be calm. There will be a great tendency to worry, fret, and perhaps scold. Such a state of mind only makes things worse. Be calm. Be quiet. Be firm. Be decided, but not hasty. Wear a cheerful look and use but few words. Look upon your pupils with a fixed purpose, but not with an angry frown. Calmness will be the watchword of victory. It will do for the teacher in his little realm what it does for the general on the field of battle. There is nothing that will so soon and so effectually set things in order as calmness. When the spirit is calm the thought will be at work and a remedy will be suggested. An immediate attention to ventilation, a short general exercise, a few gymnastic performances or any thing that will give a new impulse to the mind, will seldom fail to restore harmony in a few minutes. After the current of things has thus been changed, a *very few words*, fitly spoken, will often put teacher and pupils in a happy frame of mind, and more than the usual zea

nd energy will at once be manifested.—*The Common School Journal.*

FOR THE CHILDREN.

ANECDOTE OF A DOG.

A gentleman residing in Seville had a dog named Carlo, and a fine knowing dog he was. His master, who had much confidence in his prudence and discretion, not only employed him to bring provisions from market, but also intrusted him with money to pay for the various articles commissioned. For a long time Carlo conducted himself in the most irreproachable manner, carrying the billet and money to the butchers, and conveying home a piece of beef or a fine fat pullet, as the case might be. Carlo continued to fill his situation in the commissariat to the entire satisfaction of the parties concerned; no fraud, no peculation, was ever laid to his charge; in short, Carlo showed by his daily conduct that he not only knew the duties of a commissary, but what is still more remarkable, he actually practiced them. But alas! how many men in the midst of an honorable career may be tempted to make a false step. So it was with Carlo. Some shabby dog, it was supposed, had affronted him—he set down the basket, and while engaged in chastising his foe, an urchin peeped into the basket, seized the piece of money, and directly made off without waiting to congratulate the victor. Carlo having sufficiently punished his adversary, shook his ears, and quite unconscious of the loss he sustained, seized the basket with his teeth, trotted off to market in quick time, and presented himself before the butcher. "How is this? There is no money here, Carlo," said the butcher, after taking out the billet, and turning the basket upside down. For a few moments Carlo hung his head in evident confusion; and then as if a sudden thought had struck him, he rushed out of the market. Away he went helter skelter through the crowded street, upsetting a Gallega with his water jar, bounding against a seller of watermelons, and running full tilt against an Italian peddler, creating dire confusion among his saints and madonnas—on he went, till he reached the square where a number of boys were collected playing at pitch and toss. Here Carlo made a halt for a few minutes, until seeing a piece of money similar to the one that had been stolen from him he pounced upon it and disappeared, to the great astonishment of its owner. Carlo went directly to the butcher, gave him the money, took up the well-filled basket, and what is not the least remarkable part of the story, he returned home by a circuitous route, by which means he avoided passing through the square, having doubtless reasons of his own for declining a meeting with the young gambler.—*The Sportsman.*

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &c.

EIGHTH MONTH.

	1864.	1865.
Rain during some portion of the 24 hours,	12 days.	8 days.
Rain all or nearly all day,	0 "	0 "
Cloudy, without storms,	16 "	9 "
Clear, in the ordinary acceptation of the term,	3 "	14 "
	31 "	31 "

TEMPERATURE, RAIN, DEATHS, &c.	1864.	1865.
Mean temperature of 8th month at Penna. Hospital,	79.40 deg.	74.75 deg.
Highest do. during month,	96.00 "	91.00 "
Lowest do. do. do.	60.00 "	56.00 "
Rain during the month,	1.92 in.	3.75 in.
Deaths during the month, counting 4 current weeks each year,	1635	1466

Average of the mean temperatures of 8th month for the past *seventy-six* years,	72.96 deg.
Highest mean of do. during that entire period, 1863	79.50 "
Lowest do. do. 1816,	66 00 "

SUMMER TEMPERATURES.

Mean temperature of the three summer months of 1864	75.82 deg.
Mean do. of 1865	76.42 "
Average of the summer temperatures for the past *seventy-six* years	73.38 "
Highest summer mean occurring during that entire period, 1828–1838	77.66 "
Lowest do. do.	66.00 "

COMPARISON OF RAIN.

	1864.	1865.
Totals for the first six months of each year,	22.24	28.94
Seventh month,	3.77 inch.	2.97 inch.
Eighth month,	1.92	3.75
Totals,	27.93	35.66

The figures above do not show the summer of the present year to have been so "*excessively hot*" as has been generally supposed, although we have had no reason to complain of the *absence* of caloric.

For instance, the temperature of the *month* just passed was considerably *below* that of last year—about two degrees *above* the average for 76 years past, and four and three-quarters *below* the highest point attained during that period.

The *summer* temperature was about half a degree *above* that of last year, *three* degrees above the average, and four and a quarter *below* the highest point attained during the past 76 years.

And in reference to *rains* the season has certainly been unusually blessed, in fact we may say the *entire year* has been thus favored; not a single month when anything like a drought has prevailed, and although in some sections heavy freshets have made sad havoc, still we have reason to be thankful.

Our sanitary condition is also a matter for congratulation, with such a *decrease* from the corres-

ponding months of last year, and such a preponderance in our favor as compared with our sister city of New York. J. M. E.

Philada., 9th mo. 5, 1865.

THE OLD ATLANTIC CABLE.

There are many persons, and among them many professional telegraphists, who strenuously deny the fact that communication was ever had with Europe by means of the ocean cable laid across the Atlantic in 1858. We suppose no fact was ever better proven by the affidavits of reliable persons, such as Mr. Cyrus W. Field, and others of equally excellent chacter, than that there were in all no less than one-hundred and twenty-nine messages sent through the Atlantic cable from Valentia to Newfoundland, between August 13 and September 1, 1858. De Sauty, who presided at the hither end of the line, being more voluble than Mr. Saward, who officiated at the further terminus, sent through to Valentia two hundred and seventy-one despatches. The most of these were brief messages some of them mere signals—but they were separate and distinct communications.

"The sorrow which God appoints is purifying and ennobling, and contains within it a serious joy." Our Father saw that disappointment and separation were necessary, and he has made them holy and elevating. From the sepulchre the stone is rolled away, and Angels declare to the mourners, 'He is not here he is risen; why seek ye the living among the dead? And a voice proclaims, 'Because I live, ye shall live also!"

"There is no Death to those who know of life.
No time to those who see eternity."

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Advertisements or Notices intended for insertion, should be sent to our agent, *fully one week before the day on which they are intended to appear*

FRIENDS' FAMILY AND POCKET ALMANAC FOR 1866, price 10 cents; Sister Ruth's Stories, or Evenings with John Woolman, price 60 cents; Letters of Elias Hicks, price $1.00; MARRIAGE CERTIFICATES, by Friends' Ceremony; (will answer where one party is not a member,) and filled up in a beautiful manner, specimens of which may be seen. Also Wedding Cards and Invitations, either engraved, printed, or written, in superior styles, with box for the Certificate, and envelopes of the finest quality. for the Cards. All of the above sent by mail, free of postage.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, NINTH MONTH 23, 1865. No. 29.

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William H. Churchman, *Indianapolis, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 436.)

The Quakers differ from others in many of their regulations, concerning the custom of marriage. They differ also in the manner of the celebration of it. And, as they differ in these respects, so they experience generally a different result.

George Fox suggested many regulations on this subject. He advised, among other things, when persons had it in contemplation to marry, that they should lay their intention before the Monthly Meetings, both of the men and women. He advised also that the consent of their parents should be previously obtained, and certified to these. Thus he laid the foundation for greater harmony in the approaching union. He advised again, that an inquiry should be made, if the parties were clear of engagements or promises of marriage to others, and if they were not, that they should be hindered from proceeding. Thus, he cut off some of the causes of the interruption of connubial happiness, by preventing uneasy reflections, or suits at law, after the union had taken place. He advised also in the case of second marriages, that any offspring resulting from the former, should have their due rights, and a proper provision secured to them, before they were allowed to be solemnized. Thus he gave a greater chance for happiness, by preventing mercenary motives from becoming the causes of the union of husbands and wives.

But George Fox, as he introduced these and other salutary regulations on the subject of marriage, so he introduced a new manner of the celebration of it. He protested against the manner of the world, that is, against the formal prayers and exhortations as they were repeated, and against the formal ceremonies, as they were practised by the Parish Priest. He considered that it was God who joined man and woman before the fall; and that in Christian times, or where the man was truly renovated in heart, there could be no other right or honorable way of union. Consistently with this view of the subject, he observed that in the ancient scriptural times, persons took each other in marriage in the assemblies of the Elders; and there was no record, from the Book of Genesis to that of Revelations, of any marriage by a Priest. Hence it became his new society, as a religious or renovated people, to abandon apostate usages, and to adopt a manner that was more agreeable to their new state.

George Fox gave, in his own marriage, an example of all that he had thus recommended to the society. Having agreed with Margaret Fell, the widow of Judge Fell, upon the propriety of their union as husband and wife, he desired her to send for her children. As soon as they were come, he asked them and their

respective husbands,* "If they had any thing against it, or for it, desiring them to speak? and they all severally expressed their *satisfaction therein.* Then he asked Margaret, if she had fulfilled and performed her husband's Will to her children? She replied, the *children know that.* Whereupon he asked them, whether, if their mother married, they should not lose by it? And he asked Margaret, whether she had done any thing in lieu of it, which might answer it to the children? The children said, *she had answered it to them*, and desired him to *speak no more about that.* He told them, that he was plain, and that he would have all things done plainly; for he sought not any outward advantage to himself. So, after he had acquainted the children with it, their intention of marriage was laid before Friends, both privately and publicly;" and afterwards a meeting being appointed for the accomplishment of the marriage, in the public Meeting-house at Broad Mead, in Bristol, they took each other in marriage, in the plain and simple manner as then practised, and which he himself had originally recommended to his followers.

The regulations concerning marriage, and the manner of the celebration of it, which obtained in the time of George Fox, nearly obtain among the Quakers of the present day.

When marriage is agreed upon between two persons, the man and the woman, at one of the Monthly Meetings, publicly declare their intention, and ask leave to proceed. At this time their parents, if living, must either appear, or send certificates to signify their consent. This being done, two men are appointed by the men's meeting, and two women are appointed by that of the women, to wait upon the man and woman respectively, and to learn from themselves, as well as by other inquiry, if they stand perfectly clear from any marriage-promises and engagements to others. At the next Monthly Meeting the deputation make their report. If either of the parties is reported to have given expectation of marriage to any other individual, the proceedings are stopped till the matter be satisfactorily explained. But if they are both of them reported to be clear in this respect, they are at liberty to proceed, and one or more persons of respectability of each sex, are deputed to see that the marriage be conducted in an orderly manner.

In the case of second marriages, additional instructions are sometimes given; for if any of the parties thus intimating their intentions of marrying should have children alive, the same persons, who were deputed to inquire into their clearness from all other engagements, are to see that the rights of such children be legally secured.

* G. Fox's Journal, Vol. 2, p. 135.

When the parties are considered to be free, by the reports of the deputation, to proceed upon their union, they appoint a suitable day for the celebration of it, which is generally one of the week-day meetings for worship. On this day they repair to the Meeting house with their friends. The congregation, when seated, sit in silence. Perhaps some minister is induced to speak. After a suitable time has elapsed, the man and the woman rise up together, and taking each other by the hand, declare publicly, that they thus take each other as husband and wife. This constitutes their marriage. By way, however, of evidence of their union, a paper is signed by the man and woman, in the presence of three witnesses, who sign it also, in which it is stated that they have so taken each other in marriage. And, in addition to this, though it be not a necessary practice, another paper is generally produced and read, stating concisely the proceedings of the parties in their respective Meetings for the purpose of their marriage, and the declaration made by them, as having taken each other as man and wife. This is signed by the parties, their relations, and frequently by many of their friends, and others present. All marriages of other Dissenters are celebrated in the established churches, according to the ceremonies of the same. But the marriages of the Quakers are valid by law in their own meeting-houses, when solemnized in this simple manner.

Among the regulations suggested by George Fox, and adopted by his followers, it was determined that persons, belonging to the society, should not intermarry with those of other religious professions. Such an heterogeneous union was denominated a *mixed marriage;* and persons, engaging in such mixed marriages, were to be disowned.

People of other denominations have charged the Quakers with a more than usually censurable pride, on account of their adoption of this law. They consider them as looking down upon the rest of their fellow-creatures, as so inferior or unholy, as not to deign or to dare to mix in alliance with them, or as looking upon them in the same light as the Jews considered the Heathen, or the Greeks the Barbarian world. And they have charged them also with as much cruelty as pride, on the same account. "A Quaker, they say, feels himself strongly attached to an accomplished woman; but she does not belong to the society. He wishes to marry, but he cannot marry her on account of its laws. Having a respect for the society, he looks round it again, but he looks round it in vain. He finds no one equal to this woman; no one, whom he could love so well. To marry one in the society, while he loves another out of it better, would be evidently wrong. If he does not marry her, he

makes the greatest of all sacrifices, for he loses that which he supposes would constitute a source of enjoyment to him for the remainder of his life. If he marries her, he is expelled the society; and this without having been guilty of an immoral offence."

One of the reasons, which the Quakers give for the adoption of this law of disownment in the case of mixed marriages, is, that those who engage in them violate some of the most important principles of the society, and such indeed as are distinguishing characteristics of Quakerism from the religion of the world.

(To be continued.)

Blessed are the ministrations of sorrow! Through it we are brought into more tender relationship to all other forms of being, obtain a deeper insight into the mystery of eternal life, and feel more distinctly the breathings of the Infinite.—*L. M. Child.*

For Friends' Intelligencer.

MARTHA ROUTH.

(Continued from page 438.)

30th of Eleventh month, First-day. The meeting was fully attended by those of other societies, and through the renewings of best help, was in some degree a satisfactory opportunity, but I believe would have been more so, if the slow gathering of the people had not interrupted silent worship.

Third-day. We visited a friend who appeared to be drawing near the solemn close of life, likely to leave a wife and flock of young children; yet his mind seemed preserved in much quietude, and ours were drawn into near sympathy with them: I was glad we went.

In the evening Friends came from divers parts to attend the Quarterly Meeting, among whom was David Sands, who about ten years ago spent much time in this eastern country, and was made instrumental in the Divine hand, to convince many of the inhabitants of the principles of Truth; and though then under extreme outward difficulties and trial, it appeared rather a time of rejoicing that Truth gained ground; but, in the course of this journey, his soul hath been made sorrowful, which he expressed in much brokenness; finding many have left their first love, and others settled down, more in the form than in the power of pure undefiled religion. The sense of these things was somewhat encouraging to me, having secretly mourned from place to place under the feeling thereof. The number of professors among us is very considerable in these parts; the Yearly Meeting had given leave for the Quarterly Meeting to be divided, and low as things seemed, it appeared to be the pointing of best wisdom; and, through renewed condescension, I hope proved a time of close searching to divers on their own accounts, as well as through the line of ministry; uniting to strengthen a solemn enquiry into the state of our minds in a general manner, and whether we are grateful receivers of the manifold mercies of our Heavenly Father. I trust it was a season that will not soon be forgotten.

The several meetings held three days, and from and to our lodgings took eighteen miles riding. On Seventh-day morning we took a tender leave of the family we had lodged with, and in company with many friends returned to Falmouth, twenty-eight miles.

First-day, 7th of 12th month. We went to Portland. When there before, I felt my mind secretly touched with Gospel love to the inhabitants, which increased so that I requested a religious opportunity. It was held in the Town Hall, and more fully attended than I had expected, supposing many would be strict in going to their own places of worship on that day. Help being near to open counsel, the opportunity appeared satisfactory to Friends, and a humble trust was revived to my own mind that the cause did not suffer. At the close of this meeting there was much enquiry, if there would not be another in the evening; but I was thankful to feel peacefully released; and having but just time to get to the Quarterly Meeting at Dover, we proceeded sixteen miles that evening. We were accompanied by Jacob Mott, Joseph Harris, and William Rotch, jr., who were part of a committee appointed by the Yearly Meeting to sit with Friends in these parts, and to feel with them respecting the division of their Quarterly Meeting.

On Second-day we went to Paul Rogers', twenty-three miles; and on Third-day, on our way to Dover, breakfasted with our valued friend Mehetabel Jenkins, who some years ago paid a religious visit to Friends in Europe. On Fourth-day we attended the select Quarterly Meeting for Dover, where I again met our valued friend David Sands, who had the most close searching labor in the line of Gospel ministry I ever witnessed; yet the evidence of Truth left no doubt there was cause for it; and it greatly tended to relieve my mind from a load of secret exercise that had attended it from place to place. In the Quarterly Meeting at large, attended by Friends and others, there seemed but little channel for communication, though I felt much exercise of spirit; and a sentiment was revived, that the more select our meetings for worship are kept, previous to those for discipline, the more the way is open to point out the situation of things among ourselves; and it felt to me to be obstructed at that season.

When separated, my mind was dipped into sympathy with women Friends, and made willing to encourage and instruct them as far as lay in my power, for though their number was

considerable, and there were divers well-minded Friends present, yet there seemed little exertion for right order in transacting the affairs of the church. Meeting was adjourned to next day, when David Sands was engaged to come in and bear a lively testimony to the state of things, so entirely corresponding with my feelings, that I could say in truth he was indeed a fellow-helper in the Lord.

Parting with many friends in much tenderness, we returned to our lodging, where divers were collected; further religious labor opened, and our minds were preserved under profitable exercise, till we retired to rest.

Seventh-day morning. We went early to breakfast with a Friend's family, one mile and a-half distant from where we lodged before; for I apprehended a little debt was left unpaid, and best help being renewed, I believe it will be safe to say it was a humbling satisfactory opportunity. Returning to our lodgings, we found David Sands and several others. Under the influence of our Heavenly Father's love we had a solemn parting, likely to be a final one to divers; but if, as was expressed, we are favored to keep our habitations in the Truth, so as to meet in an enduring inheritance, all will be well, and the pain of separation be felt no more. Dear William Rotch, jr., having the care of us, we proceeded to Seabrook, twenty-four miles.

14th of Twelfth month, First-day. Attended meeting, a large gathering of Friends and others. My mind being stripped of all former clothing for religious labor, the prospect of sitting among them was humbling. Early did I feel that there were dark, opposing spirits in the meeting; but patiently seeking for the renewings of holy help, my mind became raised above all fear, within or without, and I humbly trust counsel was opened, and strength afforded to communicate it to the people in the wisdom of Truth. The meeting was quiet, and ended under a solemn covering.

After an opportunity with a few Friends at our lodgings, wherein encouragement was handed to the faithful laborers, we went to Amesbury, seven miles; the next day we had a meeting at Newtown, seven miles, fully attended but long in gathering; which made the labor more exercising; yet it concluded to some relief and satisfaction. We dined with a Friend who had lately lost her husband, to whom and a few other Friends, religious labor was extended. Parting in tenderness, we returned to Amesbury, seven miles, had a meeting there on Third-day, a time of close labor, being dipped into several states, yet relievingly so, and my mind was favored to feel quiet poverty.

We went eight miles to breakfast on Fourth-
morning to a family, part of whom had de-
much from the principle of Truth: some
solemn warnings went forth; also the language of encouragement, to such as had not departed from the faith. We returned two miles to meeting, which was a trying season indeed, but little relief was obtained in either silent or public labor. We got that evening to Salem, twenty-four miles; and next morning, a meeting with Friends tended more to relief than a similar one in our going eastward. At the close I felt an impression to have one for those not of our Society in the evening, which was fully attended, and, through Divine regard, proved an open satisfactory time. On Sixth-day we went to Lynn, seven miles.

21st of Twelfth month, First-day. We attended the largest Particular Meeting we had been at during the journey; a time of close-searching labor among some superficial professors who thought more highly of themselves than they ought to think; but encouragement and consolation flowed freely to the humble desponding children, among whom there is a considerable number of hopeful young people. In the evening we stepped into several Friends' families, where further religious labor opened, also a tender salutation at our lodgings before we parted. On Second-day we called to visit a Friend who was ill, in our way to Boston, twelve miles, where a meeting was appointed in the evening for the black people, which was fully attended by them and many others. The silence was remarkably solemn; my mind was humbled in thankfulness to the blessed Author of all good, that the bonds of that oppressed people, the enslaved Africans, are in those parts so fully broken; they have now equal liberty with others. Tender counsel and caution were opened and a grateful sense thereof was expressed at the close by divers of them, who came to take leave of me.

On Third-day morning we proceeded to Pembroke, twenty-five miles; next day we attended the week-day meeting, which having sat the usual time in silence, I felt liberty to express my expectation that it would have concluded so; but a few remarks opened of counsel and encouragement to Friends then present, some of whom I believe to be sincerely exercised members in the Church, with whom I felt near sympathy; the pure life appeared to me much oppressed by others. Rode six miles before, and seventeen after meeting on our way to Bedford, and lodged at an Inn. We rose early and got to a meeting at Long Plain, fifteen miles; afterwards visited a widowed Friend and her children, who were detained at home with sickness; and had a tendering satisfactory opportunity. On Fourth-day we reached Bedford, and found the relatives of my dear companions generally favored with health; my own mind being covered with peaceful quiet, claimed renewed thankfulness to the great Preserver, who had

mercifully cared for us, both in perils by sea and in the wilderness. I here met my beloved friend Rebecca Wright, from New Jersey, with whom I had travelled nearly three years in England, in her Gospel labors. Our now meeting again at so great a distance, was attended with humbling, but I trust not unprofitable feelings.

(To be continued.)

We cannot deny that love is, of all mild emotions, the mildest,—the very sweetener of bitterness; yet we find it compared to death and the grave; the reason of which is, that nothing is so forcible as gentleness, and nothing so gentle and so amiable as firmness.—*St. Francis de Sales.*

From the unpublished History of Friends, by S. M. Janney.

VOL. III., CHAP. XLI.

NOTICES OF PROMINENT MINISTERS IN AMERICA.

(Continued from page 423.)

David Sands was born on Long Island, in the year 1745, and, when 14 years of age, removed with his parents to Cornwall, Orange County, New York. He was educated as a Presbyterian, but not being entirely satisfied with some of the tenets of that sect, he sought beyond it for spiritual knowledge, and "earnestly desired to know the truth as it is in Jesus." On attending a meeting appointed by Samuel Nottingham, a Friend from England, he heard views expressed that were in accordance with his own exercised state of mind, but the idea of joining in communion with Friends was extremely repugnant to his feelings. Some time afterward he heard that Edward Hallock, a Friend from Long Island, had come with a large family of children, and settled at New Marlborough, about 12 miles distant. He concluded to pay them a visit, which he did on the Seventh day of the week. In the evening they had much religious conversation, and some points of doctrine were explained to his satisfaction. He enquired if there was a Friends' meeting near. Edward Hallock replied, "we hold our meetings here," alluding to the room in which they sat; "we meet at 11 o'clock, and sometimes our neighbors come in and sit with us." "Our meetings are often very comfortable, and I feel thankful in believing they are owned by the great Head of the Church." David Sands attended the meeting, and heard from Edward Hallock a religious discourse, by which he was much encouraged and comforted. Being invited by his host to go with him to Nine Partners Monthly Meeting, he went accordingly, and there received further satisfaction in relation to the principles professed by Friends. In the 21st year of his age he was received into membership at Nine Partners; and five years later, he married Clementine, the daughter of Edward and Phebe Hallock. On visiting with his wife among her relations, he found that some of them were slaveholders, although in membership with Friends; and his mind became so much exercised in relation to the produce of slave labor, that he did not feel free to partake of it. This scruple being new to him, he thought it required deliberate consideration; therefore he communicated it only to his wife, and they returned home without delay. His parents had been much opposed to his becoming a Friend, but through his consistent example and that of his wife, they also became members, as likewise did some of his brothers and sisters.

In the spring of the year 1772, David Sands and his wife began housekeeping near his father's residence, and immediately commenced a meeting to be held on the 1st day of the week at their own house. A number soon joined their little band by convincement, and other Friends settling near them, their meeting was enlarged, and thenceforth was held twice in the week. In the autumn of the same year, David Sands began to speak in their meetings for worship, much to the encouragement and satisfaction of his friends, and in 1775 he was recommended by his Monthly Meeting as a minister of the gospel. His ministry was awakening and persuasive, and being attended by that unction from the Holy One which alone can convert the soul, he was instrumental in gathering many to the fold of Christ.

In 1775, he made a religious visit to Friends on Rhode Island, and parts adjacent. In 1777, accompanied by Aaron Lancaster, he went on a gospel mission to New England, which occupied him two years and seven months. After visiting the meetings of Friends in Rhode Island and Massachusetts, he proceeded to the eastward through a country then almost a wilderness, where no Friends had travelled before in the work of the ministry.

He passed through many townships sparsely settled, where there were no religious meetings of any sort, and his labors of love were effectual in gathering many to wait upon the Lord, who afterwards instituted meetings for worship, and became connected with the Society of Friends. It appears to have been a frequent practice of David Sands, when he found a good opening for religious service, to hold several successive meetings in the same place, and to return occasionally to water the plants he had been instrumental in planting.

During this journey, David Sands and his companion met with Remington Hobby, a justice of the peace at Vassalborough, on the Kennebec river, who very kindly invited them to his house. They accepted his invitation, and when they came, were invited into the common room or kitchen, where they took their seats and

remained in perfect silence. Their host, being entirely unacquainted with the manners and principles of Friends, attributed their silence to displeasure on account of their being invited into the kitchen. He immediately ordered a fire to be made in another room, and said to his wife, "I believe these Quakers are not pleased with their reception; we will see how they like the other room." He invited them in, they took seats, and the same solemn silence ensued, at which he became almost vexed, thinking to himself, "They certainly are fools, or take me to be one." As these thoughts were passing through his mind, David Sands turned his piercing eyes full on his face, and said in a solemn manner, "Art thou willing to be a fool?" When he paused and again repeated, "Art thou willing to become a fool for Christ's sake?" Commencing thus, he continued his discourse with such power, that Remington Hobby could not withstand it, and in a short time became fully convinced of Friends' principles, and afterwards became a valued minister in the society.

The extensive travels and assiduous labors of David Sands in the work of the ministry, will again claim our attention.

(To be continued.)

For Friends' Intelligencer.

"THE MEMORY OF THE JUST IS BLESSED."

It is a painful duty to record the death of so many of our worthy friends in their day of usefulness. Not only the advanced in years and those of middle age, but the young and joyous, for whom life possessed untried attractions, have, in the last few weeks, been called from works to rewards. Among these are our beloved Friends Hannah T. Longstreth and Martha S. Saunders, whose deaths have already been noticed in the Intelligencer.

In the relation of mother, Hannah T. Longstreth beautifully fulfilled the duties which devolved upon her. In her removal the religious society to which she belonged has lost an active and useful member, and the social circle an invaluable friend, who was ever ready to sympathize with and console the afflicted. For this service she seemed to have a peculiar gift; all classes with whom she mingled received from her a kind notice and a warmly manifested interest.

She endeavored to practice "a pure and undefiled religion" in the fulfilment of her daily duties, and was thus prepared for the final change, which left impressed upon her countenance a sweet serenity and an expression of happiness that the world could not give, nor the shadow of death remove, for there awaited her a crown of righteousness that fadeth not away.

In the death of Martha S., daughter of Macpherson and Sarah Saunders, which took place in the 23d year of her age, was exemplified a beautiful close of a young life. Her Christian patience and meekness through much bodily suffering were an ornament to her, and an example to those who were sorrowfully watching a decline which baffled all human skill. Though surrounded by all that could make life desirable and with bright anticipations for the future, yet she was enabled to look beyond the joys of earth and "fix her hopes on the sure basis of eternity."

Notwithstanding the close trial that awaited her in the separation from those she fondly loved, she attained a state of entire resignation to the Divine will, and frequently expressed that she was perfectly happy in the prospect of the final change, for she had an assurance of a blessed inheritance in that kingdom where all is joy and peace forevermore. L.

Philadelphia, 9 mo. 9th, 1865.

Remember in all thy strivings, all thy buffetings, all thy yearnings of spirit, that:

Greatness and goodness are not means, but ends;
Hath he not always treasures, always friends,
The good great man? Three treasures—love and light
And calm thoughts, regular as infant's breath;
And three firm friends, more sure than day and night,
Himself, his Maker, and the Angel Death.

Coleridge.

"Remember His marvellous works that He hath done."

All over the beautiful earth lies the rich paraphernalia of summer. Her flowery gems lie scattered in profusion, her countless minstrels are abroad, her winds, laden with perfume, cool our fevered brows, and we cease to dream of Paradise.

For a while, man forgets his cares, and revels like a child amid nature's bounties; the temptations to sin are weakened, for the mind is occupied with the simple pleasures of the genial season; and sorrow sits less heavily upon the mourner's heart, for hope flourishes anew with the promise of earth.

How marvellously hath God wrought the great change since Winter sat throned upon the hill, and ruled the valleys and the floods. He called the south wind from the tropic isles, laid his hand upon the tempestuous sea, and bade it sleep beneath serene skies, breathed into dormant seeds the breath of life, and they came forth into the sunshine, and his work stands before us, "very good," challenging every noble, loving and grateful sentiment of our hearts.

There is a voice coming to us from all this majesty and beauty, a voice pleading with us to keep ourselves worthy the dwelling-place so richly dowered. All evil passions are at variance with the spirit of nature, which is love, unfaltering, all-pervading, pure, without spot or blemish. How are pride and selfishness rebuked, by the lesson of the sunlight and the rain! Where is there room for envy, when all

alike are the children of Him who made this fair temple, and draped it with ever-changing skies and clouds? Who dare hate his brother, participant in that love that hath no bound to its giving?

When we remember the untold centuries that have rolled away since Spring-time and harvest, Summer and Winter, first commenced their round, when we think upon the countless generations of men that have read these mystic leaves in God's great volume, when we realize how short the amplest span of life, we take to our hearts as their divinest hope and richest treasure, the great lesson of immortality. All the wonder and beauty around us, is only the repetition of years that no man can number, witnessed by eyes, countless as the stars, that wake no more at the coming of the Spring. Their too brief days were ended, and then others filled their places on earth, but where are the "gone before?"

And for ourselves, we feel that time glides on with resistless progress, and bears us with it to the silent bourne, but we may not stop there in our belief. Our faith in Christ is unshaken by the terrors of the grave, and that points us to a world where this incomplete mortality shall inherit immortality. The restless yearning that earth never satisfies, the sorrows that time never heals, the thirst for knowledge never quenched at earthly fountains, all point to a fruition somewhere in God's universe, some time in the future, that is as certain as the present hour. Therefore we take hold of eternal life with unfaltering trust.

And O, let the weary heart take up anew its burden and bear it on, nerved by the thought that it shall one day lay it down forever. O, disappointed heart, the cloud shall be lifted off thee when thou shalt reach the other side of death's dark river. O, repentant heart, thy sins shall be forgiven and forgotten, when the veil parts to usher thee where no temptation cometh.

Let us so live, that God shall walk with us on the earth, that His presence may be a reality that his voice may find echo from the depths of our spirits; at last let us close our eyes on all that we have loved and cherished, with full conviction that the soul can know not death. God grant to each of us such a portion of faith as shall carry us triumphantly through the portal of death; and then may His mercy and love be our inheritance forever and ever. H. J. L.
[*N. E. Farmer.*]

He whose mission it was to teach the paternity of Providence and the serenity of the immortal hope, he who himself lived in the divinest peace which they can give, thought it no treason to these truths to weep. To the eye of the man of sorrows, sorrow was no sin; nor did he who was emphatically the Son of God, see in even the passionate utterance of grief any of that spirit of filial distrust towards God, and reluctant acceptance of his will, which have often been charged on it by the hard and cold temper of his followers, who would multiply the penances of natural emotion, and sublime from the Gospel its pure humanities.—*James Martineau.*

For Friends' Intelligencer.

LETTERS ON RELIGIOUS SUBJECTS.—NO. V.

My dear friend,—In my last letter I called thy attention to what constituted especially the natural man, as the term is used by the Scriptural writer. The spiritual man, in contradistinction to the natural man, has reference to the governing influence and state of development. We have seen that in the physical creation, the lower and ruder is the first developed; but that these lower developments or evolutions of life or power are still necessary in the higher existence, being brought under the government of that which is higher. The same order is observed in the evolution of the powers of the human mind, that culmination of all which has hitherto come forth from the divine creative hand. In the mind of man, exists the animal passions or propensities, the affections, the intellectual faculties, the moral and religious element. These, each and all at some period of existence, exist only in a rudimental state. Their development is a work of time and circumstances. The natural order of this development, is that in which creation itself has been evolved, from the lower to the higher. Thus the higher or last developed power must bring all into subjection to itself. The exercise of this higher power from the world of causes, acting through and upon the religious element, causes it to pass from its rudimental state to a state of activity, in which it necessarily subdues all below it, and makes all subservient to its own nature. In the apostolic sense we then pass from the state of the natural man into that of the spiritual man. We then realize what it is to discern things spiritually. The term *religious element* includes all those powers of the human soul, by which, thus inspired, we are enabled to perceive, to understand, and comprehend spiritual things. Thus we come to be born again, even of the incorruptible seed. H. J.

Religion is worth something as a safeguard even when it has ceased to be life and joy.

The sweet hawthorn which makes the air fragrant in spring is still something in winter, although it be only as a prickly prohibitory hedge.

The trees which were a home of happy singing birds, and a treasure of shaded refreshment

in summer, are still a shelter when their leafless branches toss and crackle in the fierce winds of December. That is as long as there is any life in the thorns, or the trees, or the religion.

If it were death instead of only winter that made the trees leafless, they would soon cease to be a shelter as they have ceased to be a delight.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 23, 1865.

FRIENDS TRAVELLING IN THE MINISTRY.—We are informed that Sarah K. Betts has been furnished by the Monthly and Quarterly Meetings of Abington with a minute to attend Ohio and Indiana Yearly Meetings, and to appoint meetings within their limits.

Ann A. Townsend, of Philadelphia, has received from Green St. Monthly Meeting and Philadelphia Quarterly Meeting a minute to attend Ohio Yearly Meeting, and the meetings composing it. Phebe W. Foulke obtained a minute from Gwynedd Monthly Meeting, Montgomery Co. Pa., to accompany her.

Wm. Dorsey has received from Philadelphia Monthly Meeting, held on the 16th ult., a minute as companion in the same service.

We learn that these Friends have had, while in the prosecution of their concern, large and satisfactory meetings at their appointments generally. Two of these meetings were especially interesting.

One was held in a Presbyterian meeting house, which was offered by the minister unsolicited, and although the meeting was new in its form to many who attended, yet the testimonies delivered were listened to with interest and attention, and the opportunity was solemn and satisfactory.

Another was in a neighborhood where none of our members reside. A meeting house occupied by one division of (Orthodox) Friends was freely offered, and at the close of their usual First day morning meeting, notice was given of the appointment. The meeting was attended by most of the members of the three different branches of the Society of Friends, and by many of other denominations. The word spoken appeared to be well received, and much unity was expressed. The distinctions of sect seemed for a time obliterated by the prevalence of divine love. Such evidences of Christian charity are hopeful and encouraging, showing that while we may conscientiously differ in belief and mode of expression, we can at times waive these distinctions and meet together as children of one common Father.

PRISON DISCIPLINE.—We have received the Journal of Prison Discipline for the past year. It is gratifying to observe the high tone of Christian philanthropy by which it is characterized, and that the praiseworthy efforts of the Committee "to reach the conduct of the prisoner through his conscience and affections" have been attended with encouraging results. In the language of the Journal, "patience, kindness, sympathy, have done the work, and many have left the Penitentiary blessing the Providence that snatched them from the downward path to destruction, and blessing those humane beings who recognized in them the image—the defaced image—of God, and the claim of a common humanity."

One feature of peculiar interest is related as presenting a strong argument for continued gentle, moral dealing with the offending women.

"More than once in the year 1864 the Female Department of the Philadelphia County Prison was visited with disease, which for a short time justified some alarm, and called for prompt and efficient action on the part of the officers and the Inspectors. One of these visitations occurred at the close of the month of November, and continued into the following month. On this occasion, the disease was of a typhoid character, what is usually denominated a 'jail fever.'

"The history of this fearful visitation, its commencement, progress and effects, seems to be the subject for the Report of the Inspectors of that institution; at least it belongs to their administration. But it is so far the business of the Society to note the occurrence of the evil, as it was the occasion of prompt and praiseworthy action on the part of those who direct the affairs of that institution, the inspectors and superintendent, and of a beautiful exhibition of generous devotion and kindness by the keepers and matrons of that department of the prison; and it would be unjust to another class to omit special mention of the prompt, unfailing devotion of the healthful prisoners to their suffering sisters. Night and day these convicts illustrated the loveliness of their sex's nature, and their possession of good qualities that had been overlaid or overruled by the circumstances of their situation in life, and the errors and crimes into which they had

been led. It is not the place here to present a question which might impinge upon theological discussion, or provoke it at least; but it is certain that the *most* of those who are regarded as the most criminal in the convict cells of the female department have, as circumstances gave opportunity, showed the possession, and seemed to delight in the exercise, of some of the best feelings of human nature, and to illustrate all by cheerful sacrifices of their own convenience and safety, in behalf of those, towards whom they had no obligations beyond those of common humanity. And the circumstance is now mentioned, because the fact presents a strong argument for continued gentle, moral dealing with the offending women; and in this particular class it shows what point in their character should be seized on to commence the work of persuasion to good. It is certainly, with sentenced prisoners, not always the best mode of proceeding to endeavor to dwell with exaggerated earnestness upon the crime which has brought them to the prison. It may be better to ascertain what principle, if any, is left uncontaminated,—what virtue has been buried up by neglect or recklessness,—and to try to bring that into observation, by nursing it into growth, and to infuse into the unhappy prisoner a new self-respect, by presenting, in the best light, these assets of her moral nature, neglected in the full pride of her dashing follies and crimes, but now available in her moral bankruptcy.

"In more than one instance great good has been achieved by this mode of dealing with the offender; and in one, especially, the results were so conspicuous as to warrant great hopes for this mode of dealing with prisoners."

From the statistics of the County Prison we learn "that the number of commitments in the year 1864 was less than that in 1863, by no less than three thousand one hundred and fifty-two (3,152.) This may indeed be regarded in part as the effect of the departure of a great number of men to the scene of war; but, happily, the number of women was proportionately less, so that it may be said that those vices and smaller crimes which usually crowd the prison cells have been, if not less in number, less obtrusive."

But while the number of general commitments has diminished, the number of convicts has greatly increased; the direct cause of which, it is stated, is intoxication. Notwithstanding the high duties placed on the importation of foreign spirits, the heavy direct tax levied upon liquor of home distillation, and the additional price paid for obtaining licenses, the number of places where this demoralizing habit may be indulged, has increased rather than diminished during the past year. The terrible prevalence of the use of intoxicating drink in one class of the community, and its intimate connection with wretchedness and crime, justly claim the continued efforts of the philanthropist and the prompt exercise of legislative power.

Died, at his residence near Lumber City, Clearfield County, Pa, on the 5th of 9th month, 1865, Samuel Spencer, aged nearly 50 years.

——, on the 25th of Twelfth month, 1864, Benjamin Garretson, of Newberry, York Co., Pa., a few days over his 74th year.

He held the station of Elder for several years, was an exemplary Friend, and generally beloved by those who knew him. He died in peace. He was a member of Baltimore Yearly Meeting.

——, on the 23d of Eighth month, 1865, at Jericho, Long Island, John Ketcham, at the advanced age of 84 years. He was a consistent member of Jericho Monthly and Particular Meetings.

Throughout a long life his course has been singularly upright, conscientious, faithful, benevolent and kind. He was possessed of an intelligent and cultivated mind and clear judgment, and he ever plead the cause of the oppressed of every class. He was very social and loving in his disposition, and retained his health as well as his capacity for enjoyment till within a few days of his final close, when he sank, apparently without disease, his mind holding out to the last. It has been the lot of few, perhaps, to pass through so long a life so tranquil, so pure, so free from giving offence to any, so much esteemed by all. His passing away was like his life,—quiet, peaceful and tranquil; no suffering, no struggle, but without a sigh he passed on to a higher and more glorious life.

WANTED, Nos. 3 and 5, vol. 20th, "Friends' Intelligencer," to complete a volume. Volumes 13th and 14th for sale.

Emmor Comly,
131 North Seventh streeet.

THE FREEDMEN IN MARYLAND.

Lieutenant Clarke, of Gen. Howard's staff, has returned from a tour of inspection of the condition of the Freedmen along the line of the Baltimore and Ohio Railroad, from Baltimore to Harper's ferry. He reports the affairs of the freedmen in Maryland, along the section of country he travelled, as quite encouraging. The planters, as a general thing, have hired their former slaves at fair wages, paying them regularly, while the freedmen work willingly, highly pleased with the improvement in their condition. At Harper's Ferry a colored school has been established, which now numbers about sixty scholars. This school is constantly increasing in numbers, and other schools will have to be organized.

For Friends' Intelligencer.

A LESSON FOR THE BOYS.

Some twelve years ago a beautiful little child made his appearance in a certain city. His eyes were very bright, his hair black and shining, and his features very regular. Being the only son of his parents, they looked upon him with pride and hope; and as he grew in stature, a bright intellect manifested itself, giving promise of noble manhold.

At an early age, with book in hand, he could be seen wending his way, with light and elastic step, to the schoolroom; where with joyful glee he joined his little companions in study and play. His voice rang clear and loud, and none was more merry than he; little dreaming those happy days were to be of so short duration. But sickness came; producing suffering most intense. Those rounded features and rosy cheeks became thin and colorless, and instead of the light step, the little crutch was heard upon the sidewalk; yet he was cheerful and sometimes mingled with his play-mates.

Then the disease took a more alarming form, baffling the skill of the physicians and confining him to his bed. For weeks at a time, he lay in one position, and then he could be moved only under the influence of chloroform which rendered him insensible to the suffering it occasioned. But even in this state he had his books around him, and at intervals of comparative ease would read them and relate their contents. At such times, too, he wished to see his friends, of whom he had many; but there were seasons, in which his nervous system was so sensitive that the breathing of a person in the room was painful, and his devoted and ever-watchful mother was obliged to stand listening in an adjoining room.

But after more than two years of suffering, and months of longing for a release, feeling, as he expressed it, that he was almost in Heaven, nature yielded to the conflict, and his pure spirit, we doubt not, was wafted by angels to the mansions of everlasting rest. For Christ has said "Suffer little children to come unto me, for of such is the kingdom of heaven."

And now, my dear boys allow me to tell you that it is feared this suffering was occasioned in part, at least, by a blow upon the back, given by a playmate, playfully perhaps, but none the less injurious. Will you not then be very careful what you do even in sport? E. H.

Would'st thou learn to die nobly, let thy vices die before thee.—*Economy of Life.*

Argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward. MILTON.

From the North British Review.

WORDSWORTH: THE MAN AND THE POET.

(Continued from page 444.)

Whatever it may be to most men, there can be no doubt that free nature, mountain solitudes, were as essential to Wordsworth's heart as the air to his lungs. About this, nothing he has said goes beyond the simple truth. Of his manner of dealing with it in his poetry, the following things may be noted:—

First, When he would place some particular landscape before the reader, he does not heap up an exhaustive enumeration of details. Only one or two of the most essential features faithfully given, and then from these he passes at once to the sentiment, the genius of the place, that which gives it individuality, and makes it this and no other place. Numerous instances of the way in which he seizes the inner spirit of a place and utters it, will occur to every reader. To give one out of many, after sketching briefly the outward appearance of the four fraternal yew-trees of Borrowdale, who else could have condensed the total impressions in such lines as these, so intensely imaginative, so profoundly true!—

"Beneath whose sable roof
Of boughs, as if for festal purpose, decked
With unrejoicing berries—ghostly Shapes
May meet at noontide; Fear and trembling Hope.
Silence and Foresight; Death the Skeleton
And Time the Shadow; there to celebrate,
As in a natural temple scattered o'er
With altars undisturbed of mossy stone,
United worship; or in mute repose
To lie, and listen to the mountain flood
Murmuring from Glaramara's inmost caves."

Secondly, When in this passage, or in that wonderful poem, "What, are you stepping westward?" and many more, we find the poet spiritualizing so powerfully the familiar appearances and common facts of earth, adding, as he himself says—

"The gleam,
The light that never was, on sea or land,
The consecration, and the Poet's dream;"

we are tempted to ask is this true? is the light real, or only fantastic? Now in this we conceive lies Wordsworth's transcendent power, that the ideal light he sheds is a true light, and the more ideal it is, the more true.

Poets, all but the greatest, adorn things with fantastic or individual hues, to suffuse them with their own temporary emotions, which Mr. Ruskin has called the pathetic fallacy. The ideal light which Wordsworth sheds does not so, but brings out only more vividly the real heart of nature, the inmost feeling, which is really there, and is recognized by Wordsworth's eye in virtue of the kinship between nature and his soul. If it be asked how is this, we can but reply that there is a wonderful and mysterious adaptation between the

external world and the human soul, the one answering to the other in ways not yet explained by any philosopher.

Thirdly, Whereas to most men the material world is a heavy, gross, dead mass, earth a ball of black mud, painted here and there with some color, Wordsworth felt it to be a living, breathing power, not dead, but full of strange life; his eye almost saw into it, as if it were transparent. So strongly did this feeling possess him, that in childhood he was a complete idealist. Speaking of himself at that age, he says, "I was often unable to think of external things as having external existence, and I communed with all I saw as something, not apart from, but inherent, in my own immaterial nature. Many times while going to school have I grasped at a wall or tree to recall myself from the abyss of idealism to the reality. At that time I was afraid of such processes. In later periods of life I have deplored, as we have all reason to do, a subjugation of an opposite character, and have rejoiced over these remembrances." Here is idealism, far beyond that of Berkeley or any other philosopher, engendered, not by subtle arguments of metaphysics, but born from within by sheer force of soul, before which the solid mass of earth is transfigured or disappears. Out of moods like these, or rather the remembrance of them, are projected some of his most ideal lights, such as form the charm of his finest poems, like the lines to the "Cuckoo," and the "Ode on Immortality." Hence came the

> "Absolute questionings
> Of sense of outward things,
> Fallings from us, vanishings,"

which he looked back to with thankfulness and joy in mature manhood. With these abstract and visionary feelings, there blended more tender human remembrances of that early time, making together a beautiful light of morning about his after days, and touching even the common things of life with an affecting, tender solemnity.

Fourthly, With this spiritualizing power of soul, Wordsworth combined another faculty, which might seem the most opposed to it,—wonderful keenness and faithfulness of eye for the external facts of nature. Seldom in his library, much in the open air, at all hours, in all seasons, from childhood to old age, his watchful, observant eye had stored his mind with all the varied aspects of nature. His imagination was a treasure-house whence he drew forth things new and old, the old as fresh as if new. No modern poet has recorded so large and so varied a number of natural facts and appearances, which had never before been set down in books. And these he brings forth, not as if he had noted, and carefully photographed them, to reproduce them whenever an occasion offered, but as a familiar knowledge that had come to him unawares, and recurred with the naturalness of an instinct. Many, no doubt, had seen, but who before him had so described the hare?—

> "The grass is bright with raindrops; on the moors
> The hare is running races in her mirth;
> And with her feet she from the plashy earth
> Raises a mist; that, glittering in the sun,
> Runs with her all the way, wherever she doth run."

Or again, who else would have noted the effect of a leaping trout, or of a croaking raven, in bringing out the solitariness of a mountain tarn?—

> "There sometimes doth a leaping fish
> Send through the tarn a lonely cheer;
> The crags repeat the raven's croak
> In sympathy austere."

Or again, in the calm bright evening after a stormy day,—

> "Loud is the vale! the voice is up
> With which she speaks when storms are gone,
> A mighty unison of streams!
> Of all her voices, one!
>
> "Loud is the vale! this inland depth
> In peace is roaring like a sea;
> Yon star upon the mountain-top
> Is listening quietly."

Who but Wordsworth would have set off the uproar of the vale by this glance at the star on the mountain-head! Here, in passing, we may note the strange power there is in his simple prepositions. The star is *on* the mountain-top; the silence is *in* the starry sky; the sleep is *among* the hills; the gentleness of heaven *is on* the sea, not "broods o'er," as the later editions have it. This double gift of soul and eye, highest ideality and most literal realism combined, have made him of all modern poets nature's most unerring interpreter.

Fifthly, Hence it comes that all the moods and outgoings of nature are alike open to him; every kind of country renders up to him its secret. He is alike true, whether in describing the boundless flats of Salisbury Plain, combs and dells of western Somersetshire, fells and lakes of native Cumberland, Yorkshire moors and dales, wilder glens of our own Highlands, or the pastoral quiet of the Border hills. Who but he could have gathered up the whole feeling of Yarrow into that consummate stanza "Meek Loneliness," etc., etc.?

(To be continued.)

INSTINCT OF THE TURTLE.

It has been observed that turtles cross the ocean from the bay of Honduras to the Cayman Isles, near Jamaica, a distance of four hundred and fifty miles, with an accuracy superior to the chart and compass of human skill; for it is affirmed that vessels which have lost their latitude in hazy weather have steered entirely by the nose of the turtles in swimming. The object of their voyage, as of the migration of birds,

is for the purpose of laying eggs on a spot peculiarly favorable.—*Bishop Stanley on Birds.*

LEAVE THE FUTURE WITH GOD.

Thou whose sad and darkling brow
Seems to tell of care and woe,
Dost thou pore upon the cloud
That futurity doth shroud?
And thy trembling fancy fill
With anticipated ill?
Ask these flowrets of the field
For the lessons they can yield.
Hark! to fancy's listening ear
Thus they whisper, soft and clear;
Heaven-appointed teachers we,
Mortal! we would counsel thee:
Gratefully enjoy to-day,
If the sun vouchsafe his ray;
If the darkling tempest lower,
Meekly bend beneath the shower;
But oh! leave to-morrow's fare
To thy heavenly Father's care.
Does each day upon its wing
Its allotted burden bring?
Load it not besides with sorrow,
Which belongeth to the morrow.
Strength is promised, strength is given
When the heart by God is riven;
But fore-date the day of woe,
And *alone* thou bearest the blow!
One thing only claims thy care,—
Seek thou first, by faith and prayer,
That all-glorious world above,
Scene of righteousness and love;
And, whate'er thou need'st below,
He thou trustest will bestow.

THE BACKWOODSMAN.

BY EPHRAIM PEABODY.

The silent wilderness for me!
Where never sound is heard,
Save the rustling of the squirrel's foot,
And the flitting wing of bird,
Or its low and interrupted note,
And the deer's quick, crackling tread,
And the swaying of the forest boughs,
As the wind moves overhead.

Alone! how glorious to be free,
My good dog at my side,
My rifle hanging on my arm,
I range the forests wide.
And now the regal buffalo
Across the plains I chase;
Now track the mountain stream, to find
The beaver's lurking-place.

I stand upon the mountain's top,
And—solitude profound—
Not even a woodman's smoke curls up
Within the horizon's bound.
Below, as o'er its ocean breadth
The air's light currents run,
The wilderness of moving leaves
Is glancing in the sun.

I look around to where the sky
Meets the far forest line,
And this imperial domain
This kingdom, all is mine!
This bending heaven, these floating clouds,
Waters that ever roll,
And wilderness of glory, bring
Their offerings to my soul.

My palace, built by God's own hand,
The world's fresh prime hath seen;
Wide stretch its living halls away,
Pillared and roofed with green.
My music is the wind that now
Pours loud its swelling bars,
Now lulls in dying cadences;
My festal lamps are stars.

Though, when in this my lonely home,
My star-watched couch I press,
I hear no fond "Good night!" think not
I am companionless.
Oh, no! I see my father's house,
The hill, the tree, the stream,
And the looks and voices of my home
Come gently to my dream.

And in the solitary haunts,
While slumbers every tree,
In night and silence, God himself
Seems nearer unto me.
I feel his presence in the shades,
Like the embracing air:
And as my eyelids close in sleep,
My heart is hushed in prayer.

From the Atlantic Monthly.

EXACTINGNESS.

BY H. B. STOWE.

Having laid the broad foundation of faith in a better life, as the basis on which to ground our present happiness, we who are of the ideal nature must proceed to build thereon wisely.

In the first place, we must cultivate the duty of *self-patience* and self-toleration. Of all the religionists and moralists who ever taught, Fénelon is the only one who has distinctly formulated the duty which a self-educator owes to himself. HAVE PATIENCE WITH YOURSELF is a direction often occurring in his writings, and a most important one it is,—because patience with ourselves is essential, if we would have patience with others. Let us look through the world. Who are the people easiest to be pleased, most sunny, most urbane, most tolerant? Are they not persons from constitution and temperament on good terms with themselves,—people who do not ask much of themselves or try themselves severely, and who therefore are in a good humor for looking upon others? But how is a person who is conscious of a hundred daily faults and errors to to have patience with himself? The question may be answered by asking, What would you say to a child who fretted, scolded, dashed down his slate, and threw his book on the floor, because he made mistakes in his arithmetic? You would say, of course, "You are but a learner; it is not to be expected that you will not make mistakes; all children do. Have patience." Just as you would talk to that child, talk to yourself. Be reconciled to a lot of inevitable imperfection; be content to try continually, and often to fail. It is the inevitable condition of human existence, and is to be accepted as such. A patient acceptance

mortifications and of defeats of our life's labor is often more efficacious for our moral advancement than even our victories.

In the next place, we must school ourselves not to look with restless desire to degrees of excellence in any department of life which circumstances evidently forbid our attaining. For a woman with plenty of money and plenty of well-trained servants to be content to have fly-specked windows, or littered rooms, or a slovenly-ordered table, is a sin. But in a woman in feeble health, incumbered with a flock of restless little ones, and whose circumstances allow her to keep but one servant, it may be a piece of moral heroism to shut her eyes on many such things, while securing mere essentials to life and health. It may be a virtue in her not to push neatness to such lengths as to wear herself out, or to break down her only servant, and to be resigned to have her tastes and preferences for order, cleanliness, and beauty crossed, as she would resign herself to any other affliction. No purgatory can be more severe to people of a thorough and exact nature than to be so situated that they can only half do everything they undertake; yet such is the fiery trial to which many a one is subjected. Life seems to drive them along without giving them time for anything; everything is ragged, hasty performance, of which the mind most keenly sees and feels the raggedness and hastiness. Even one thing done as it really ought to be done would be a rest and refreshment to the soul; but nowhere, in any department of its undertakings, is there any such thing to be perceived.

But there are cases where a great deal of wear and tear can be saved to the nerves by a considerate making up of one's mind as to how much in certain circumstances had better be undertaken at all. Let the circumstances of life be surveyed, the objects we are pursuing arranged and counted, and see if there are not things here and there that may be thrown out of our plans entirely, that others may be better done.

What if the whole care of expensive table luxuries, like cake and preserves, be thrown out of a housekeeper's budget, in order that the essential articles of cookery may be better prepared? What if ruffling, embroidery, and the entire department of kindred fine arts, be thrown out of her calculations, in providing for the clothing of a family? Many a feeble woman has died of too much ruffling, as she patiently sat up night after night sewing the the thread of a precious, invaluable life into elaborate articles which her children were none the healthier or more virtuous for wearing.

Ideality is constantly ramifying and extending the department of the toilette and the needle into a world of work and worry, wherein distracted women wander up and down, seeing no end anywhere. The sewing-machine was announced as a relief to these toils; but has it proved so? We trow not. It only amounts to this,—that now there can be seventy-two tucks on each little petticoat, instead of fifteen, as before, and that twice as many garments are made up and held to be necessary as formerly. The women still sew to the limit of human endurance; and still the old proverb holds good, that woman's work is never done.

In the matter of dress, much wear and tear of spirit and nerves may be saved by not beginning to go in certain directions, well knowing that they will take us beyond our resources of time, strength, and money.

There is one word of fear in the vocabulary of the women of our time which must be pondered advisedly,—TRIMMING. In old times a good garment was enough; nowadays a garment is nothing without trimming. Everything, from the first article that the baby wears up to the elaborate dress of the bride, must be trimmed at the rate that makes the trimming more than the original article. A dress can be made in a day, but it cannot be trimmed under two or three days. Let a faithful, conscientious woman make up her mind how much of all this burden of life she will assume, remembering wisely that there is no end to ideality in anything, and that the only way to deal with many perplexing parts of life is to leave them out altogether. . . . . .

A mother, who is anxiously trying to reconcile the watchful care and training of her little ones with the maintenance of fashionable calls and parties, may lose her life in the effort to do both, and do both in so imperfect a manner as never to give her a moment's peace. But on the morrow, after she comes to the serious and Christian resolve, "The training of my children is all that I *can* do well, and henceforth it shall be my *sole* object," there falls into her tumultuous life a Sabbath pause of peace and leisure. It is true that she is still doing a work in which absolute perfection ever recedes; but she can make relative attainments far nearer the standard than before.

Under the head of ideality let us resolve to be satisfied with our own past doings, when at the time of doing we used all the light God gave us and did all in our power.

The backward action of ideality is often full as tormenting as its forward and prospective movements. The moment a thing is done and over, one would think that good sense would lead us to drop it like a stone in the ocean; but the morbid idealist cannot cut loose from the past.

"Was that, after all, the *best* thing? Would it not have been better so or so?" And the self-tormented individual lies wakeful, during

weary night-hours, revolving a thousand possibilities, and conjuring up a thousand vague perhapses. "If I had only done so now, perhaps this result would have followed, or that would not;" and as there is never any saying but that so it might have turned out, the labyrinth and the discontent are alike endless.

Now there is grand good sense in the Apostle's direction, "Forgetting the things that are behind, press forward." The idealist should charge himself, as with an oath of God, to let the past alone as an accomplished fact, solely concerning himself with the inquiry, "Did I not do the best I *then* knew how?"

NURSERY LIFE.

I hold it to be true, and to be a truth deserving of all attention, that a child is born to love; it has to learn to fear. I argue, therefore, that we should in the very early stages of their existence seek, by looks of love, by gentle tones, to lead our children to yield to our wishes, rather than by a harsh tone and frowning aspect try to terrify them into obedience. It is very questionable in what way they feel the fear we thus try to produce—whether we do not act prematurely on a sense scarcely as yet developed, and simply confuse and annoy with no good result—whereas we do know that at the earliest moment of any exercise of reasoning power a child does answer to the tone and look of affection with the smile which indicates its return, and by sounds which show pleasure. We are apt to laugh at the nonsense of the nursery dialect, that utterance of perverted English with lisping accent which, by common usage, is supposed to be best suited to the comprehension of a small child; it is only after its fashion, a lesson from the book of nature. If we watch Juno with her puppy family, we shall see that when they teaze her into utterance, or to please her into it, with their fondling play, she has a very modified growl of reproof to repress whelpine excess, and a soft whine of affectionate encouragement in return for proper exhibition of whelpine affection, very different from the out-growled menace or the out-barked applause with which she greets or menaces the more advanced in life of her species. It is the tone and look combined which makes the nonsense uttered to children attractive to them. Sense and nonsense are to them otherwise much alike, We do not in using it make fools of ourselves; on the contrary, we show wisdom by this attempt to become as children, that children may understand us after their own fashion. We give a rag doll of bright colors, hideous and unshapely; the child likes it for its bright hues; it may or may not see it in a caricature of its own species; the waxen curly-headed, well-clad Dolla, so prized by Miss in walking boots, would be meaningless to Miss scarcely out of socks. The two cardinal virtues of nursery life are obedience and love. These are the rudiments of life's moral grammar, and in them should all human life be very early well grounded Obedience should be won from a child by evidence given to it which it can comprehend of the pleasure it thus affords to those it loves, of the pain its self-will gives them. It will then give more willing obedience, just in proportion to the love it has for those who ask it. There can be no doubt that to win the affectionate confidence of a young child we must stoop to enter into the joys and sorrows which directly affect its, at present, small sphere of life.

The *pater* or *mater familias* who, as the unthinking say, play the fool to a child of three or four years of age, accommodating themselves to its small follies and caprices, becoming for the occasion as children to gain more readily the child's love, in my opinion act a rational part. Going for a season into child-land, they are no more to be ridiculed than the traveller who tries to win the confidence of the natives of a land strange to him by doing his best to join in their pursuits and make their language his own. He may do it imperfectly, grotesquely, if you will; but in the attempt they see and accept the endeavor to give them pleasure. I can remember seeing a statesman, who for a short time was premier, whose ordinary life was given up to the study of all the mysteries of national finance, who was one of the most confirmed red-tapists I ever knew, to please his child made, willingly enough, to go on all fours about the room, covered from the nape of the neck to the extreme spinal boundary with his wife's shawl. What animal he was meant to represent I know not; but this I know, that his own laughter was as loud and thoroughly natural as that of his child. In after years, and not many of them, that child was lost to him, loving him dearly to the last. I have no doubt that among the recollections of that short life that man of serious, thoughtful character, of whom the public thought as drawing his every inspiration from Blue-books, cherished above all the memory of these seasons when Downing Street and its lore had been so heartily set aside, and he, the statesman, had become as a child to please one.—*London Times.*

TRACTABILITY OF GLASS.

Glass-blowing, in its simpler adaptations, is very easy of acquirement, and capable of affording much recreation at a small expense; while, if the experimenter be of a philosophical turn, he may turn his skill to very good account. Even cold glass may be worked with a facility known to few. It may be drilled in holes very easily, the only implement needed being a common watchmaker's drill-stock. A diamond

point is not at all necessary, as itinerant operators often assert; a steel drill of good quality, well hardened, will do the business perfectly; and even if the edge of the tool should give way before the hole is pierced through, a little emery powder and oil will remove every difficulty; or with the help of these the hole may be bored with a copper drill. Not only so—glass may even be turned in a lathe. Strange as it seems, this is literally true. No special tools even are needed; any amateur turner who has operated on either of the metals may chuck a piece of glass in his lathe, and turn it with the same tools, and in the same way, as he would a piece of steel, only taking care to keep the chips from his eyes. This strange discovery was made, almost accidentally, in the early part of 1860, by one of our most celebrated mechanical engineers, and might have been patented, but the inventor contented himself with simply putting it on record, and generously presented it to the nation. The consequence was, that no one cared or thought about it, and the idea has been suffered to lie nearly barren, though capable of being turned to great account. Let any amateur mechanic make the experiment, and he will be surprised at the ease with which this seemingly intractable material may be cut and fashioned according to his will.—*Chambers's Journal.*

THE IDOLATRY OF MONEY.

Let us ask ourselves what was this particular sin (that of Simon) which required so stern a reproof. Simon offered money to the apostles to share their gift with him. He would purchase the Holy Ghost with money. The very idea is blasphemy. We all shrink from it. The law of this land calls a particular offense, that of trafficking in the care of souls, of buying and selling sacred offices in the ministry, by a name derived from that of this man, *Simony*. It were well if that offense were more clearly defined, more strictly interpreted, and less easily evaded. But need I say that this is not the only nor the chief sense in which we can be guilty of the sin of Simon? We are not tempted to offer money in purchase of God's spiritual gifts; but we are tempted, many of us, to that state of mind out of which Simon's sin, in his ignorant condition, naturally sprang.

Simon had that mercenary mind which St. Paul calls "root of all evil." He thought that money could do anything. He deified money. Knowing what it was to him; how he taught for money, and practiced sorcery for money, and aimed at popularity for money, and set himself up as *some great one* for money, he took it for granted that every one else regarded money in the same way; he came to two apostles, and assumed that they, like himself, thought nothing too great and nothing too holy to be bargained about and trafficked for.

Alas! "let him that is without sin among you" in this matter "cast the first stone" at him! Alas! what an idolatry of money is there in a Christian land, in the Christian Church! What revelations are daily made of the light in which we look at money! If there are none now who seek to buy God's gifts with money, at least are there not some who consent to sell their own souls for it! O these dishonesties in trade, in speculation, in trusts, yes, even in charity! If we really cared for God's gifts, I can even fancy that some of us might offer money for them. If we do not offer money for God's gifts, is it not because we care ten thousand times more for things which money can purchase? Money can get a luxurious table, a well-furnished house, a gay equipage; or, if there is not enough for these, at least it can buy us some more humble kind of bodily indulgence: it can do more; it can buy consideration, it can buy flattery, it can buy fawning and cringing, it can buy a thousand attentions while we live, and a few crumbs of gratitude when we lie low in death.

But I will tell you what no money can buy: it cannot buy any one of God's highest gifts; it cannot even buy health, or eyesight, or comeliness; it cannot buy the affection of one human being; it cannot buy repose of conscience, hope in death, or a single ray of the sweet and secret and supporting love of God. And therefore a man who learns, by long habit, to think that money is everything, is as much what the Scripture calls a fool, as he is what the Scripture counts a sinner.

A thoroughly mercenary mind is one of the very lowest and most debased types of the fallen human character. That is the real sin of Simony. It is the state of one who has allowed every trace of the Divine to be eaten out of him by the perishable. It is the state of one who thinks that religion itself is a sort of separable, external gift; a thing which may be got whole, and put on and worn as a sort of cloak or girdle. The idea of a change of heart, of a new creation, of a gradual, a growing, at last a complete transformation of the mind and soul after God's image, after Christ's likeness; of this he has no conception. If, when he lies on his death-bed, he can command the services of a clergyman, as he can command the services of his lawyer and his physician, that, he thinks, is enough to fit him for his long journey. "Give me also," he says, "this power, that I may receive, without having sought, the gift of acceptance with God, and eternal life!" This is the very sin of Simon. It is the being altogether of the earth, and yet expecting to have heaven too. It is the bringing all that is base, and mean, and corruptible, and expecting to receive—not in

exchange for it, but along with it—all that is spiritual, and eternal, and divine. To such a spirit it may well be said, "Thou hast neither part nor lot in this matter: . . . repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Yes, "pray God:" he is "very pitiful, and of tender mercy:" he can unwrap from the soul its long habit of a groveling worldiness, and give even to the covetous and the mercenary his unspeakable gift of repentance unto life.—*Vaughan's Church of the First Days.*

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"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 451.)

It is a religious tenet of the Quakers, as will be shown in its proper place, that no appointment of man can make a minister of the gospel, and that no service, consisting of an artificial form of words, to be pronounced on stated occasions, can constitute a religious act; for that the Spirit of God is essentially necessary to create the one, and to produce the other. It is also another tenet with them, that no minister of a christian church, ought to be paid for his Gospel-labors. This latter tenet is held so sacred by the Quakers, that it affords one reason among others, why they refuse payment of tithes and other demands of the church, preferring to suffer loss by distraints for them, than to comply with them in the usual manner. Now these two principles are essentials of Quakerism. But no person, who marries out of the society, can be legally married without going through the forms of the established church. Those therefore who submit to this ceremony, as performed by a priest, acknowledge, according to the Quakers, the validity of a human appointment of the ministry. They acknowledge the validity of an artificial service in religion. They acknowledge the propriety of paying a Gospel-minister for the discharge of his office. The Quakers, therefore, consider those who marry out of the society, as guilty of such a dereliction of Quaker-principles, that they can be no longer considered as sound or consistent members.

But independently of the violation of these principles, which the Quakers take as the strongest ground for their conduct on such an occasion, they think themselves warranted in disowning, from a contemplation of the consequences, which have been known to result from these marriages.

In the first place, disownment is held to be necessary, because it acts as a check upon such marriages, and because, by acting as such a check, it prevents the family disputes and disagreements which might otherwise arise; for such marriages have been found to be more productive of uneasiness than of enjoyment. When two persons of different religious principles, a Quaker for example, and a woman of the church, join in marriage, it is almost impossible that they should not occasionally differ. The subject of religion arises, and perhaps some little altercation with it, as the Sunday comes. The one will not go to church, and the other will not go to meeting. These disputes do not always die with time. They arise, however, more or less, according to circumstances. If neither of the parties set any value upon their religious opinions, there will be but little occasion for dispute. If both of them, on the other hand, are of a serious cast, much will depend upon the liberality of their sentiments: but, generally speaking, it falls to the lot of but few to be free from religious prejudices. And here it may be observed, that points in religion also may occa-

sionally be suggested, which may bring with them the seeds of temporary uneasiness. People of other religious denominations generally approach nearer to one another in their respective creeds, than the Quakers to either of them. Most Christians agree, for example, in the use of Baptism in some form or other, and also in the celebration of the Lord's Supper. But the Quakers, as will be shown in this volume, consider these ordinances in a spiritual light, admitting no ceremonials in so pure a system as that of the Christian religion.

But these differences, which may thus soon or late take their rise upon these or other subjects, where the parties set a value on their respective religious opinions, cannot fail of being augmented by new circumstances in time. The parties in question have children. The education of these is now a subject of the most important concern. New disputes are engendered on this head, both adhering to their respective tenets as the best to be embraced by their rising offspring. Unable at length to agree on this point, a sort of compromise takes place. The boys are denied, while the girls are permitted, baptism. The boys, again, are brought up to meeting, and the girls to church, or they go to church and meeting alternately. In the latter case, none of the children can have any fixed principles. Nor will they be much better off in the former. There will be frequently an opposition of each other's religious opinions, and a constant hesitation and doubt about the consistency of these. There are many points, which the mothers will teach the daughters as right, or essential, but which the fathers will teach the sons as erroneous or unimportant. Thus disputes will be conveyed to the children. In their progress through life other circumstances may arise, which may give birth to feelings of an unpleasant nature. The daughters will be probably instructed in the accomplishments of the world. They will be also introduced to the card-room, and to assemblies, and to the theatre in their turn. The boys will be admitted to neither. The latter will of course feel their pleasures abridged, and consider their case as hard and their father as morose and cruel. Little jealousies may arise upon this difference in their treatment, which may be subversive of filial and fraternal affection. Nor can religion be called in to correct them: for while the two opposite examples of father and mother, and of sisters and brothers, are held out to be right, there will be considerable doubts as to what are religious truths.

The Quakers urge again in behalf of their law against mixed marriages, that if these were not forbidden, it would be impossible to carry on the discipline of the Society. The truth of this may be judged by the preceding remarks. For if the family were divided into two parties, as has been just stated, on account of their religion, it would be but in a kind of mongrel state. If, for instance, it were thought right that the Quaker part of it should preserve the simplicity of the Quaker dress, and the plainness of the Quaker language, how is this to be done while the other part daily move in the fashions, and are taught as a right usage to persist in the phrases of the world? If, again, the Quaker part of it are to be kept from the amusements prohibited by the Society, how is this to be effected while the other part of it speak of them from their own experience with rapture or delight? It would be impossible, therefore, in the opinion of the Quakers, in so mixed a family, to keep up that discipline, which they consider as the corner-stone of their constitutional fabric, and which may be said to have been an instrument in obtaining for them the character of a moral people.

But though the Quakers may disown such as marry out of their society, it does not follow that these may not be reinstated as members. If these should conduct themselves after their disownment in an orderly manner, and, still retaining their attachment to the Society, should bring up their children in the principles and customs of it, they may, if they apply for restoration, obtain it, with all their former privileges and rights.

The children also of such as marry out of the Society, though they are never considered to be members of it, may yet become so in particular cases. The Society advises, that the monthly meetings should extend a tender care towards such children, and that they should be admitted into membership at the discretion of the said meetings, either in infancy or in maturer age.

But here I must stop to make a few observations on an opinion which prevails upon this subject. It is generally understood that the Quakers, in their restoration of disowned persons to membership, require them previously and publicly to acknowledge that they have *repented* of their marriages. This obligation to make this public confession of repentance has given to many a handle for heavy charges against them. Indeed I scarcely know, in any part of the Quaker system, where people are louder in their censures than upon this point. "A man," they say, "cannot express his penitence for his marriage without throwing a stigma upon his wife. To do this is morally wrong, if he has no fault to find with her. To do it, even if she has been in fault, is indelicate; and not to do it, is to forego his restoration to membership. This law therefore of the Quakers is considered to be immoral, because it may lead both to hypocrisy and falsehood."

I shall not take up much time in correcting the notions that have gone abroad on this subject.

Of those who marry out of the Society, it may be presumed that there are some who were never considered to be sound in the Quaker principles, and these are generally they who intermarry with the world. Now they who compose this class generally live after their marriages as happily out of the Society as when they were in it. Of course, these do not repent of the change; and if they do not repent, they never sue for restoration to membership. They cannot, therefore, incur any of the charges in question. Nor can the Society be blamed in this case, who, by never asking them to become members, never entice them to any objectionable repentance.

Of those, again, who marry out of the Society, there may be individuals so attached to its communion that it was never imagined they would have acted in this manner. Now of these it may in general be said that they often bitterly repent. They find, soon or late, that the opposite opinions and manners to be found in their union do not harmonize. And here it may be observed, that it is very possible that such persons may say they repent without any crimination of their wives. A man, for instance, may have found in his wife all the agreeableness of temper, all the domestic virtue and knowledge, all the liberality of religious opinion, which he had anticipated; but in consequence of the mixed principles resulting from mixed marriages, or of other unforeseen causes, he may be so alarmed about the unsteady disposition of his children and their future prospects, that the pain which he feels on these accounts may overbalance the pleasure, which he acknowledges in the constant prudence, goodness, solicitude, and affection of his wife. This may be so much the case that all her consolatory offices may not be able to get the better of his grief. A man, therefore, in such circumstances, may truly repent of his marriage, or that he was ever the father of such children, though he can never complain as the husband of such a wife.

The truth, however, is, that those who make the charge in question have entirely misapplied the meaning of the word *repent*. People are not called upon to express their sorrow for *having married the objects of their choice*, but for *having violated those great tenets of the Society*, which have been already mentioned, and which form distinguishing characteristics between Quakerism and the religion of the world. Those, therefore, who say they repent, say no more than what any other persons might be presumed to say who had violated the religious tenets of any other Society to which they might have belonged, or who had flown in the face of what they had imagined to be religious truths.

(To be continued.)

For Friends' Intelligencer.

MARTHA ROUTH.

(Continued from page 453.)

28th of Twelfth month, First-day. Having had previous apprehensions of visiting the families of Friends belonging to Bedford, I mentioned it at the close of the morning meeting, and it being united with, James Davis, a minister in good unity, was free to accompany me, as was also dear Rebecca Wright. We sat in two families that evening, and by that day week got through the whole, in number nearly fifty. Through the extension of Divine regard, my mind felt peacefully relieved; and after returning to our lodgings, our valued friend and helper, J. Davis, was drawn forth in solemn supplication, and grateful acknowledgment to our Heavenly Father.

6th of First month, 1795. On Third-day morning, James Davis, Rebecca Wright and myself, William and Lydia Rotch, with two other Friends, went to attend a Quarterly Meeting for Rhode Island, held at Somerset, near Swansea. The Select Meeting began at eleven next morning, which felt to me a low season, as did the succeeding meetings; for though largely attended by numbers, the life of Truth seemed in an oppressed state from various causes; some of which appeared very conspicuous, and were well observed by my valued friend and brother in Gospel fellowship, John Wigham, whom we met there, and who had visited many of the the families belonging thereto.

This being the Quarterly Meeting to which our truly valued friend, Job Scott, belonged, the account from friends in Ireland of the close of his Gospel labors, and removal from works to rewards, was read therein. I was secretly led to marvel, that the revival of his memory seemed so little to affect me, when I recollected what a struggle my very nature suffered in my own habitation, when I heard of his death; but, being at this time dipped into a mournful sense of what such deeply exercised travellers have to pass through in their pilgrimage here, I was ready to congratulate his peaceful release; having no doubt of his being numbered among those who die in the Lord, and enter into his rest.

On our return to Bedford, I found letters from my endeared friends, W. and E. Rotch, who were anxiously expecting us at Nantucket, the season of the year being much farther advanced than usually admits of navigation; but the mildness of it had remarkably favored our getting along hitherto. For this and every other mark of Divine regard in things spiritual and temporal, my soul humbly craves to be preserved in a reverent, thankful sense.

11th of First month, First-day. Was favored to sit two open meetings with Friends, and one appointed in the evening for those who had fre-

quently attended our religious meetings, yet not joined in membership. Many others of several descriptions came in. The opportunity was owned by Divine regard, and strength was renewed to labor among them; after which my mind was fully at liberty to leave Friends here for the present.

On the 14th, parting with the family of W. Rotch, jr., and other friends, in much nearness. Rebecca Wright, Lydia Rotch and myself, sailed for Nantucket, sixty miles, about nine in the morning, and made two thirds of our passage in little more than four hours; when the wind changed, so that with frequent tacking it was midnight before we reached. The night being very dark, it required great care and skill in the Captain to escape the rocks and sands; but our minds were preserved in much quiet, and we had cause to esteem it a favor from kind Providence that we got safe; for before morning a heavy storm came on. Our endeared friends, W. and E. Rotch, had been anxious for our arrival, and were much relieved by it. Next morning, R. Wright being unwell, I went to their week-day meeting without her, and though small by reason of the continuation of the storm, I was glad I was there; feeling a peaceful evidence that I was in my place, and come in the right time to the Island.

On the First-day following, about the close of the meeting, I informed Friends of my prospect of a religious visit to their families; but knowing my valued fellow-laborer, John Wigham, had felt the like impression, I was most easy to wait till I could hear from him; which contrary winds prevented for nearly two weeks, during which time I sat nine meetings, and in some of them was rather more opened in public labor than usual, when such a prospect has been before me; but beginning to feel my prospect very heavy, and my faith ready to fail respecting J. Wigham's coming, and Rebecca Wright apprehending she was not called to that labor, and that her health was unequal to it, I told her I believed I must be resigned to enter into it alone. I tried to keep quiet, and John Wigham came by the first packet in two days. We began the family visit, accompanied by our friend William Rotch; R. Wright also going with us to a few families, and my valued friend E. Rotch, or Lydia, uniting therein, as it has always been my desire to have in company a friend or two belonging to the meeting, that were ensamples to the flock.

In the South Meeting were about two hundred and twenty families. We then went to the North, accompanied by Jethro Mitchell and Sarah Barney, two valuable Friends in the station of Elders. In that meeting were about one hundred and thirteen families. Feeling clear of Friends, my mind was turned towards those not of our Society, and we had a public meeting on First-day afternoon, which was a time of close labor; the minds of the people appearing, in a general way, much strangers to the principle of Truth in themselves; yet through merciful regard I was somewhat relieved by the opportunity. We also attended the Select and both Monthly Meetings previous to the Quarterly Meeting, and had a public one at the South meeting-house, for those in the sea-faring line, (of whom there is a great number), and the black people. Through Divine regard it proved an open, satisfactory opportunity. My mind now felt at liberty to leave the island, but the wind being contrary, we staid over First-day, which was not unpleasant; for I was glad to feel, the more I was among Friends, the more I loved them.

That evening we had an opportunity of sitting with a widowed Friend and her surviving children, who had that day buried her eldest daughter, a very comely young woman, who, about eleven months before, contrary to her mother's and friends' advice, had gone out in marriage with one not of our Society. Her husband was gone to sea, and she, in her mother's house was safely delivered of a son short of two weeks before, and seemed for a time finely, but a fever came on. When so ill that her dissolution appeared near, she requested to see me if I was free to go. My dear friend E. Rotch accompanying me, we went and sat by her; an affecting time indeed it was; her near relations were in great distress, and her own was almost insupportable, begging earnestly in a plaintive language, that seemed almost to pierce my soul, for a little longer time, that she might be favored to feel a hope of reconciliation to the Almighty, and to her friends; saying she was afraid she had been deceived in thinking she had a right to choose for herself, in the step she had taken.

I could say very little, but recommended to her and those about her, as much stillness and inward retirement as they could attain, and to seek the Father and fountain of all sure mercies; feeling little or no evidence respecting her life or death, acceptance or rejection by the Lord; yet I expressed a hope that a little longer time would be given, remembering the compassion of Christ to the thief on the cross. This proved to be the case; during which time, my mind was brought under an unusual travail, both by day and night on her account. When I went to see her again, she lay very quiet, though in great bodily pain, and seemed to have a ray of hope; saying, all she could endure while she lived, she desired to bear with patience, if her time might be lengthened out until her peace was more fully made. While sitting with her, I was not afraid to believe or mention the evidence vouchsafed, that there was mercy for her with the Lord; at which she seemed much tendered.

On seeing her again, she had in the interim undergone much painful conflict; and going in with L. Rotch a few hours before her close, one of her sisters thought her in a quiet sleep, but on going to her, I found it was the sleep of death, which took place in about three hours. Nothing that could be said would then affect her, but a passage of Scripture rising again with life, which had opened livingly in my view when sitting by her on a former visit, though not then to make mention of, I believed I was now commissioned to drop it: "Comfort ye, comfort ye my people," &c; for I had a firm belief, her "warfare" was "accomplished," which was matter of much consolation to her afflicted mother and relations; yet I had strongly to recommend to the younger part of the family, that the deeply affecting and instructive lesson might not be forgotten, but remembered like "the wormwood and the gall" to the humbling of their souls, which I thankfully hope will be the case with some of them at least.

My endeared friend, Rebecca Wright, stayed seven weeks with me, under the bonds of near uniting love; and when she was at liberty to return home, at the time of parting, was drawn forth in solemn supplication for the preservation of those she left behind, particularly for the family we were in, and for us who were sojourners in a strange land.

24th of Third month. On Third-day, after an affecting parting with some of my dear friends, we left the Island in company with John Wigham and divers other Friends, to attend the Quarterly Meeting at Sandwich, and after a fine passage of four hours and a quarter, landed at Woodshole, forty miles, where our carriage was sent from Bedford. With dear Lydia Rotch we went to a meeting appointed at Falmouth, her dear father kindly attending us, not only taking care of driving the wagon, but being like Urbane, "a fellow-helper in the Lord." Many not of our Society attended, and through the renewing of best help, it was an open satisfactory opportunity. In the afternoon we rode fifteen miles to Sandwich.

(To be continued.)

And "sorrow not for those who have no hope." It is good for us at times to be sad, to be serious; to meditate profoundly, to send our thoughts earnestly forward; to hush the sound of mirth and shade the splendors of life, and hold meek and reverential communion with Him who presideth over all. Those wish not wisely who desire life to be like one strain of music, or the sparkle of a summer's wave. Suffering often calls forth our best feelings and the highest energies of the mind. It exalts and purifies. It awakes a true spirit, and naturally leads us nearer to heaven. As the shadow of Peter is said to have given life to those upon whom it rested, so often will sorrow give higher life to the soul.—*R. C. Waterston.*

THE INTERNAL WORD, OR LIGHT BECOMING LIFE.

BY THE BISHOP OF ARGYLL.

One preliminary remark must be made to avoid misconception. It has become customary to apply the term "natural religion" to those efforts which, in all ages, men have made to find out by themselves and for themselves the deep things of God—the mystery of his being and of our own being—the relation which the one bears to the other—what the true end of our being is—and what are the true means for attaining that end.

The word is never so used here; but by natural religion is meant a religion which has *a real root in our nature*, so that the doctrines of it are believed, not merely or chiefly on any outward authority whatever, nor on any process of reasoning, but on the authority of an inward consciousness, in the same way as we believe that there is a God, and that justice is right and injustice wrong, not on any outward authority, but through an inward consciousness.

The term "natural," then is not used in reference to the *source* from which the suggestion of a doctrine *first comes to us*, but to the authority which finally *seals it to us*—that is, which gives us the assurance that it comes from above, from the God who made us because it is in harmony with the *nature* in which he has made us.

The elements of this internal or natural religion are found in the consciousness, by whatever means it may have been awakened, that the voice within us, which enables us to receive and to judge—which approves righteousness and condemns unrighteousness—is the voice of a Being distinct from ourselves—above ourselves—the voice of our Creator, to whom we belong, who upholds us, and who has taken up this mysterious position within us, that he may direct us in the way of righteousness and bless us in communion with himself. Thus *natural* is not opposed to *supernatural* religion, for it is assumed that all religion, in so far as it is true, must be supernatural, being the incomprehensible although conscious meeting of the spirit of man with the Spirit of God. Natural must not be opposed to supernatural but to *conventional* religion, that is, to a religion adopted on external authority, without any living consciousness within our hearts corresponding to it.

While we are not conscious of the nature of the voice which speaks within us, we may disregard, or pervert, or overlay it, so as to be even unconscious of its presence; nevertheless it *is* there, and it is given to all, to lead us on

to perfection, and it is the only power which can do so. Whilst we do not recognize the voice in our conscience to be the voice of a great Being who in this way is coming near to us, and who desires to make himself known to us, but are considering and treating it as part of ourselves, we may be acknowledging the truths of theological science, nay, even those of the Bible, and we may be ordering our conduct according to the received maxims of the age or country in which we happen to live, but we have not a religion possessing any living root within us; our religion is conventional and not real, and therefore not in the true sense natural; we have not yet met God, therefore do not really know him at all; and it is to know him, to be acquainted with him, (not merely to know about him), which is eternal life.

The God whom our intellect conceives of is a power or principle, discerned by the intelligence, through a logical process; the God of the conscience is a personal being, discerned by the conscience as light is by the eye. Those whose knowledge of God comes through the intellect alone, may often dispute, as the Epicureans and others, whether there be such a thing as special providence—whether God cares about the condition of individual men, and seeks the direction of their character and conduct; whereas those who know God through their consciences begin with these very points as the groundwork and first principles of their religion—as matters not of inference but of consciousness.

But some one may say, "I have no consciousness that this voice within me is anything else than a part of my own nature. I am not conscious of its proceeding from a Being distinct and separate from myself, and surely you have no right to make your own consciousness an authority for others." Certainly not; but there are many things which, whilst unattended to, are not matters of consciousness, yet become so by being attended to. Thus the action of the heart or of the stomach is to many not a matter of consciousness; but if, by reading or otherwise, the attention is drawn to them, the action of those organs may become an object of consciousness. This could not be unless there were previously a dormant capacity of consciousness. Attention could not create such a capacity, it could only awaken it.

Now, may there not be a similar dormant capacity with regard to many things in our moral and spiritual constitution which *may* be awakened; and, if so, is it not of the deepest importance that we be not hasty in disclaiming the capacity, and that we use every means within our power to awaken it both in ourselves and in others, instead of indolently and culpably trusting to any substitute for it?

Inasmuch as it is an acknowledged fact that truth comes to us from without—that it is not the creation of our mind, but has a real objective reality, whether we receive it or not—we must receive it on outward authority at first. We do so receive the truths of natural science. We believe on the authority of our teacher, for instance, that the earth moves round the sun; but, believing this at first because he says it, we grow up into an actual apprehension of the grounds on which he says it, so that he is no longer our authority; our faith has become independent of him. And this, observe, is no disparagement to our teacher; in so far as he has any true love of the truth which he has communicated, he will rejoice in it; for he can now have a fellowship with us, and we with him, which, apart from this actual possession of a common truth, would have been impossible.

Now the Bible declares that it is for this actual fellowship with himself that God has made us; with nothing lower than this, therefore, can he be satisfied. But we must *grow up into* it; it cannot be conferred upon us. And the first step in this growth must be to receive the seed into our hearts, and to let it lie there till it springs.

The consciousness, then, of an approving and condemning voice within the heart may long lie dormant, and yet afterwards prove its pre-existence by awakening under the influence of circumstances which call attention to it; and a farther degree of attention may enlarge that consciousness, until the man recognizes the voice within to be the voice of a Being distinct from him, but seeking oneness with him. This expansion of consciousness from the acknowledgment of the voice to the acknowledgment of the speaker, marks the relation between morality and religion. It must, however, be observed that what is here spoken of is an *expansion of consciousness*, not a mere intellectual inference that because there is a voice there must be a speaker. Such an intellectual inference may lead to the conscious recognition of the speaker by calling attention to him, but until it does so, it is only a part of theological science.

Now let us suppose the case of an individual whose moral consciousness had never been awakened. Let us suppose that he is brought out from the evil circumstances which had deadened it, and placed under a teacher who inculcates on him the danger and folly of his former habits of fraud and selfishness, and the importance of averting from himself future punishment, and securing reward by a change of conduct, and that he believes his teacher's word, and, with the help of a good generalizing intellect, forms his notions and his judgments accordingly through a long list of par-

ticulars, being influenced therein solely and exclusively by the authority of the teacher, and not by any consciousness in his own heart of the excellency of truth and love, and of the evil of falsehood and selfishness; would such a chance of creed or judgment as this, though accompanied by a change of conduct, be worthy of the name of a *moral change?*

Is it not manifest that a man in such a condition of mind would have no sympathy with truth or righteousness in themselves, and could therefore only comprehend that certain forms of outward action, called by these names, were to be assumed in order to gain certain ends.

But suppose we go farther, and say that the teacher, instead of founding his instructions on his own authority, shows his pupil a book, which he tells him is God's book for the instruction of the world, according to which God, who is Almighty, will reward or punish men, and that he founds his instructions on the authority of this book, and does so with precisely the same success as in the former case, that he succeeds in impressing on the man's mind a conviction, founded on the authority of this book of God, that certain acts will receive praise and reward, and that certain other acts will receive blame and punishment, but still, as before, without awakening in him the slightest personal consciousness of the intrinsic excellence of what is right, and the intrinsic evil of what is wrong, would the substitution of the authority of God's book for the authority of the human teacher make any real difference in the true state of the case? or shall we say that there is some virtue or efficacy in his mere submission to the authority of this book, which compensates for his want of all recognition of a supreme moral authority within his own heart, and all love of goodness for its own sake? No one who understands this question can answer it in the affirmative.

Now, what are the conclusions to be drawn from this? Are they not, *first*, that the moral life consists in an inward conscious knowledge of the difference between right and wrong, and a conscious choosing of that which is right; and, *secondly*, that the true purpose of the authority of the teacher, or of the book, is to awaken, and nourish, and purify, and strengthen that consciousness—that they are useful when they do awaken it, and that they are perverted from their use when they stand in its place?

No one will question the soundness of this principle when applied to mere morality. Does it not apply with equal soundness to religion? Can we suppose that there is a living type within man, corresponding to every outward rule or form of truth in morals, and that there is not a similar living type within him corresponding to every outward rule or form of truth in religion? Can we suppose that God has delivered us from the necessity of trusting to any outward authority for our knowledge of right or wrong in the common steps of life, and that he has left us to lean upon outward authority for our knowledge of himself, and of his relation to us, and of his ways towards us? Surely not; it is as impossible to believe that we are cast by God altogether on an outward authority for our religion, as it is to recognize *that* as true religion which rests entirely on outward authority. Do we not all feel that we are responsible for judging of what is presented to us under the name of religious truth, in the same way that we are responsible for judging of moral truth? Do we not, in fact, feel that morals and religion do not belong to two departments of our being, but to one; and that the same kind of light which is given as our guide in the former, must be our guide in the latter? If a man who had been brought up and educated in the knowledge of righteousness, but without instruction in any special form of religion, had the Bible and the Koran put together into his hands to choose between them, do we not feel that he *ought* to prefer the Bible, and that there would be a moral culpability attached to his preferring the Koran, because we are conscious that the Bible agrees with that witness of God which is written in the heart more than the Koran does? If this be not admitted, can there be either a right or a wrong in our choice of religion at all?

The difference between morals and true religion, therefore, is rather a difference in degree than in kind, although the difference in degree may be so great as to make them appear different in kind. A man is living simply in a moral state when he recognizes the *light* within him as a righteous direction of his conduct and of his judgment of things; he is living in a religious state when he recognizes it in his conscience to be the presence of a personal infinite Being, the true living personification of righteousness, who made all things, and by whom all things consist, and who has come thus into him, not merely to give him directions how to act, but to make him a partaker in his own righteous nature, that he may be also a partaker in his purposes, and finally in his blessedness—and when he, in the light of righteousness, consents to these purposes.

I believe that we may arrive at the conviction that there is a God by other ways, and and through other channels; but I do not believe that we can ever become *acquainted* with the true God in any other way than through the light of righteousness shining in the conscience. Our feeling of weakness, and of incapacity to satisfy ourselves, and our tendency to look above ourselves, and to seek for the

origin and explanation of all things in the supernatural and the infinite, assure us that there is a God; but they do not make us acquainted with him; they do not bring us into contact with the Life.

"The *Life* was the *light* of men." And we cannot know truly that Life or living God except through and in that light. It is only by a patient waiting on the light that we shall find the Life. But we are prone to make haste, and to be satisfied with the light as a mere direction, instead of waiting on it till it manifests itself as Life. And we are perhaps still more prone to be satisfied with those conceptions of God which our fear or our wonder, or our faculty of tracing effects to their causes, suggest, instead of waiting for the discovery of his real presence with us as the Righteous One, in our consciences.—*British Friend.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 30, 1865.

FRIENDS TRAVELLING IN THE MINISTRY.—Rachel Hicks obtained in Fourth month last, from Westbury Monthly and Quarterly Meetings, a minute for religious labor in Philadelphia Yearly Meeting and the meetings comprising it.

Mary Jane Field, of Chapaqua Monthly Meeting, N. Y., and William T. Cocks of Westbury Monthly Meeting, Long Island, were her companions. These Friends have completed the arduous duty of attending the meetings (about one hundred and fifty in number), of which this Yearly Meeting is composed.

We unite with them in grateful feelings for the ability given to accomplish this extensive journey, and for the evidence furnished throughout, that they did not serve a hard Master, but that He who putteth forth can qualify and anoint for every service.

FRIENDS' SCHOOLS.—These schools, of which there are ten in this city, re-opened on the 4th inst., with a large attendance, and many applicants who could not be accommodated. Two of these schools are under the joint supervision of the three Monthly Meetings of Philadelphia, Green and Spruce Streets; five are under the exclusive care of Philadelphia Monthly Meeting, and three of Green Street Preparative Meeting; in the last mentioned schools, tuition has recently been made *free* to the members of that meeting, and we understand that the Object System of teaching has been introduced into two of them. This system is found to be especially adapted to the intelligent instruction of young children. Teaching them through the medium of *things*, rather than depending wholly upon *books*, cultivates a habit of observation, through which they may learn from every thing they see.

The pupils of these schools attend with their teachers the meetings for worship held during the week. At the Race Street house more than five hundred children are usually present on Fourth-days, and their quiet and orderly deportment is worthy of commendation. While many of these pupils are Friends and professors, a large proportion of them are the children of those not associated with us in religious fellowship; and it is gratifying to observe their beautiful conformity to this feature of the school arrangement. The discipline to the body and the mind of this regularly recurring hour of solemn stillness must be salutary; and the opportunity thus afforded for serious thought, may be a season in which the seed of good resolutions may take root downward to bear fruit upward. There is scarcely a way in which the influence of Friends can be so extensively and permanently exerted, as in the establishment and support of good practical schools.

We regret to learn that Rebecca Shreeve, an esteemed teacher in one of the schools, under the care of Philadelphia Monthly Meeting, died on the 12th inst.

WE transfer from the British Friend, an article entitled "The Internal Word, or Light becoming Life," by Alexander Ewing, a Scottish Episcopal Bishop.

We have seldom seen the fundamental doctrine of Friends, the Light of Christ in the Soul, more ably advocated than in this treatise; in which the writer manifests his belief in the immediate communion of man with his Maker. He also clearly sets forth that we are not left to depend upon outward authority for our knowledge of the true God, for while there are many ways by which we obtain an idea of Him, we can only know Him availingly through the internal word, or Divine light, in the heart.

DIED, on the 7th of Ninth month, 1865, at Woodbury, N. J., ASA C. LINTON, aged 69 years, formerly of Bucks Co., Pa.

——, on the 9th of Ninth month, 1865, at Mullica Hill, N. J., ELIJAH BOWER, aged 90 years; a member of Pilesgrove Monthly Meeting.

——, on the 15th of Ninth month, 1865, at his residence near Woodstown, N. J., THOMAS LIPPINCOTT, at an advanced age.

——, on the 11th of Ninth month, 1865, EMILY J., wife of William Warner Roberts, of Lower Merion, in the 50th year of her age.

——, on the 15th of Ninth month, 1865, at Gwynedd, SOLOMON CLEAVER, a member of Spruce Street Monthly Meeting.

——, on Fourth-day, the 13th of Ninth month, 1865, at the residence of his brother, Joseph G. Gregg, in Pettis Co., Missouri, GEORGE GREGG, of Loudon Co., Virginia.

The deceased was about 48 years old. He was on a visit to his relations in the West, and was attacked by typhoid fever, which, after an illness of twenty-seven days, terminated his earthly existence. His family have lost a kind husband and father, his relations a genial companion, and society a useful member. Of him we believe it may be justly said, "Behold an honest man, the noblest work of God."

——, on the 12th of Ninth month, 1865, at the residence of her father, near Bordentown, N. J., REBECCA SHREEVE, daughter of Abraham Z. and the late Sarah Ann Shreeve, in the 21st year of her age.

This estimable young woman had been engaged as a teacher in one of the schools taught in Race Street Meeting-House. In her character she exemplified the principles which had been instilled in her in early life, and was an encouraging example to parents to train up their children in the way they should go.

During her last illness her physician directed that she should take brandy, to which she objected, saying that she knew her mother would not have her take it if she was here; and she could not violate that which she considered a principle.

She was not troubled at the prospect of death, and has, doubtless, gone to a mansion in the Father's house.

——, at her home in Loudon Co., Va., after a lingering and painful illness, SUSAN EARL MILLER, aged 29 years, daughter of William H. and Amy Ann Miller; a member of Fairfax Monthly Meeting.

A Stated Meeting of "Friends' Association for the Aid and Elevation of the Freedmen" will be held on the 4th of Tenth month, 1865, at Race St. Meeting-House, at 7½ P. M.

9th mo. 28, 1865.

W. M. LEVICK,
EDITH W. ATLEE, } *Clerks.*

FRIENDS' SOCIAL LYCEUM.

The Third Annual Session of this association will be held during the ensuing winter, in the Library Room, Race St. Meeting-house, commencing Third-day evening, 10th mo. 3d, at 7½ o'clock. Punctual attendance is desired. Friends generally are cordially invited.

CHARLES A. DIXON, Secretary.

WANTED, Nos. 3 and 5, vol. 20th, Nos. 1, 2, 3 and 5, vol. 21st, and several copies of No. 15, vol. 22d, "Friends' Intelligencer." Volumes 13th and 14th for sale.

EMMOR COMLY,
131 North Seventh streeet.

For Friends' Intelligencer.

WHAT IS QUAKERISM?

The term Quaker was fastened upon the early founders of the sect in derision, as was the term Christian upon the first advocates of the blessed doctrines of the despised Nazarene at Antioch. As the roughest casket sometimes contains the most precious gems, so underneath these names lies that vital spark of divine life that reveals Truth in its true beauty and loveliness. In receiving this vital spark, and suffering it to warm and influence our every day life, we come to realize its vast power, for in it we find all that we stand in need of to regulate the affairs of this life and fit us for the next. The Allwise Creator has adapted his means to the ends to be accomplished, thus leaving man without excuse. The religious element implanted in our nature, if cherished and looked to from the first dawn of intellect, met and encouraged by educators, will grow with our growth and strengthen with our strength.

This nurture of the good seed is too much neglected even by Friends, who professedly acknowledge the indwelling life and power of God, and the loss sustained by this neglect is great. Let us more frequently cite the infant mind to this witness for Truth. Let us tell the children that the unhappy sensation produced by a wrong act comes from it; also the happy feeling when all is as it should be. How often the countenance of a child will glow with spiritual intelligence when told that our heavenly Father, in his great love, has given his good spirit to guide us and to keep us in safety and peace, and that if we attend to all its impressions, it will make us his own dear children, preserve us from the evils that are in the world, and lead us directly to his kingdom, where all is love and joy.

Time would be well spent if those who have little children would collect them for an hour on First-day afternoon, to converse with them on subjects connected with their highest interests, or read with them some of the many historical facts referring to the rise of our Society. There are many touching incidents recorded of James Parnell, Edw. Burroughs and others, which show how nobly and firmly they stood, while young, in vindication of Truth and Right. They were lights in their day; and many more might be mentioned. The Seventeenth century was remarkable for striking events. Old systems were broken up. In the old world a general chaos prevailed in religious and civil institutions; but amid this stir and unsettlement, light arose out of obscurity, and darkness became to many as the noonday. About this time the Society of Friends came forth, not to institute any new thing, for the inner light was from the beginning a teacher ever present—an infallible guide—a sure rule of

faith and practice. To this the Scriptures bore ample testimony; to it the people rallied. It was Christianity revived in its ancient simplicity, beauty and purity, divested of all useless appendages. Minister and hearer stood upon equal ground. Christ, the anointing, instructed all. God was the Father of all. The Gospel was free to all, and the test of discipleship was unity and fellowship with the divine spirit, and a regular life and conduct. As in the days of the Apostles, this church grew and multiplied, and thousands flocked to its standard.

Mankind is the same now, and Truth is the same. Let us embrace it, in the love of it, and all will be well. S. HUNT.

From the North British Review.

WORDSWORTH: THE MAN AND THE POET.

(Continued from page 459.)

If there is preëminence in any one department, it is in the interpretation of his own mountains. This is so altogether adequate and profound that it has often seemed as if those dumb old solitudes had, after slumbering since the beginning of time, at last waked to consciousness in him, and uttered their inmost heart through his voice. No other mountains have ever had their soul so perfectly expressed. Philosophers have dreamed that nature and the human soul are the two limbs of a double-cleft-ed tree, springing from, and united in, one root; that nature is unconscious soul, and the soul is nature become conscious of itself. Some such view as this, if it were true, might account for the marvellous sympathy there is between Wordsworth's poetry and the feeling of his own mountains, and for his power of rendering their mute being into his solemn melodies.

But it is now time to look at that other side of things in which his vitality of imagination is seen. His meditative eye penetrates not less deep when turned on the heart and character of man than when it contemplates the face of nature. It has been already noted that in the latter department his range is limitless; while in the former it is not only restricted, but restricted within marked and definite bounds. For man as he is found in his cities, or as he appears in the complex conditions of advanced civilization, Wordsworth cares little; he turns his back on the streets, the drawing-rooms, the mart, and the 'change, but lovingly enters the cottage and the farm, and walks with the shepherd on his hills, or the vagrant on the lonely roads. The choice of his characters from humble and rustic life, was caused partly by the original make of his nature, partly from his early training, which made him more at home with these than with artificial man, partly also from that republican fervor which he imbibed in his opening manhood. He believed that in country-people what is permanent in human nature, the essential feelings and passions of mankind, exist in greater simplicity and strength. Their manners, he thought, spring more directly from such feelings, and more faithfully express them, and their lives and occupations are surrounded with what is grandest and most beautiful in nature. These are the reasons he gives for selecting his subjects from humble life, and within this range he, for the most part, confines himself. There is still another limitation. Even in these characters he is not so much at home in dealing with their trivial outside appearance, or little laughable peculiarities of manner or costume. He has small caring for these things, and when he sets to describe them he often fails, as in the "Idiot Boy," perhaps, and in "Goody Blake." A few touches of real humor would have wonderfully relieved these personages; but this Wordsworth has not to give. He cannot, as Burns often does, exhibit his humble characters dramatically, does not laugh and sing, much less drink with his peasants; he is not quite one of themselves, sharing their thoughts, and having no other higher thoughts. What he sets himself to portray is their serious feelings, the deep things of the soul, that in which the peasant and the peer are one, and in which, as Wordsworth thinks, the advantage may often lie with the former. He has, as Coleridge has said, "deep sympathy with man as man; but it is the sympathy of a contemplator rather than a fellow-sufferer or comate, but of a contemplator from whose view no difference of rank conceals the sameness of nature; no injuries of time and weather, of toil or even of ignorance, wholly disguise the human face divine." In fact, it is the moral and spiritual part of man which he most sees and feels, and other things are interesting chiefly as they effect this. His thoughts dwell on

"The depth, and not the tumult of the soul;"

not on the surface manners, nor on the effervescent and transitory emotions, but on those which are steadfast and forever. It is in virtue of his deep insight into these that common incidents assume for him an importance and interest which to less reflective men has seemed exaggerated or often even ludicrous. The reflections, however, which they awake in him are not only true and deep, but they are such as add new dignity or tenderness to the human life. A frail old man thanked him fervently for cutting through for him at a blow an old root, which he had haggled at long in vain. The tears in the old man's eyes drew out from Wordsworth this reflection:—

"I've heard of hearts unkind, kind deeds
With coldness still returning;
Alas! the gratitude of men
Hath oftener left me mourning.

In setting forth such characters as "The Brothers," "Michael," "The Cumberland Beggar," etc., etc. (though in the last of these there is somewhat too much moralizing,) he gives them not only as common acquaintances see them, or as they appear to themselves; this he does, but something more. He lets us see them in their relations to those unseen laws of the moral world, of which they themselves may be unaware, but which they suggest to the inspired insight of the poet. And in this way the emotions called forth by the sight of suffering do not end in mere emotion, but strike into a more enduring, that is, a moral ground, and so are idealized and relieved. This moral vision has a wonderful power to elevate, often to solemnize things, the lowliest and most familiar. It has been said that Burns has caused many an eye to look on the poorest thatched cottages of the Scotch peasantry with a feeling which, but for Burns, they had never known. The same may be said of Wordsworth with a difference. He has revealed, in the homeliest aspects of life, a beauty and worth not recognized before or long forgotten. He has opened for men new sources of interest in their kind, not only in shepherds and peasants, but in tattered beggars and gypsies and wayworn tramps.

Much stuff has been talked and written about Wordsworth being a merely subjective poet. Critics had good need to be sure they were right before they characterize great poets by such vague, abstract words; for they quickly get into the minds of the reading public, and stick there, and do much mischief. True it is that Wordsworth has read his own soul, not that which was accidental or peculiar in him, but that in him which was permanent and common with all high and imaginative men. But is this all? has he done nothing more? If ever man caught the soul of things, not himself, and expressed it, Wordsworth did. That he has done it in nature almost limitlessly we have seen. In man he has done it not less truly, though more restrictedly. Taking the restrictions at their utmost, what contemporary poet (we do not speak of Scott in his novels) has left to his country such a gallery of new and individual portraits as a permanent possession? The deeper side of character no doubt it is,—the heart of men, not their clothes,—but it is character in which there is nothing of himself, nothing which all men might not or do not share. The affliction of "Margaret," "The Mad Mother," "Gypsies," "Laodamia," "The Highland Reaper," "The Wagoner," "Peter Bell," "Matthew," "Michael," "The Cumberland Beggar," all the tenants of "The Churchyard among Mountains"—what are these? What but so many separate, individual, outstanding portraits, in which there is no shade of himself, nothing save the eye that can see them? True, it is not their outward contour, nor their complexion, or dress, he most busies himself with. He painted them as Titian and Leonardo did their great portraits, with the deeper soul predominating in their countenance. If he seized this, he cared little for the rest. Let us discard, then, that foolish talk about Wordsworth as a merely subjective poet, who could give nothing but his own feelings, or copies of his own countenance. Let us look at things as they really are.

(To be continued.)

THE GENTLE CHARITIES OF LIFE.

A man's usefulness in the Christian life depends far more on the kindness of his daily temper, than on great and glorious deeds that shall attract the admiration of the world, and that shall send down his name to future times. It is the little rivulet that glides through the meadow, and that runs along day and night by the farm-house, that is useful, rather than the swollen flood, or the noisy cataract. Niagara excites our wonder, and fills the mind with amazement and awe. We feel that God is there, and it is well to go far to see once, at least, how solemn it is to realize that we are in the presence of the Great God, and to see what wonders his hand can do. But one Niagara is enough for a continent, or a world; while that same world needs thousands and tens of thousands of silvery fountains, and gently flowing rivulets, that shall water every farm, and every meadow, and every garden, and that shall flow on every day and every night with their gentle and quiet beauty. So with life. We admire the great deeds of Howard's benevolence, and wish that all men were like him. We revere the names of the illustrious martyrs. We honor the man who will throw himself in the "imminent deadly breach," and save his country,—and such men, and such deeds we must have when the occasion calls for them. But all men are not to be useful in this way—any more than all waters are to rush by us in swelling and angry floods. We are to be useful in more limited spheres. We are to cultivate the gentle charities of life. We are by a consistent walk to benefit those around us, though we be in an humble vale, and though like the gentle rivulet, we may attract little attention, and may soon cease to be remembered on earth. Kindness will *always* do good. It makes others happy, and that is doing good. It prompts us to seek to benefit others, and that is doing good. It makes others gentle and benignant, and that is doing good.—*Albert Barnes.*

Two sentiments suffice for man, were he to live the age of the rocks,—love, and the contemplation of the Deity.—*Dr. Watts.*

BE KIND TO EACH OTHER.

BY CHARLES SWAIN.

Be kind to each other!
The night's coming on,
When friend and when brother
Perchance may be gone!
Then midst our dejection,
How sweet to have earned
The blest recollection
Of kindness—returned!
When day hath departed,
And memory keeps
Her watch, broken-hearted,
Where all she loves sleeps!

Let falsehood assail not,
Nor envy disprove—
Let trifles prevail not
Against those ye love!
Nor change with to-morrow,
Should fortune take wing,
But the deeper the sorow.
The closer still cling!
Oh, be kind to each other!
The night's coming on,
When friend and when brother
Perchance may be gone!

WHAT IS WEALTH?

Wealth is something more than gold,
More than luxury and ease;
Treasures never to be told
May be found apart from these.
Men who great possessions own
May be needy none the less:
They are rich, and they alone,
Who have store of nobleness.

Palaces are dreary domes;
Fair demesnes, but deserts wild;
If there be not happy homes,
Gentle thoughts, and manners mild.
Trust me, though his lot be small,
And he makes but slight pretense,
He who lives at peace with all
Dwells in true magnificence.

If you 'd prove of noble birth,
O beware of judgments rash;
Scorn to measure human worth
By the sordid rule of cash.
Gold and silver may depart,
Proudest dynasties may fall;
He who has the truest heart
Is the richest of them all.

OUR HORSE CHARLEY.

A correspondent recently writing from Highland Dale, Pa., indulges in the following tribute to the worth of a favorite horse. Many a kind-hearted master may see the valuable qualities of his own faithful animal daguerreotyped in the portrait of "Charley;" and should any be tempted to deal exactingly with this useful servant, he will do well to remember that "a righteous man regardeth the life of his beast."

"One needs to travel in a hot sun to appreciate fully the aptness and beauty of the figures used in Scripture, suggested as they were by a hot climate. The 'cup of cold water;' 'the breeze to the fainting traveller;' 'the clear shining after rain;' 'the shadow of a mighty rock in a weary land;' how often I thought of the latter as we looked for a shady spot, where old Charley might stop to take breath, with his face to the breeze after ascending one of the rough hills. Our attachment to this dear old servant is increased with every journey we take with him. His steady determination to do his best, and his amiable patience under heat and fatigue,—a patience which even the blue-headed flies could not entirely overcome,—are worthy of imitation by wiser creatures. I do not wonder that our good old friend J. W. felt required to plead the cause of 'that noble animal, the horse.' When the law of love comes to be the rule in our treatment of these 'dumb friends,' I think we shall make some discoveries in regard to the transmission of thought, and that *language* is far from being its only vehicle. Indeed, as I watched the understanding which seemed to exist between Charley and his master, I could not help thinking that the wishes and feelings of the latter were conveyed telegraphically along the 'lines.'" S.

For Friends' Intelligencer.

BEAUTY IN ALL THINGS.

We have often wondered when looking at the beautifully diversified colors of the birds and flowers, why such a variety of beautiful hues? Can they be of use to the birds? Does the plumage of the humming-bird, with its golden green and bronze, add to its enjoyment of life, or do its fellow denizens of airy flight have an eye for varied tints? Does the blooming rose require its carmine blush, or the painted tulip its gaudy colors, to perfect its seed? Our beneficent Parent, we know, in long past ages laid up in the bowels of the earth ample stores of minerals and metals for the future use and enjoyment of man; and may we not also believe he colored the plumage of many birds, and decked the lilly of the valley, and formed all the bright and beautiful things of earth, for the gratification of man? The love of the beautiful is planted more or less in the minds of all, although it may take different directions. The captain, as he stands on the deck of his noble and symmetrical clipper ship, eyeing her filling sails, her beautiful tapering spars, and finely moulded hull, feels as great a degree of pride as the nobleman in his castle, surrounded by all the gems of art and taste that wealth affords. So does the poverty-stricken Bedouin horseman, as he mounts his fleet courser and speeds over Afric's burning sands, love the beautiful according to his taste, although the flowers and paintings of the rich have no attraction for him.

We love to think that it is our Father's

gracious design that we should enjoy the bright and lovely things of earth. He has diversified our labors, our tasks and trials with the sunshine of flowers and trees, and mingled the sparkling gems of art with nature's beauties, the treasures of knowledge ever opening to our loving gaze fields of newer, fresher beauties, only waiting our exploration to increase our scope of true enjoyments. The noxious weed that encumbers our garden plot, the poisonous reptile, the crawling worm and buzzing fly, all have some interesting trait,—something to learn from and wonder at. All proclaim to us, from the lowest order to the highest type, that God is good, supremely good, in bestowing so much to enliven and make cheerful life's momentous journey; and if he so crown this earth with robes of beauty, if he has so perfectly adapted this our transient dwelling place to our wants and enjoyments, how much more will the joys of those eternal mansions, where sorrows and troubles find no entrance, transcend this lower sphere. J. H.

Westbury, L. I., 9th mo. 17, 1865.

FOR THE CHILDREN.

CUVIER AND THE SWALLOWS.

The celebrated Cuvier, in his late years, loved to recount the incident which first turned his attention to the study of natural history. While young, and in want, he was engaged as tutor to the children of the Count de Hericy, and with his pupils inhabited an old chateau in in the Pays du Cauts, at Fiquainville. Cuvier's room looked toward the garden, and early each morning he was accustomed to open his window, and breathe the fresh air before commencing the instruction of his somewhat undisciplined pupils One morning he remarked two swallows building a nest in the outer angle of his small casement. The male bird brought moist clay in his beak, which the hen, as it were, kneaded together, and, with the addition of straws and bits of hay, formed their future home. Once the framework was completed, both birds hastened to line the interior with feathers, wool, and dried leaves; and and then, taking flight together into a neighboring wood, they did not return to their nest until after the lapse of several days. Meantime some important events had happened. While the two swallows were so busily employed in constructing their homes, Cuvier had remarked two sparrows perched on a neighboring chimney, who seemed to watch the progress of affairs with much curiosity. The treacherous object of this surveillance speedily became apparent; for no sooner had the poor swallows left the coast clear than the pair of sparrows took possession of the nest, and established themselves in it as comfortable as though it had been their own property. Cuvier remarked that they never absented themselves together from the nest; one always remained on the watch, with its sturdy bill protruded through the entrance, prepared to exclude every visitor except its mate. At the end of the honeymoon the rightful owners returned. What was their suprise to find their nest pre-occupied! The cock flew indignantly against his dwelling, to expel the intruders, but was met by the formidable beak of the male sparrow which quickly repulsed the unlucky proprietor with a bleeding head and ruffled feathers. Trembling with rage and shame, and his bright eye darting fire, he returned to his bride, perched on a green bough, and seemed for some moments to hold anxious colloquy with her. Then they took flight together, and soon disappeared.

Presently the hen-sparrow returned, and her husband began, as Cuvier conjectured, to give her an animated account of his adventure, accompanying the recital with certain curious little cries, which might well pass for derisive laughter. Be that as it may, the prudent pair did not waste much time in chattering, but hastened out in turns to collect and store up a quantity of provisions. This accomplished, they both remained within, and now *two* stout beaks were placed to defend the entrance. Cries resounded in the air; crowds of swallows began to assemble on the roof. Cuvier recognized in the midst of them the expelled householders making their wrongs known to each fresh arrival.

Ere long, there were assembled in full conclave upward of two hundred swallows. While they were chattering in a style that fully rivalled the performances of many speakers in more ambitious and celebrated meetings, a cry of distress was heard from one of the window-sills. A young swallow, tired no doubt of the long parliamentary debate, had betaken himself to the pursuit of some flies who were buzzing about the window. Cuvier's pupils had placed a snare on the sill, and the poor little bird found one of his slender legs entangled by the cruel horsehair.

At the cry of the captive, about twenty of his brethren flew toward him, and tried to set him free; but in vain. Every effort only served to tighten his bonds, and so increased his pain. Suddenly the swallows, as if with one consent, took flight, and, wheeling in the air, came one by one and gave a sharp peck at the snare, which, after repeated pulls, snapped in two, and the freed bird flew joyously away with his kind companions. During this scene, which passed within a few yards of Cuvier, and at the same distance as the usurped nest, the tutor remained motionless, and the two sparrows never once stirred their threatening protruded beaks.

Suddenly, and as swift as thought, flew a host of swallows against the nest: each had

his bill filled with mud, which he discharged against the entrance, and then gave place to another, who repeated the same manœuver. This they managed to accomplish while two inches from the nest, so as to keep out of reach of the beleaguered sparrows. Indeed, the latter were so effectually blinded by the first discharge of mud that they no longer thought of defending themselves. Meantime the swallows continued to heap mud on the nest, until it was completely covered. The opening would have been choked up but for the desperate efforts made by the sparrows, who, by several convulsive shocks, contrived to shake off some of the pellets. But a detachment of the implacable swallows perched on the nest, with their beaks and claws smoothed and pressed down the tough clay over the opening, and at length succeeded in closing it hermetically. Then were heard, from hundreds of little throats, cries of vengeance and of victory!

But the swallows did not end their work here. They hastened to bring from all directions materials for a second nest, which they constructed over the blocked-up entrance of the first one; and in two hours after the execution of the sparrows the new nest was inhabited by the ejected swallows.

The inexorable vengeance was now completed. Not only were the unfortunate sparrows doomed to expiate their crime by a lingering death, but they were forced during their torments to listen to the joyful song of the two swallows, the cause of their execution. During many days the hen rarely quitted her nest; she had laid six eggs, and while she was hatching them her mate supplied her with insects for food. At the end of a fortnight Cuvier remarked that the cock was busy all day in bringing an enormous quantity of insects to his household; and, looking into the nest, he saw six little yellow bills, all gaping wide for food. From that time it became a constant source of pleasure to the tutor to watch the progressive development of the little family. Their yellow beaks became black and shining, their downy bodies were covered with smooth and elegant plumage, and they began to accompany their mother in her short excursions from the nest. The cock taught his children how to seize their prey in the air; how to fly high when the atmosphere was calm and the flies disported themselves in the upper regions; and how to keep near the ground when a storm was approaching; for then all insects seek a shelter.

Thus passed the summer, and autumn came. Crowds of swallows once more assembled on the roof of the Chateau de Fiquainville. They held regular conversations, and Cuvier amused himself with trying to interpret their language. The children of the nest were placed in the midst of the troop with the other young swallows; and one morning the whole assembly took flight simultaneously, and directed their course toward the East. In the following spring, two swallows, lean, and with ruffled feathers, came and took possession of the nest. Cuvier immediately recognized them: they were the identical birds which he had watched with so much interest during the preceding years. They began to repair their dwelling, and to stop the chinks produced by the winter's frost; they relined the interior with soft dried moss and feathers, and then set out for an excursion.

The morning after their return, as they were gaily pursuing their prey close to Cuvier's window—for they were now quite tame and accustomed to his presence—a hawk that was soaring in the air pounced suddenly on the cock. He struck him with his talons, and was bearing him off when Cuvier fired at him with a fowling piece, which happened luckily to be at hand. The brigand fell into the garden, mortally wounded, and Cuvier hastened to relieve his poor friend. The swallow was seriously wounded; the hawk's talons had deeply entered his sides, and a grain or two of shot had grazed his breast and broken one wing. The kind young man dressed the wounds with all possible care and tenderess, and then, with the assistance of a ladder, replaced him in his nest, while the poor hen fluttered sadly round her mate, uttering piercing cries of distress. During three days she only quitted the nest to seek for insects, which she brought to the cock. Cuvier watched his poor little languishing head feebly raised to take the offered food; but each day his strength visibly declined. At length, early one morning, Cuvier was awakened by the cries of the hen, who was beating her wings against the window; he ran to the nest. Alas! it only contained a lifeless body. From that moment, the hen drooped and pined away. She never left the nest, refused the food which Cuvier constantly offered her, and, literally broken-hearted, expired five days after the death of her beloved companion.

This little history left a strong impression on the amiable and gifted mind of the young tutor. It led him to devote his leisure hours to the persevering study of natural history; and many months afterward he related the anecdote to the Abbé Tessier, who was paying a visit to the chateau. Revolutionary persecution had obliged this distinguished man to take refuge in Normandy, and accept the situation as physician to the hospital of Fecamp Struck with the evident talent of Cuvier, he engaged him to deliver a course of lectures on natural history, to the pupils attending his hospital; and wrote to introduce him to the notice of Jussieu and Geoffroy Saint-Hilaire. Cuvier entered into correspondence with these and other scientific

men; and, after some time passed in profound study, he was appointed to fill the chair of comparative anatomy in Paris. The remainder of his glorious career is matter of history.—*Exchange Paper.*

SUNSHINE.

BY CAROLINE H. DALL.

All the courses of life, feeling, thought, are associated with *solar light.* We hope to see the time when the basements, so convenient in cities, will fall into disuse, and every part of a house be built above ground; when servants will share the goodly cheer of the sunlight, and no longer be compelled to live in the unblessed neighborhood of drains and water-pipes? The healthiest houses are those which are exposed on every side to the sun, and the healthiest room in any house will be that which receives its direct rays longest.

Speaking on this subject with an intensity of conviction which you cannot at once share, I must ask you to consider the reasonableness of certain modern customs. One cold winter's day, not very long ago, I went in a Southern city to make a bridal call. I was ushered into a room so completely dark, that I stumbled over a large Newfoundland dog, without in the least comprehending the nature of the obstruction. Far off, a few glowing coals dimly revealed the outline of the grate and hearth. After sitting some minutes, I determined to ascertain by what means the light of heaven had been so successfully excluded. Giving a shrewd Yankee guess as to the locality of the window, I groped my way across the room. I lifted first a heavy drapery of crimson damask, falling in folds, and lined, as it afterwards appeared, with white silk; then a thick holland blind; and lastly, close fitting to the glass, and kept down by a piece of lead sewed into the hem, a screen of close serge heavier than coffee-bagging. On the outside, the green venetian blinds were shut.

The same God who gives us the forest sanctuary, where the hot light of noon is strained through wreathing branches of tender green, doubtless intended that we should shelter ourselves from the glare of a July sun by the best means at our command; but he ventilates that sanctuary with air which has been warmed and filtered by his radiant ministers. The coolness of a grove is very unlike the deadly dampness of a cellar: and it is not until fruit is heaped in masses in an ice-chest, instead of hanging clustered in sunny air, that it becomes the cause of suffering and disease. We know all the excuses for this fashionable folly, —the dust which must be shut out, the reflected light which fades the furniture. Let me beg you never to buy curtains and carpets till you can afford to let them fade; till you can, if necessary, cheerfully sacrifice them to convenience or health. Be patient with the dust, carefully removing it day by day; but remembering, that, floating in the sunshine, it is far better company than the vegetating mustiness of a darkened apartment.

Let me allude also to the obstinacy and ingratitude of those, who, when God has taken his beloved ones to himself, sit in darkened rooms, refusing to entertain his angels, his deputed comforters. His *angels*, I repeat; for sunshine and fresh air are so full of God's living presence, that, when poured into the house of mourning, all depression and distrust fly before them, with the shadows from the ceiling. God meant that we should grieve; that we should know the bitterness of loss, and feel the unsatisfactoriness of all human affections: but he never meant that any grief should be inconsolable; and, that none ever may, he permits the fresh air of heaven to scatter the clouds which hang over the soul, as it scatters the mist from the mountain-top: permits also the radiant sunshine to fill with its beams every corner of the darkness, spanning with the iris of an eternal hope the falling tear. Open houses and hearts till Christ interprets the Apollo, and the dawn and noon of each successive sun become the prophetic intimations of the growth and fulness of an everlasting day.

Not only bodily health, then, but the health of mind and soul, depends, in a great degree, upon our relation to light.

Unnatural habits, the deeply to be deplored profligacies of large cities, seek and love the darkness. If the darkness of night tempts to many an awful crime, it is not too much to say, that small improprieties of speech and action pass unrebuked in the dimness of modern apartments. You have turned gas and water into your habitations: let me entreat you to turn on the priceless blessing of the sunlight. It is a free gift; but, before its radiant onslaught, whole troops of imps will fly.

Choleras, cramps, and fevers will evacuate the nursery; flirtations and French novels will desert the drawing-room. Instead of free *thinking*, you will have free *speaking*,—a much more wholesome thing; instead of metaphysical abstractions, tangible realities; instead of perplexing cares, an orderly crystallization of duties. There are no troubles in life so heavy that the sunshine and blue air may not help to lift them; no net-work of difficulties so perplexing that the same radiant powers may not transform it into a "web of light."

Whatever is highest and holiest is tinged with melancholy. The eye of genius has always a plaintive expression, and its natural language is pathos. A prophet is sadder than

other men; and he who was greater than all prophets was "a man of sorrows and acquainted with grief."—*L. M. Child.*

Oh, not in the outer world alone,
May the Beautiful be to the soul made known;
In its own far depths in its *inner* life,
Silent and pure is its spirit rife.

E. H. Chapin.

PROFESSOR AGASSIZ was received with high honor in Brazil by the emperor and other eminent men. He has made a vast collection of objects, and has left for the Amazon, where the emperor has placed a steamer at his disposal. He has already, as he prophesied before leaving the United States, found the traces of glaciers in the neighborhood of Rio de Janeiro. His observations in Brazil will prove of great interest to the scientific world.

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A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

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For details see Circular, to obtain which, address the Principals, Attleboro' P. O., Bucks county, Pa.
ISRAEL J. GRAHAME, } Principals.
85 tf. axcaw. JANE P. GRAHAME, }

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
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William H. Churchman, *Indianapolis, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 467.)

It will perhaps appear a curious fact to the world, but I am told it is true, that the number of the women, disowned for marrying out of the society, far exceeds the number of the men, who are disowned on the same account.

It is not difficult, if the fact be as it is stated, to assign a reason for this difference of number in the two sexes.

When men wish to marry, they wish, at least if they are men of sense, to find such women as are virtuous; to find such as are prudent and domestic, and such as have a proper sense of the folly and dissipation of the fashionable world; such in fact as will make good mothers and good wives. Now, if a Quaker looks into his own society, he will generally find the female part of it of this description. Female Quakers excel in these points. But if he looks into the world at large, he will in general find a contrast in the females there. These in general, are but badly educated. They are taught to place a portion of their happiness in finery and show: utility is abandoned for fashion: The knowledge of the etiquette of the drawing-room usurps the place of the knowledge of the domestic duties: A kind of false and dangerous taste predominates: Scandal and the card-table are preferred to the pleasures of a rural walk: Virtue and Modesty are seen with only half their energies, being overpowered by the noxiousness of novel-reading principles, and by the moral taint which infects those who engage in the varied rounds of a fashionable life. Hence a want of knowledge, a love of trifles, and a dissipated turn of mind, generally characterize those who are considered as having had the education of the world.

We see, therefore, a good reason why Quaker men should confine themselves in their marriages to their own society. But the same reason which thus operates with Quaker men in the choice of Quaker women, operates with men who are not of the society, in choosing them also for their wives. These are often no strangers to the good education, and to the high character, of the Quaker females. Fearful often of marrying among the badly educated women of their own persuasion, they frequently address themselves to this society, and not unfrequently succeed.

To this it may be added, that if Quaker men were to attempt to marry out of their own society, they would not in general be well received. Their dress and their manners are considered as uncouth in the eyes of the female world, and would present themselves as so many obstacles in the way of their success. The women of this description generally like a smart and showy exterior. They admire heroism and spirit. But neither such an exterior, nor such spirit, are to be seen in the Quaker men. The dress of the Quaker females, on the other hand, is considered as neat and elegant,

and their modesty and demeanor as worthy of admiration. From these circumstances they captivate. Hence the difference, both in the inward and outward person, between the men and the women of this society, renders the former not so pleasing, while it renders the latter, objects of admiration, and even choice.

If we look into the history of the world, we shall find, from whatever cause it has arisen, whether from any thing connected with our moral feelings, such as love, gratitude, or respect, or from vanity, or ostentation, that almost all nations, where individuals have been able to afford it, have incurred considerable expense in the interment of their dead. The Greeks were often very extravagant in their funerals. Many persons, ornamented with garlands, followed the corpse, while others were employed in singing and dancing before it. At the funerals of the great, among the Romans, couches were carried, containing the waxen or other images of the family of the deceased, and hundreds joined in the procession. In our own times, we find a difference in the manner of furnishing or decorating funerals, though but little in the intention of making them objects of outward show. A bearer of plumes precedes the procession. The horses employed are dressed in trappings. The hearse follows ornamented with plumes of feathers, and gilded and silvered with gaudy escutcheons, or the armorial bearings of the progenitors of the deceased. A group of hired persons range themselves on each side of the hearse and attendant carriages, while others close the procession. These again are all of them clad in long cloaks, or furnished, in regular order, with scarfs and hat-bands. Now all these outward appendages, which may be called the pageantry of funerals, the Quakers have discarded, from the time of their institution, in the practice of the burial of their dead.

The Quakers are of opinion, that funeral processions should be made, if any thing is to be made of them, to excite serious reflections, and to produce lessons of morality in those who see them. This they conceive to be best done by depriving the dead body of all ornaments and outward honors. For, stripped in this manner, they conceive it to approach the nearest to its native worthlessness or dust. Such funerals, therefore, may excite in the spectator a deep sense of the low and debased condition of man. And his feelings will be pure on the occasion, because they will be unmixed with the consideration of the artificial distinctions of human life. The spectator, too, will be more likely, if he sees all go undistinguished to the grave, to deduce for himself the moral lesson, that there is no true elevation of one above another, only as men follow the practical duties of virtue and religion. But what serious reflections, or what lessons of morality, on the other hand, do the funerals of the world produce, if accompanied with pomp and splendor? To those who have sober and serious minds, they produce a kind of pity, that is mingled with disgust. In those of a ludicrous turn, they provoke ludicrous ideas, when they see a dead body attend with such extravagant parade. To the vulgar and the ignorant no one useful lesson is given. Their senses are all absorbed in the show; and the thoughts of the worthlessness of man, as well as of death and the grave, which ought naturally to suggest themselves on such occasions, are swallowed up in the grandeur and pageantry of the procession. Funerals, therefore, of this kind, are calculated to throw honor upon riches, abstractedly of moral merit; to make the creature of as much importance when dead as when alive; to lessen the humility of man; and to destroy, of course, the moral and religious feelings that should arise upon such occasions. Add to which, that such a conduct among Christians must be peculiarly improper; for the Christian dispensation teaches man, that he is "to work out his salvation with fear and trembling." It seems inconsistent, therefore, to accompany with all the outward signs of honor and greatness the body of a poor wretch, who has had this difficult and awful task to perform, and who is on his last earthly journey, previously to his appearance before the tribunal of the Almighty to be judged for the deeds which he has committed in the flesh.

Actuated by such sentiments as these, the Quakers have discarded all parade at their funerals. When they die, they are buried in a manner singularly plain. The corpse is deposited in a plain coffin. When carried to the meeting-house or grave-yard, it is attended by relations and friends. These have nothing different at this time in their external garments from their ordinary dress. Neither man nor horse is apparelled for the purpose. All pomp and parade, however rich the deceased may have been, are banished from their funeral processions. The corpse, at length, arrives at the meeting-house.* It is suffered to remain there in the sight of the spectators. The congregation then sit in silence, as at a meeting for worship. If any one feels himself induced to speak, he delivers himself accordingly; if not, no other rite is used at this time. In process of time the coffin is taken out of the meeting-house, and carried to the grave. Many of the acquaintance of the deceased, both Quakers and others, follow it. It is at length placed by the side of the grave. A solemn, silent pause, immediately takes place. It is then interred. Another shorter pause then generally

* It is sometimes buried without being carried there.

follows. These pauses are made, that the "spectators may be more deeply touched with a sense of their approaching exit, and their future state." If a minister or other person, during these pauses, have any observation or exhortation to make, which is frequently the case, he makes it. If no person should feel himself impressed to speak, the assembled persons depart. The act of seeing the body deposited in the grave, is the last public act of respect which the Quakers show to their deceased relations. This is the whole process of a Quaker-funeral.

The Quakers, in the infancy of their institution, were buried in their gardens, or orchards, or in the fields and premises of one another. They had at that time no grave-yards of their own; and they refused to be buried in those of the church, lest they should thus acknowledge the validity of an human appointment of the priesthood, the propriety of payment for gospel-labor, and the peculiar holiness of consecrated ground. This refusal to be buried within the precincts of the church, was considered as the bearing of their testimony for truth. In process of time they raised their own meeting-houses, and had their respective burying places. But these were not always contiguous, but sometimes at a distance from one another.

The Quakers have no sepulchres or arched vaults under ground for the reception of their dead. There has been here and there a vault, and there is here and there a grave with sides of brick; but the coffins, containing their bodies, are usually committed to the dust.

I may observe, also, that the Quakers are sometimes buried near their relations, but more frequently otherwise. In places where the Quaker population is thin, and the burial ground large, a relation is buried next to a relation, if it be desired. In other places, however, the graves are usually dug in rows, and the bodies deposited in them, not as their relations lie, but as they happened to be opened in succession without any attention to family connexions. When the first grave in the row is opened and filled, the person who dies next, is put into that which is next to it; and the person who dies next, occupies that which is next to the second. It is to many an endearing thought, that they shall lie after their death, near the remains of those whom they loved in life. But the Quakers, in general, have not thought it right or wise to indulge such feelings. They believe that all good men, however their bodies may be separated in their subterraneous houses of clay, will assuredly meet at the resurrection of the just.

(To be continued.)

Be sure that God
Ne'er dooms to waste the strength he deigns to impart.
Robert Browning.

For Friends' Intelligencer.

MARTHA ROUTH.

(Continued from page 469.)

On Sixth-day, the Select Quarterly Meeting was held to some degree of satisfaction, mostly composed of aged Friends. I was afresh confirmed in what I felt in the first Select Meeting I sat with Friends here, that those meetings suffer loss, by Friends not enough looking at the right anointing, and qualification in individuals to bring such forward, before so far advanced in years, when they might be more lively and fit for religious usefulness. The weather was remarkably fine on our coming to this place, and the sun shone very bright in the evening, yet before morning a great fall of snow, drifted by the violence of the wind, rendered it almost impracticable to get to the meeting-house; so that only a few met, and adjourned the Quarterly Meeting till Seventh-day, which was then attended with difficulty, and many that lodged at a distance did not get to it; yet the business was got through.

29th of Third month. On First-day was a large public meeting, in which several Friends had to labor in the Gospel, but not an open or relieving time to me. We went that evening with Joseph Cloud and John Wigham, a few miles towards Barnstable, where a public meeting was held next day in the Court-House, wherein J. Wigham, whose mind was impressed with the concern, had to preach the Gospel. After dining at an Inn we went to a little fishing place, called Bass River, and held a meeting there that evening, in which my valued brethren, Joseph Cloud and John Wigham had an open time in Gospel labor. Next morning we went five miles to a meeting at Yarmouth, which was attended by Friends and others, and was a relieving opportunity to my mind; in the afternoon to Scorton, ten miles: next day to Paul Wing's, where we had a religious sitting in the evening. Encouragement was handed to those that love Truth, of which number were several both of the younger and elder rank: their children appear to be hopeful plants.

At Long Plain Monthly Meeting on Sixth-day an acknowledgment was presented from a Friend, who for many years (before the American war) had stood in the station of a minister, but through unwatchfulness at that time, giving way to a party spirit, got disunited from Friends, and divers others with him, who had kept up a separate meeting; but now, in his advanced age, he appeared uneasy with the practice, condemned the cause, and earnestly entreated Friends to receive him into membership, which from my feelings I was willing to hope would be complied with. That evening we went to New Bedford, ten miles, to which place the prospect of returning has always looked pleasant since my first going there, and I believe

mutually so to my beloved friends in that place.

5th of Fourth month, First-day. The forenoon meeting was to me a humbling, relieving opportunity; my heart was enlarged and my tongue loosed to preach the Gospel, that I could truly acknowledge times and seasons were in the hand of the Lord; remembering divers, in which I had sat among Friends there, when the heavens seemed as brass and the earth as iron. In the evening, we had a meeting at Acushnet, head of Bedford river, which I felt liberty to have appointed at three o'clock, at which time the Presbyterian meeting was gathering about a stone's cast from ours. I rather expected we should have a small company; but as that had appeared the right time, I felt easy. Contrary to apprehension the house was soon filled, and, when settled, I felt Gospel authority to stand up, and had an open relieving time. My valued friends, W. Rotch, his son William and wife, and several others in company, returned to Bedford in the evening.

On Third-day went to Newtown, five miles, where was a large meeting of professors, and a few not of our Society. A painful sense of lukewarmness and formality, caused heavy labor indeed; which was not very different next day at Aponaganset, six miles. We went that evening to Acoaxet, ten miles; and on Fifth-day morning, had a meeting there, largely attended and rather an open time, as was one in the afternoon at Center. On Sixth-day at Little Compton, the meeting-house was open and cold, and the people long in gathering, yet I trust it was not an unprofitable meeting. After dinner we went six miles to Seconet, and on Seventh-day to Tiverton, fourteen miles.

12th of Fourth month, First-day, we had two meetings attended by a solid number, not of our religious Society, which were pretty satisfactory. Though the life of Truth, with regard to Friends,, appeared to me very low, yet I felt much sympathy with the few concerned to walk consistently therewith. On Second-day a meeting was appointed at Swansea, at three o'clock. We had a pleasant time for crossing the ferry, but soon after a heavy storm came on, and continued without intermission. Friends living distant, I hardly expected many would gather, and being oppressed with a sick headache, I almost doubted being able to sit the meeting, yet was most easy to go, and it was largely attended. After painful conflict of body and mind, I was strengthened beyond expectation in the discharge of duty; that I felt a peaceful quiet, and my head much relieved from pain. On Third-day morning we had a meeting at Freetown. In the afternoon we went to Mansfield, twenty miles; part of it bad road, and it was nearly dark when we reached our lodgings at a dirty Inn.

On Fourth-day morning we went to Foxberry, three miles, at which place are a few who appear under convincement. A meeting at eleven, was attended by many more than we expected, and my mind was brought under great weight, it being the first meeting of Friends held there; but, through Divine regard, it was in some degree a satisfactory opportunity. That afternoon we reached Providence. Our valued friend Moses Brown met us on the road, and we lodged at his house. Their meeting on Fifth-day, was to me a strengthening time in silent waiting. Towards the close I had just to tell Friends, that I had had a good meeting. In the afternoon, called on some Friends who were indisposed, and in the evening returned to our lodgings, about a mile from town, where we staid to give time for appointing a meeting at Smithfield on Seventh-day, whither M. Brown and his wife accompanied us also to Wainsocket.

19th of Fourth month, First-day. A large open meeting at Wainsocket with Friends and others. In the afternoon went to Elisha Thornton's, to see the children of our late valued friend Job Scott, with whom we had a tendering opportunity. On Second-day we had a meeting at Mendham, a time of close labor; went that evening to Northbridge, and had a pretty open meeting there next day; thence to Leicester, called twenty-one miles, which appeared very long, from the roughness of the road. We had a meeting there on Fourth-day, in which the necessity of looking beyond man for help, in our religious progress, was deeply impressed on my mind, which it seemed right to communicate. In the afternoon we called on divers Friends, who, living distant, don't often see Friends but at meeting. On Fifth-day morning we set off for Orange, thirty-five miles, but the roads were so rough and hilly we stopped a little short at an Inn, where we were agreeably accommodated; our guide going forward to get a meeting appointed on Sixth-day morning. Many people attended; but it being a newly settled meeting, and containing only three members of our Society, my mind feeling very low and stripped, was brought under much inward exercise, lest the cause should suffer; but through merciful regard I hope it did not; and I had to believe the visitation of Truth was offered to divers present. In the afternoon we had a continuation of very rough hilly road to Richmond.

26th of Fourth month, First-day. A rainy morning, and considering the distant situations of Friends, the meeting was pretty fully attended. It was a season of close, heavy labor, yet encouraging to those who desire to keep their habitations in the Truth. My own feelings are frequently so discouraging, that I can scarcely hope any good has been done; but

leaving this to Him, whose ways are all wisdom, and his counsel a great deep, I find it safest to endeavor to be honest; and I trust am made thankful when favored to feel a peaceful release thereby. This was the case in this place, also in collecting divers young people that were about the house we lodged at, in the evening, who I thought stood in great need of help, and I felt stirred up to cast in my mite. In this resignation I had the reward of peace.

This was the last meeting northward, excepting one ninety miles distant, which I then felt liberty to leave; and on Second-day morning was made glad we could turn our faces southward. The road still very rocky and difficult, but I was favored to feel a quietude that overbalanced outward trials; under which I was led to visit in spirit, my dear friends and near connexions in my native land, with renewed desires, that the blessing of preservation may be so witnessed, that, if spared to meet again, we may be enabled to rejoice in the Lord and joy in the God of our salvation.

This was a very wet day, and the rain beat directly into our carriage, so that after riding twenty-eight miles we stopped at an Inn to lodge. Next day we rode to Bolton, where, on Fourth-day, we had a pretty satisfactory meeting. In the afternoon we went to Grafton, nineteen miles, and called in the way to see a Friend that was poorly; next day to Uxbridge, staid the Monthly Meeting on Sixth-day, largely attended by Friends and others, a time of close searching labor among those of our own Society; and strength was given to open the doctrines of the Gospel to those not professing with us. On Seventh-day we had a meeting at Douglas.

3d of Fifth month, First-day. At Gloucester I was led nearly to sympathize with Zion's travellers, and remind the lukewarm of their dangerous state. After meeting we went with a friend a few miles to dine, had a religious opportunity with several Friends collected there, and in the evening rode to Smithfield, where on Second-day morning we had a large open meeting, many not professing with us attending. On Third-day, a meeting at Foston was in like manner favored. Here our valued friend Moses Brown met us. On Fourth-day we had a meeting at Scituate, a quiet solid opportunity; before the close, I had a few remarks to make in public testimony. That evening we went to Cranston. At meeting there next day, my mind was dipped into sympathy with some exercised travellers, and I likewise endeavored to awaken the lukewarm and inconsiderate. Here Moses Brown's wife and son also met us, with whom we returned that evening, and were glad to rest on Sixth-day; the weather being hot and sultry, I felt relaxed and faint. On Seventh day, a gentle breeze made it more pleasant; we went a few miles to see the near relations of our much beloved Friend Job Scott, who was mostly the subject of our conversation; and in reading some of his remarks, solemnity was the attendant of our minds; that it was a satisfactory visit.

(To be continued.)

The heart of the generous man is like the clouds of heaven, which drop upon the earth fruits, herbage and flowers; the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, but burieth them in her bosom, and produceth nothing.—*Economy of Life.*

For Friends' Intelligencer.

REMARKS ON SILENT WORSHIP.

I forward the following article for insertion in the "Intelligencer." S. B. F.

Greenwich, Conn., 7th mo. 1, 1865.

Devotion considered simply in itself is an intercourse between God and us; between the supreme, self-existent, inconceivable Spirit, and that spiritual essence with which he has animated a portion of matter upon earth, that we call man. It is a silent act, in which the soul divests itself of outward things, flies into heaven, and pours forth all its wants, wishes, hopes, fears, guilt, or pleasure, into the bosom of an Almighty Friend. Though this devotion, in its first stages, may be a wearisome or insipid exercise, yet a little habit will overcome this reluctance. When you have fairly entered upon your journey, the ways of this wisdom will be ways of pleasantness, and all its paths peace.

True devotion, doubtless, requires a considerable degree of abstraction from the world. Hence modern Christians treat it as a vision; hence many modern writers have little of its unction. But it glows in the Scriptures; it warms us in the Fathers; it burned in an Austin, and many others of the persecuted martyrs who are now with God. That we hear little of it, is not wonderful. It makes no noise in the circle of the learned or of the elegant. Under a heap of worldly care we smother the lovely infant, and will not let it breathe. Vanity, ambition, pleasure, avarice, quench the celestial fire, and these, alas! are too much the god of mortals.

Ever since the world began, writers have been amusing us only with shadows of this piety, instead of giving us its soul and substance. Superstition has placed it in opinions, ceremonies, austerities, pilgrimages, an august temple, or splendid imagery, which have little connection with sentiment or spirit. Enthusiasm has swelled with unnatural conceptions, and obtruded a spurious offspring upon the world, instead of this engaging child of reason

and truth; whilst the lukewarm have rested in a few outward duties, which have had no vigor, and, as they spring not from the heart, never entered the temple of the Most High.

Real piety is of a very different and of a much more animated nature; it looks up to God,—sees, hears, feels him in every event, in every vicissitude, in all places, in all seasons, and upon all occasions. It is theory verified by experience; it is faith substantiated by mental enjoyment; it is heaven transplanted in the human bosom; it is the radiance of the divinity warming and encircling man; it is spiritual sense, gratified by spiritual sensation. Without this, all ceremonies are inefficacious; books, prayers, sacraments and meditations are but a body without a soul, or a statue without animation.

That man is capable of such an intercourse with his Maker, there are many living witnesses to prove, without having recourse to the visions of fanatics, or the dreams of enthusiasts; it may be proved to spring from natural and philosophical causes. God is a spirit, so is the mind; bodies can have intercourse, so can souls; when minds are in an assimilating state of purity, they have union with their Maker. This was the bliss of Paradise,—sin interrupted, and holiness must restore it to a soul. Thus disposed, the Creator communicates himself in a manner which is as insensible to the natural eye as the falling of dews, but not less refreshing to its secret powers than that is to vegetation.

The primitive saints are described thus, when they speak of their transports; David felt it, when he longed for God, as the hart panteth after the water brooks; St. Paul, when he gloried in his tribulations; it was embodied in him when he was carried up into the third heaven, and heard things impossible to be uttered. St. Stephen was filled with it, when he saw the heavens open, and prayed for his murderers. By it martyrs were supported, when they were stoned and sawed asunder; and till we feel it in ourselves, we shall never fully know how glorious the Lord is. If you can acquire this spiritual abstraction, it will be of little moment what is your lot on earth, or what the distinguishing vicissitudes of your life. Prosperity or adversity, health or sickness, honor or disgrace, a cottage or a crown, will all be so many instruments of glory; the whole reason will become a temple, every want and every object will lead your mind to God, and his greatness and protection. You will insensibly lose the littleness, the glory and tinsel of all human things. If I wish only to set off your person to the greatest advantage, I would recommend this true sublime of religion; it gives a pleasing serenity to the countenance, and a cheerfulness to the spirit, beyond the reach of art, or the power of affectation; it communicates a real transport to the mind, which dissipation mimics only for a moment; a sweetness to the disposition, and a lustre to the manners, which all the airs of modern politeness study, but in vain. Easy in yourself, it will make you in perfect good humor with the world; and when you are diffusing happiness around you, you will only be dealing out the broken fragments that remain after you have eaten.

It is only the stout heart, and strong, resolute will, that enables one in truth to say,

This life of mine
Must be lived out, and a grave thoroughly earned.
Pitch, then, thy project high;
Sink not in spirit. Who aimeth at the sky
Shoots higher much than if he aimed a tree.
Let thy mind still be bent, still plotting where,
And when, and how, the business may be done.

George Herbert.

From the Seer.

BY LEIGH HUNT.

St. Francis de Sales *preferred the virtues most frequently called into action,—the commonest;* and to exercise which, opportunities are oftenest found.

He did not judge of the greatness and supernatural excellence of a virtue by an external demonstration: forasmuch as what appears a mere trifle may proceed from an exalted sentiment of charity and great assisting grace; while, on the contrary, great show may exist where the love of God operates but slightly, though that is the criterion by which we may judge whether or not a good work becomes acceptable to God.

He preferred the virtues of more general influence rather than those more limited in their good effects, (the love of God excepted.) For example, he preferred prayer, as the star which gives light to every other excellence; piety, which sanctifies all our actions to the glory of God; humility, from which we have a lowly opinion of ourselves and our actions; meekness, which yields to the will of others; and patience, which teaches us to suffer all things; *rather* than magnanimity, munificence or liberality, *because they embrace fewer objects, and their influence is less generally felt on the heart and temper.*

He was often inclined to doubt the use of dazzling qualities, because by their brilliancy they gave an opening to vain glory, the bane of all intrinsic worth.

He blamed those who never set any value on virtues till they had gained the sanction of fashion, (a very bad judge of such merchandise:) thus preferring ostensible to spiritual benevolence; fasting, penances, corporeal aus-

terities, to gentleness, modesty, and self-government, *which are of infinitely more value.*

He also reproved those who would not seek to obtain any virtues which were unsuited to their inclinations, to the neglect of what their duties more particularly required; serving God as it pleased themselves, and not in the manner which he commands. So common is this error, that a great number of persons—some very devout—suffer themselves to fall into it.

All are learning to make allowance for one another; but we must not forget, among our lessons, that the greatest allowances are to be made for those who suffer the most.—*Leigh Hunt.*

"PRAY WITHOUT CEASING."

BY H. W. B.

How may one, then, by prayer, grow to such sacred familiarity with God as shall make him an inseparable companion of our thoughts and feelings? If that is what we are aspiring to; if we are seeking a higher form of the praying life, in which our thoughts shall flow all the time without the utterance of words, without volition, even, yea, without recognition, frequently, how shall we do it? Is there such an education possible?

There can be no question that this is the attainment of many. There is no question that all of us come much nearer to this state of praying without ceasing than we are accustomed to think.

We must, therefore, at the very beginning, understand that prayer is to be not merely the ascription of praise to God, not merely the recognition of the greater truths of theology and of the moral realm, but the offering of our minds to God in their greatness and in their littleness—in all that relates to them. We must understand that it is communion; that it is commerce of thought and commerce of feeling; that it is a child coming home to the father's feet, and standing there to speak as a child has a right to speak to a father, of great things and of little things—of all things. And the moment you take this more comprehensive view of prayer, that very moment you perceive that one need not say, with set purpose, "Our Father," and that, on the other hand, every glancing thought becomes an act of prayer. For prayer is intercourse. It is sunning some thought or feeling in the light of God's face. It is a recognition of the presence of God. It is the habit of moving one's thoughts towards God. It is making everything you do, under all circumstances, suggest God more or less, and carry you easily where he is. The apostle regarded it as such.

I doubt not that there are many that know what he meant. I doubt not that there are many that never see the heaven or the earth that there does not glance from it some thoughts of God, and that never experience any thought or any feeling that does not tend toward him. There are, I believe, many people who, though they are not accustomed to formal prayer, are accustomed, morning and noon and night, to think Godward, to speak in their thoughts to God, and to dwell in his conscious presence. Ah! this is prayer, indeed, and the best kind of prayer; but it is not all of prayer. It is like one single arrow in a whole sheath of arrows.

Usually, men undertake to pray after a pattern; and the pattern usually fits them about as well as Goliath's armor would have fitted David. They undertake to pray more than they *can* pray. They multiply their petitions, because they have an impression that a prayer must be about so long. But your prayer should be just what you feel, just what you think, and just what you need, and it should stop the moment it ceases to be the real expression of your needs, and thoughts and feelings.

Now, there are few persons that cannot say, "God, I thank thee for the morning;" and if you go so far, and cannot go any further, you have prayed. If, when you go out of doors, you say, "God, I thank thee for this bright day," you have prayed. I never go out that I do not thank God for the brightness of the day. There is something in the sunlight that is more than wine to me; and I thank God for the sunlight almost as much as for the truth itself. Now, cannot you say, "I thank God for the sunlight?" You say that you do not know how to pray. Did you ever try praying? You may not know how to pray as Deacon A. does; but do not you know how to pray as the poor sinner does? Think what is the mercy that stands next to you, and thank God for that. If a servant brings you anything, you say, "Thank you." If your companion brings you anything, and you are well-bred—as I dare say you are—you say, "Thank you." You never look upon any token of a person's kindness to you that you do not have more or less a reciprocal thought, and that your feelings do not move toward that person. And can you live in God's world, where every minute is loaded with his thoughtfulness of you, and not say "I thank you?" To look at the flower, and say "I thank God for that;" to look at the sky, and say, "Through it my thoughts sail up toward God;" to look at one's friends, and say, "I thank God for them;" to think of their love, and forgiveness, and forbearance, and helpfulness, and say, "I thank God for these"—this is praying. And how fruitful is prayer the moment you take it out of the ecclesiastical routine! When a man prays, beginning with Genesis and going through the Pentateuch,

through the Psalms, through the Prophecies through the Gospels, through the Epistles, to Revelations, it may be that he prays in the way that is best adapted to him; but you are not to attempt to copy after him. The prayer of your minister or your class leader is not to be the model for *your* prayer. It belongs to *him;* and, if you pray, your prayer is to be one that shall be measured by your emotions and wants. I do not mean to condemn pulpit prayer, or professional prayer: but I say that prayer should grow out of an atmosphere of daily experience, and that it should recognize the whole round of one's life. Prayer that does this is the highest prayer. Besides such prayer is easy; and men would pray more, and would love to pray better, if they felt that they had a right to pray always, and about everything—as they have. There is not a thing that touches you in any way, or concerns your welfare, that you may not make mention of to God. Go to him with all your needs, with all your fears, with all your hopes, with all your memories, and with all your mistakes. And if you are disposed to dwell on one theme, do it; and, if not, do not feel that you must. There is liberty for you, because you are God's child, to go often and speak much or little; and, if you cannot speak at all, sit in silence. You are called brethren; and the liberty of prayer, the joy of prayer, the strength of prayer, and the hope of prayer are yours; and if the prayer to which you have been accustomed has brought no hope, no strength, no joy, no liberty to you, try the other kind. You have prayed too long; you have prayed too much; you have prayed in the wrong way, it may be. Begin now to pray of things that are real to you, and you will find blessings to flow in upon you. And, if you can pray but little in words, remember that aspiration is prayer; that ejaculation is prayer; that interjection is prayer. Prayers are like single words in the sentence of the day; and the smallest word is a *word.*

Oh, how beautiful becomes that life which is evermore tending upward! First, in the morning, when the old New England fire was kindled, was a simple spark put in the shavings. Then the wood was piled on; and then, little by little, up through the whole rolled the blue smoke; and by-and-by were seen coming forth the arrows of the flame; and, as the pile began more and more to be caught, how every flash shot upward, not one going sidewise! How everything that there was in that fire tended upward! And whenever a stick broke and fell down, what myriad sparks rushed up to dazzle the eye of the imaginative child!

It should be just so with the altar-fire of the heart. When first kindled in the midst of fears and doubts, the smoke should roll upward; but the moment the life has caught and it is once aglow, then every little thought and every little feeling should leap upward, and the whole soul should bound Godward, as flames dart heavenward. And so you will come to fulfil not so much the *command* as the sweet *exhortation* of the apostle, "Pray without ceasing."

Pray without ceasing, continue instant in prayer, evermore aspiring, evermore communing, evermore rejoicing.—*N. Y. Independent.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 7, 1865.

Ministering Friends.—James Jackson, of Sadsbury Monthly Meeting, received a minute in the 8th month, to attend the approaching Yearly Meeting of Baltimore and some of the meetings constituting it; also some meetings within the limits of Philadelphia Yearly Meeting, and to appoint Meetings as way may open.

Education in the Society of Friends, Past, Present and Prospective. By Edward Parrish. (See our advertising column).—The various topics treated of in this neat little volume should interest every member of the Society of Friends.

The Author reviews the state of education among Friends from the rise of the Society to the present time, and concludes with a synopsis of the objects and plans of the corporation which has grown out of Friends' Educational Association.

The claims which our youth have upon us, and our duty toward them, are earnestly and ably portrayed, and we hope the work will enlist the attention which the importance of the subject demands. The author says:

"The simultaneous and complete development of the moral and intellectual nature of his offspring, not forgetting a due regard to physical culture, is the great object of every intelligent and conscientious parent; and as he looks to the means at his disposal to promote it, his thoughts most naturally turn to the Religious Society with which he is connected. It is indeed one of the highest and most important objects of religious organization to furnish those facilities for moral and intellectual improvement which are beyond the range of the family circle.

Friends have peculiarities, not of manners and forms only, but of principles which are especially obvious in the moral training of their children. . . . . .

Caution, admonition, restraint, and even punishment, are occasionally necessary in dealing with the inexperienced and sometimes perverse, but to secure the affection and confidence of youth, to call into activity good motives and high aims, is by far the most easy and radical process of culture and development. It is a method peculiarly in accordance with the genius of Quakerism,—peculiarly favorable to the growth of that peaceable spirit which should distinguish the Society of Friends.

The sense of right and wrong present in the child from the early dawn of intelligence—the feeling which brings happiness for good and pain for wrong-doing—the swift witness—the light within—is pre-eminently recognized by Friends, and constitutes the basis of their moral teaching. If communicated to children in its simplicity, unincumbered by forms of expression which they cannot understand, it will answer to their experience, and furnish a means of moral training before which all external restraints and physical punishments fade into insignificance.

Strengthened by faith and enlightened by sound reason, this principle becomes a controling influence through life, and the firm basis of a pure and indwelling piety. · ·

It is believed that there are those among all classes who fail to appreciate the undoubted right of their children, not only to the knowledge which they so often crave, but also to opportunities calculated to create desires for improvement, and to foster high and worthy aims.

It is the experience of some that 'necessity knows no law,' but where there is abundance of the good things of this life there is no excuse for neglecting the full development of the faculties of our children. In no branch of domestic expenditure is parsimony so misplaced, in nothing is it so inexcusable as in the matter of education—better that the children should grow up without a dollar to begin life with, than that they should come to manhood and womanhood without their faculties being awakened and their intellects expanded by liberal learning.

Viewed in its relations to the perpetuity of the Society of Friends and the spread of its principles, indifference to the subject of education may be regarded both as an effect and a cause—an effect of lukewarmness in regard to religious duties, and as a propagating cause of the same evil.

In strong contrast to the zeal of our early predecessors in contending for their principles in the midst of persecution and even death, we find the Society now quietly resting in its traditions and forms, its members generally illustrating in private life the virtues which have grown out of its discipline and teaching, but almost devoid of that *animus* which made their early predecessors a great power in the earth. Toleration, secured by the faithfulness of our forefathers, finds most of us at ease in the pursuit of our private interests, but little concerned to maintain our organization, and almost tempted to chime in with the sentiment of those modern writers who have maintained that the usefulness and the influence of the Society are at an end.

Too many of our children are brought up in ignorance of the instructive history of the Society, and of its instrumentality in promoting human rights and spreading practical views of Christianity; they are strangers to the examples presented in the biography of the great and good men who have illustrated its principles and borne its testimonies before the world, and they fail from lack of instruction to appreciate those principles and testimonies, and to gain that thorough acquaintance with their meaning and scope which can alone make them efficient instruments in their maintenance and diffusion.

Do we not here recognize a leading cause of the weakness which concerned members of the Society mourn? As this is a direct effect of unwarrantable indifference to one of the most obvious duties incumbent on individuals and religious organizations, is it not also an obvious cause of increasing declension and weakness?"

We commend the book to the notice of Friends, and hope they will purchase, read and circulate it in their respective neighborhoods.

Green Street First day School (held in the Meeting-house, corner of Fourth and Green Sts.) reopened on the 1st inst., at 2½ P. M.

This will be the fifth winter since its organization, and the unabated interest of the pupils may be received as a fair promise of its continued usefulness.

Died, on the 3d of Ninth month, 1865, aged nearly 18 months, Rachel, daughter of William and Rebecca W. Bancroft, members of Philadelphia Monthly Meeting.

——, on the 12th of Ninth month, 1865, at his residence near New Market, Frederick Co., Md., Ephraim Ogborn, in the 42d year of his age; a member of Bush Creek Particular Meeting.

The Executive Committee for promoting Subscriptions to Swarthmore College will meet Sixth day morning, 13th of Tenth month, at 11 o'clock, at Race Street Meeting-house. The general attendance of the Committee is desirable.

Jos. M. Truman, Jr., *Clerk.*

A Stated Meeting of the Women's Association of Philadelphia for the Relief of the Freedmen will be held at the Room, No. 800 Arch St., on Third-day morning, the 10th inst., at 11 o'clock. Business of special importance will claim the attention of the

meeting, and a full attendance of the members is desired.

HARRIET E. STOCKLY, *Cor. Sec.*

From the North British Review.

WORDSWORTH: THE MAN AND THE POET.

(Continued from page 475.)

There are many other aspects in which this vital power of imagination in Wordsworth might be viewed. Only one more of these we must note, and then pass on. In him, perhaps more than in any other writer either in prose or verse of his time, we see the highest spirit of this century, in its contrast with that of the preceding, summed up and condensed. What most strikes one, in recurring to the literature of the Pope and Addison period, is its external character. In the writings of that time the play of the intellect is so little leavened by sentiment, so little of individual character is suffered to transpire. The heart, it would seem, was either dormant, or kept under strict surveillance, and not allowed to interfere with the working of the understanding. Literature appeared like a well-bred, elderly gentleman, in ruffles and peruke, of polished but somewhat chilling manners, which repel all warmth of feeling with the frost of etiquette. And just as in such society conversation is restricted to certain subjects, of these touches but the surface, and does even that in set phrases, so it was with the literature of the golden days of Queen Anne and the first two Georges. From this very limitation in the range both of subjects and treatment, there arose in the hands of the masters a perfectness of style within these limits. Just as in the finitude of Grecian architecture, perfection is more easily attained than in Gothic with its infinite aims. In the writers who followed, so-called classicism degenerated into conventionality in subject, in treatment, and in language In Cowper, as has been said, we see the beginning of the recoil. But it was by Wordsworth that the revolt was most openly proclaimed and most fully effected. The changed spirit was, no doubt, in the time, and would have made its way independently of any single man. But no one power could have helped it forward more effectually than the capacious and inward-seeing soul of Wordsworth. Whereas the poetry of the former age had dealt mainly with the outside of things, or if it sometimes went farther, it did so with such a stereotyped manner and diction as to make it look like external work. Wordsworth everywhere went straight to the inside of things. We have seen already how, whether in his own self-revelations, or in his descriptions of the visible creation, or in his delineations of men, he passed always from the surface to the centre, from the outside looks to the inward character. This one characteristic set him in entire opposition to the art of the last century. Out of it arose the entire revolution he made in subjects, treatment, and diction. Seeing deeper truth and beauty in many things which had hitherto been deemed unfit subjects for poetry than in those which had hitherto been most handled by the poets, he reclaimed from the wilderness vast tracts that had been lying waste, and brought them within the poetic domain. In this way he has done a wider service to poetry than any other poet of his time; but since him no one has arisen of spirit strong and large enough to make full proof of the liberty he bequeathed.

The same freedom, and by dint of the same powers, he won for future poets with regard to the language of poetry. First, in his practice, he threw himself clear of the trammels of the so called poetic diction which had tyrannized over English poetry for a century. This diction, of course, exactly represented the half-courtly, half-classical mode of thinking and feeling. As Wordsworth rebelled against the inward spirit, as against its outward expression. The whole of the stock phrases and used-up metaphors he discarded, returned to living language of natural feeling, as it is used by men, instead of the dead form of it which had got stereotyped in books. And just as in his subjects he had taken in from the waste so much virgin soil, so in his diction he appropriated for poetic use a large amount of words, idioms, metaphors, till then disallowed by the poets. In doing so, he may here and there have made a mistake, the homely trenching on the ludicrous, as in the lines about the washing-tub and some others, long current in the ribaldry of critics. But, bating a few almost necessary failures, he did more than any other by his usage and example to reanimate the effete language of poetry, and restore it to healthfulness, strength and feeling. His shorter poems, both the earlier and the later, are for the most part very models of natural, powerful, yet sensitive English; the language being, like a garment, woven out of and transparent with the thought. Of the diction of his longer blank verse poems we shall have something so say in the sequel. Then, as to the theory which he propounds in his famous preface, that the language of poetry ought in no wise differ from that of prose, this is only his protest against the old poetic phraseology, too sweepingly laid down. His own practice is the best commentary on, and antidote to, his theory, where he has urged it to an extreme. Coleridge and De Quincey have both criticised the "Preface" severely, so that in their hands it would seem to contain either a paradox or a truism. Into this subject we cannot now enter. This only may be said on the Wordsworthian side, as against these critics, that while the lan-

guage of prose receives new life and strength by adopting the idioms and phrases used in the present conversation of educated men, that of poetry may go farther, and borrow with advantage the language from cottage firesides. Who has ever listened to a peasant father or mother, as they described the last illness of one of their own children, or spoke of those who were gone, without having heard from their lips words which for natural and expressive feeling were the very essence of poetry? Poets may well adopt these; for, if they trust to their own resources, they can never equal them.

These reflections on the main characteristics of Wordsworth arose out of a survey of the poems written during his first or Grasmere period. But they have passed beyond the bounds for which they were originally intended, and may apply in large measure to his poems of the second period, written at Allan Bank in Grasmere, and during his first years at Rydal Mount. These were "The Excursion," "The White Doe of Rylstone," "The Duddon Sonnets," and some smaller poems. In these, there is perhaps less of that ethereal light, that spiritualizing power shed over nature, which forms the peculiar charm of the best of the early poems. But if there is less of naturalistic interpretation, there is a deepened moral wisdom, a larger entering into the heart of universal man. We spoke above of the limitations of his earlier poetry in this latter region. These in his later poems greatly disappear, partly from the expansion of the philosophic mind by years of meditation, and by kindly though limited intercourse with men; partly from a gradual lessening of the exclusive bias towards humble life, as his Republican fervor abated.

(To be continued.)

For Friends' Intelligencer.

RELIANCE.

O where, my soul, is peace?
A happy, calm repose?
When will Earth's trials cease
To pour their bitter woes?
Or when shall dawn that glorious hour
When the dark Tempter drops his power.

This is the wilderness
Through which we're called to roam;
Nor need we seek for rest,
Nor need we ask a home,
Until, like Israel, we have trod
The way appointed by our God.

What though full many a thorn
Should pierce our tender feet—
Though nought but dreary waste
Our longing eyes should meet—
And every stroke by Israel felt
Should on our shrinking heads be dealt?

Though doubts and fears should rise,
And though night's starless pall
Enshroud the fairer skies,
We need not hopeless fall;
For if *His will* we humbly heed,
The "fiery pillar" still shall lead.

And though the way be long
That we are called to tread,
Remember we shall still
Receive the daily bread;
For manna—dew of Heavenly Love,
As needed—falleth from above.

Then wherefore faint we now,
Or wherefore shrink away?
Will not eternal peace
Dawn with that blissful day
When we shall hear the glad command,
"Enter ye now the Promised Land?"

ANNETTE GARDNER.

Farmington, Ontario Co., N. Y.

SEPTEMBER.

BY GEORGE ARNOLD.

Sweet is the voice that calls
From babbling waterfalls
In meadows where the downy seeds are flying;
And soft the breezes blow
And eddying come and go
In faded gardens where the rose is dying.

Among the stubbled corn
The blithe quail pipes at morn,
The merry partridge drums in hidden places,
And glittering insects gleam
Above the reedy stream
Where busy spiders spin their filmy laces.

At eve cool shadows fall
Across the garden wall,
And on the clustered grapes to purple turning,
And purple vapors lie
Along the eastern sky
Where the broad harvest-moon is redly burning.

Ah, soon on field and hill
The wind shall whistle chill,
And patriarch swallows call their flocks together,
To fly from frost and snow,
And seek for lands where blow
The fairer blossoms of a balmier weather.

The pollen-dusted bees
Search for the honey-lees
That linger in the last flowers of September,
While plaintive morning doves
Coo sadly to their loves
Of the dead summer they so well remember.

The cricket chirps all day,
"O, fairest summer, stay!"
The squirrel eyes askance the chestnuts browning;
The wild fowl fly afar
Above the foamy bar,
And hasten southward ere the skies are frowning.

Now comes a fragrant breeze
Through the dark cedar trees,
And round about my temples fondly lingers,
In gentle playfulness
Like to the soft caress
Bestowed in happier days by loving fingers.

Yet, though a sense of grief
Comes with the falling leaf,
And memory makes the summer doubly pleasant;
In all my autumn dreams
A future summer gleams,
Passing the fairest glories of the present.

—*Harpers' Monthly.*

"'Tis good
To be subdued at times: the heart is wooed
By these pure impulses to purer things.
Cherish within your souls whatever brings
Moments of sweet communion with high thoughts."

WHICH WAS THE RICHER?

In the insane struggles after wealth in which so many engage, periling life, health, family and character in the controlling aim to get rich, the following contrast has a good moral:—

I watched by the bedside of a sick man, surrounded by every luxury, with kind friends to smooth his pillow and anticipate every wish. The most skilful physicians hung over him, for he had gold, and lands, and immense wealth. But he was not at peace with God. In the intervals of delirium he would earnestly implore for life, for mercy, for space to repent.

I left him and met "old Jacob," a negro of more than fourscore, crippled and in deep poverty. He had outlived every member of his family but one, and she was a sore trial. Even the rude abode he occupied scarce deserved the name of home. Yet, in the midst of all, he was a true Christian. He had but just arisen from a sick-bed, where he had been prostrated with inflammatory rheumatism. Said I, "Well, Jacob, how are you?" "Pretty well, thank God, massa, only a little pain in my joints; the Lord is very good to poor old Jacob."—*The British Workman.*

INSECTS: WHY THEY WERE MADE.

The earth is covered with beauty everywhere, and is teeming with various plants in their early stages of growth. With them comes a new world of *animated nature*, in the form of insects whose name is legion. Very few plants escape them. The mullein, chickory, dock and murdock, are perhaps exceptions. The more tender and delicate the plant, the better they like it, and that is very sensible in them. Scarcely a plant among all our farm crops or the garden vegetables escape their ravages. They are every where. They will cut off your thrifty hills of beautiful squash plants in a single day and night, and the rows of the beautiful egg plants, that were tipped with dew and shone so brightly in yesterday morning's sun, are utterly worthless to-day, drooping, mutilated, dying! Birds, squirrels and mice destroy the corn; caterpillars and canker worms devour the foliage of the fruit trees; and the apple-worm, moth and curculio, either drop an egg upon the fruit, or puncture it, or seal over an egg, and thus introduce an enemy into the very citadel of life, which preys upon its vitals until death ensues. All the fruits, grains and grasses have their enemies, and nothing but vigilance, sleepless, untiring vigilance, will save the plants of the cultivator from a common destruction.

What were these creatures made for? is a question sometimes asked by persons, when the long and careful labor of their hands is cut off in a single day! We can only reply that they were created and placed in our midst by the same wise and beneficent Being that created us, and who has made it our duty to cultivate and subdue the earth, and make it teem with fertility. If we cannot fathom the mysteries in a single blade of grass, how can we expect to penetrate his designs in the multiplication of so many creatures that destroy the labor of our hands. The thought that he created them—and undoubtedly for wise purposes—should hush every murmur, and lead us to accept what he has given, in grateful trust and confiding love.

That insects were made in vain, we cannot for a moment believe. The evils which they inflict upon us have their *compensations.* Most birds feed upon insects. Should we be willing to give up these, if withdrawing insects were the price? They also serve as food for larger animals, and even for man himself in some countries. They undoubtedly assist to maintain a due balance between vegetable and animal productions, and are also scavengers, removing nuisances and deformities that become exceedingly offensive to the senses. They serve us in the fertilization of plants, fructifying them with the pollen which they carry along as they pass from flower to flower. They afford us medicines, some of which are of such essential service as to be thought indispensable in the practice of the physician. Dyes of exquisite colors are obtained from them, and could scarcely be spared in the arts. So they yield us wax, honey and silks—silks that are in the civilized world—silks in which kings and queens are clad, and which may be found in some form in the humblest hamlet in the land!

Let these *compensations*—and no doubt there are many more—comfort us in our moments of vexation, added to the other thought that *this is their world as well as ours;* that God has created and placed them in it, and caused plants to grow for man and beast, and that we are, all alike, dependent upon his bounty for our daily bread.

But let us be watchful that they do not get too large a share. In this patient watchfulness we may find, perhaps, another *compensation* of which we have as yet little thought. Stern virtues do not spring up from the beds of down and paths of ease, but amid the sharp and rugged ways of life, in trials and disappointments, even after all our powers have been exerted to avoid them. Is it impossible that these tiny destructives are exercising us in lessons of patience, forbearance and love, and leading us more directly to him who is the Author of all! Who knows?—*New England Farmer.*

Man is greater than a world—than systems of worlds: there is more mystery in the union of soul with the physical than in the creation of a universe.—*Henry Giles.*

For Friends' Intelligencer.

WILDWOOD LEAVES FROM NEW ENGLAND.

THE WHITE MOUNTAINS.

"Mont Blanc is the monarch of mountains;
They crowned him long ago,
On a throne of rocks, in a robe of clouds,
With a diadem of snow.
Around his waist are forests braced,
The avalanche in his hand;
But ere it fall, that thundering ball
Must wait for My command."

Such was the jubilant song that burst involuntarily from my heart, as from the piazza of the Glen House I caught my first distinct view of Mt. Washington; for what Byron has so beautifully sung of Mont Blanc may justly be applied to this mighty "monarch of the mountains," with his hoary head veiled in clouds, his shoulders wrapped in a mantle of gray, and his robe of the hue of the emerald, falling in graceful folds to his very feet. For days we had been journeying among the "Mountains with Snowy Foreheads,—the "Waumbek Methna" of our Indian brethren. Ever and anon our road lay through deep gorges, where huge walls of adamant rose almost perpendicularly on one side, while on the other a precipice overhung the foaming torrent far below us. These walls of rock had defied the frosts and storms of countless æons, and yet they stood as immovable, as unworn, as when in the early dawn of creation the Almighty looked upon them and pronounced them good. I gazed with wonder upon the curious profiles in the rock,—the faces of stone carved there by the Great Sculptor; faces older by centuries than the Sphynx,—faces in which is suggested a "grander impression of the Infinite power and art than in any mortal countenance." All are probably familiar with the charming story which Hawthorne (in his Twice-told Tales, I think) has related of the "Great Stone Face" in the rock; and who that has read it has not longed to behold with his own eyes the wonderful countenance that exerted so mighty an influence over his hero, if I may so term him. And though we may not be able to find the exact counterpart of the one that Hawthorn has so impressively described, there is enough to awaken both admiration and awe. To me the grandeur, the sublimity of the mountain scenery spoke volumes, my ear was "attuned to the harmonies of nature;" the voices of the hills were to me one grand diapason, and as I listened, all thoughts of self, all vanity, all worldliness, for the time being, were forgotten. There was room only for solemn and holy thoughts. I was oppressed with the majesty and power of Him who "sitteth on the circle of the heavens." The command came to me, as to one of old, to take my shoes from off my feet, for I was standing upon "holy ground." And with bowed head and reverent mien, I sought to read the page that was opened before me; to comprehend more fully than before the "divinity of patience;" the dignity of suffering—of suffering calmly and growing strong; the nobility of standing firm in the stern battle of life; of fighting bravely the "good fight," and coming forth victorious, even though in the conflict our robes may be torn, and their whiteness and purity defiled with the earth-stains and dust that cling to them.

After such an experience, in which *weeks* seemed to be compressed into a single *day*, on a morning never to be forgotten, Mt. Washington stood before me. Clouds were floating here and there in the sky, veiling the hoary head of the mountain from our view; but the sun was shining brightly, and hoping that the great monarch would prove propitious, and smile upon us when we were once in His presence, we commenced our ascent.

The road gently sloping upwards, lay for the first part of our way through a region of the most luxuriant vegetation. The dark foliage of the spruce, the fir, and the hemlock, alternated with the livelier green of the poplar and the white birch. From the rocks over our heads drooped the slender branches of the mountain-ash, laden with their gorgeous clusters of scarlet berries. The road-side was adorned with mountain-asters of golden-red; with the rich purple blossoms of the flowering raspberry, and with tall, gracefully-waving ferns—while every rock and fallen tree were clothed with a drapery of the softest greenest moss, as if to veil decay and desolation from our eyes—for death reigned even here.

The woods were "tremulous with shadow and sunshine;" manifold voices were whispering to the morning breeze—the sighing of the wind among the trees; the murmurs of the mountain streamlet, chiming as it flowed gently along; and the roar of the distant torrent as it leaped from rock to rock, and was at length lost in some dark turn in the valley below us. So strange and new and beautiful was everything around us, that it required but little stretch of the imagination, to people these solitudes with Wood-nymphs and Naiads, and to see in the moss-draped rocks, by the sparkling fountain, a couch for some "loving, suffering Undine."

Leaving this region of enchantment, this green forest full of life and beauty, up, up we go to the "Silver Forest," where the tall, straight, white trunks of the birch and the poplar, stripped of their branches, devoid of life, yet still stand upright, a "phantom forest," defiant of the storm. The cold winds howl and shriek around us. The Storm-King's power is felt here. We can see how fierce is his wrath, by the rocks hurled from their resting-places; by the few dwarfed trees that have battled bravely for life. Pitiful are they to look

upon, for towards the mountain-side every limb is torn off, while on the other, they stretch out their white, gaunt, weather-beaten arms, as if imploring the pity and protection of the dwellers in the valley. Desolation reigns! we shudder as we gaze. Before us rises the bleached, naked summit of Agiocochook, Great Mountain of Spirits—below us yawn frightful chasms and deep gorges; and to add to the sublimity of the scene, the thick mist gathers around us, soon to rise to heaven; incense offered as a perpetual peace-offering upon these mighty altars.

Through this region of desolation on we pass, higher, higher still, through curling mist and driving rain, till at length we stand upon the mountain's brow. What a scene meets the eye! "Chaos and ruin reign supreme!" Great fragments of rock lie strewn around, as if the fabled Titans, who sought to pile Ossa upon Pelion, wrathful at the failure of their project, had sought refuge here, and had waged with each other a fierce elemental strife. Not a shrub is to be seen upon the hoary summit of the mountain, not a blade of grass enlivens the dreariness, not a vestige of life is to be seen, save the lowly mountain sorrel, and such like humble plants, which, finding a slight foothold in the crevices of the broken, jagged rocks, bud and blossom despite the frosts and storms, and redeem the scene from utter desolation and death!

No wonder that the Indian hunter "dared not ascend above the line of vegetation." No wonder that he thought the Great Manitou, who dwelt in the clouds, made this his chosen abode, and "those who were guilty of the sacrilege of ascending to where the moss alone can grow, were forbidden to enter the Happy Land beyond the sunset, but must wander forever as ghosts, among the wild gorges and gloomy caverns of the mountains they had dared to profane." Although free from the superstitious veneration with which the Indian was wont to regard it, yet, standing upon the summit of the mountain, enveloped in clouds and mist, I could not divest myself of the feeling that I had drawn nearer to the throne of the Invisible than ever before. Oft-times I had worshipped, standing afar off in the outer courts, but now it was my high privilege to pass beyond the mystic veil, and bow the knee in the inner sanctuary of the great temple of Nature. Surely the Psalmist, while abiding in the strong-holds in the mountains in the Wilderness of Ziph, must have known something of this inspiration, this awe and reverence, which mountain-heights alone can give, ere he could have written those incomparable words, "He bowed the heavens also and came down; and darkness was under his feet. And he rode upon a cherub and did fly; yea he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters, and thick clouds of the skies." A. R. P.

Salem, N. J.

CHANGING HUES OF THE CHAMELEON.

The popular opinion has long been, that the purpose of this singular faculty is to enable the chameleon to accommodate its appearances to that of surrounding objects; but the investigation of naturalists do not favor this idea, or rather, they seem to negative it. Van der Hoven has devoted an illustrated work to the subject, and more recently H. Turner, Jr., in the *Proceedings of the Zoological Society*, and in the *Annals and Magazine of Natural History* has detailed his personal observations on the varieties of tint presented by a specimen of the chameleon which lived for some time in his possession. The general tints of this individual varied between different shades of brown, olive, yellow, and light green—the last named being the most rarely observed, and the yellow being the tint usually assumed when the animal has hidden from the light. When brought for inspection at night into the influence of lamp light, it appeared at first almost white, but soon begun to darken, the side next the light changing rather sooner than the other, although all the changes in the color of the animal are gradual. In the daytime the color is generally brown, sometimes of a uniform dull olive, and sometimes of a light drab color. The ventral series of prominent scales remain constantly white, and certain markings in the body do not participate in the general changes of color.

The box in which Turner's chameleon was kept was of deal, with a glass at the top, and a piece of flannel laid at the bottom, a small branching stick being introduced by way of a perch. He introduced at various times pieces of colored paper, covering the bottom of the box of blue, yellow and scarlet, but without the slightest effect upon the appearance of the animal. Considering that these primary colors were not such as it would be likely to be placed in contact with in a state of nature, he next tried a piece of green calico, but equally without result. The chameleon went through all its usual changes without their being in any way modified by the colors placed underneath it. The general tints approximate, as may readily be observed, to those of the branches of trees, just as those of most animals do to the places in which they dwell; but Turner did not observe the faculty of changing called into play with any apparent object. It is only when the light is removed that the animal assumes a color which absorbs but little of it.

Thus the popular notion that the chameleon takes the hue at pleasure of the objects near it, is now shown to be erroneous.—*Chambers' Journal.*

EASTERN WELLS.

Our camping-ground being very near the well that supplies the village with water, I often met the village maidens there, who repaired thither to fill their jugs. Their usual time for drawing water is just before nightfall, and the office is always performed by the women as in the days of the patriarchs; for we read that Eleazer, whom Abraham had sent to obtain a wife for Isaac, made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And Rebekah, the very maiden whom he sought, "came out, with her pitcher upon her shoulder; and she went down to the well, and filled her pitcher, and came up." How often have I called upon fancy to imagine the retreating form of a Fellahah, with a vessel on her head or shoulder and decorated with bracelets and ear rings, to be the veritable Rebekah of old!

A stone trough is generally placed near the well, from which cattle are watered, and around it a flock of goats or sheep is usually gathered as in the days Jacob, who beheld a well in the field, and "three flocks of sheep lying by it." And in another particular they agree with the wells of the days of the patriarchs, in having the mouth covered with a large stone of great weight, requiring the strength of two men sometimes to move it. The usual method of drawing water is with a jug or leathern bucket, let down by a rope tied to its mouth; and when the well has been long in use, deep incisions are made by the rope in the topmost lining stones. This method was, no doubt, referred to by the woman at the well of Samaria, when she said: "Thou hast nothing to draw with, and the well is deep." It is also seen, from Gen. 29: 8, that the present manner of covering the well is the same as that which made it necessary for Rachel to require the greater strength of Jacob to roll the stone away, when she came to water the flocks of her father.—*A Lady's Adventures in the Holy Land.*

FREEDMEN'S AFFAIRS.

Colonel John Eaton, Jr., assistant commissioner of the Freedmen's Bureau, for the district, has published the following circular:

"All superintendents, surgeons and other officers of this bureau, in the District of Columbia, disbursing supplies for the benefit of refugees or freedmen, will not only carefully discriminate, in each case, between those dependent and those who are not, but ascertain who are natives and properly citizens of the district, with a view to referring all such dependants to the proper municipal authorities for aid. If any of that class named are now aided, their names and full statements of their cases will be at once forwarded to these headquarters.

"The Freedmen's Employment Agency, in charge of Captain W. F. Spurgin, in this city, furnishes situations to all out of employment; and all officers in charge of freedmen or others, are requested to send there any that they may find idle.

"All cases in which employers turn off their workmen without compensation when the crop is gathered, will be carefully examined, and their adjustment secured on the principle that "the laborer is worthy of his hire," and that he has the first claim upon the product of his industry."—*Phil. Press.*

LITERARY PERSEVERANCE.

The calm assiduity with which Newton applied himself to repair the loss sustained through the heedlessness of his dog Diamond, in communicating fire to papers on which he had wrought out some most abstruse and important problems in science, is well known to all who are tolerably versed in the history of literature. Some parallel cases, less generally known, are worthy to be collated.

When Carlyle was writing his "French Revolution," he lent the first volume of the manuscript to a literary friend for perusal. By some mischance it was left lying on the parlor-floor, and forgotten. Weeks ran on, and at length the historian sent for his manuscript. Upon inquiry, it was found that the house-maid, finding on the floor what she conceived to be a bundle of waste paper, had used it to light the parlor fire. Carlyle was in the utmost consternation for a while, but soon set himself reluctantly to work, and re wrote the whole book.

Audubon, the naturalist, upon leaving home for an absence of some months, committed to the care of a relative a wooden box, with the strictest injunctions as to its safe-keeping. When he returned, he called for his box, the dearly-prized deposit of all his drawings. It was produced and opened, and what was his dismay to perceive that a pair of rats had taken possession, and had there raised a large family. A few gnawed bits of paper were all that remained of what had once been a thousand life-like pictures of American birds. The shock was overwhelming, and for a time he was utterly prostrated in body and mind. His nights were passed in sleeplessness, and his days in listless apathy. At length a re-action took place, and consoling himself with the reflection that he could now draw and paint better than before, he again took up his pencil, his note-book and his gun, and went forth to the woods; and, after three years' untiring labor, his portfolio was replenished.

The distinguished jurist, Edward Livingstone, employed his best powers faithfully for four

years in preparing a code of criminal jurisprudence for the then State of Louisiana, and by the most unwearied exertions had succeeded in reducing to order the chaotic mass of materials which was placed at his disposal. His labors were completed, and a fair copy of the work prepared for the printer. On the day before that on which the copy was to be delivered, he was occupied till a late hour in comparing the copy with the original. Having retired to rest, he was speedily roused from sleep by the cry of fire, and hastening to the room where he left his papers, he found not a vestige of them unconsumed. It was at first a stunning blow, but he speedily regained his equanimity; on the very next day recommenced his task, and at the end of two years had restored the whole work.—*N. Y. Observer.*

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"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 483.)

The Quakers, also reject the fashions of the world in the use of tomb-stones and monumental inscriptions. These are generally supposed to be erected out of respect to the memory or character of the deceased. The Quakers, however, are of opinion, that this is not the proper manner of honoring the dead. If you wish to honor a good man, who has departed this life, let all his good actions live in your memory; let them live in your grateful love and esteem; so cherish them in your heart, that they may constantly awaken you to imitation. Thus you will show, by your adoption of his amiable example, that you really respect his memory. This is also that tribute, which, if he himself could be asked in the other world how he would have his memory respected in this, he would prefer to any description of his virtues that might be given by the ablest writer, or handed down to posterity by the ablest monument of the sculptor's art.

But the Quakers have an objection to the use of tomb-stones and monumental inscriptions, for other reasons. For, where pillars of marble, abounding with panegyric, and decorated in a splendid manner, are erected to the ashes of dead men, there is a danger, lest, by making too much of these, a superstitious awe should be produced, and a superstitious veneration should attach to them. The early Christians, by making too much of the relics of their saints or pious men, fell into such errors.

The Quakers, believe, again, that if they were to allow the custom of these outward monuments to obtain among them, they might be often led, as the world is, and by the same causes, to a deviation from the truth; for it is in human nature to praise those whom we love, but more particularly when we have lost them. Hence, we find often such extravagant encomiums upon the dead, that if it were possible for these to be made acquainted with them, they would show their disapprobation of such records. Hence we find also, that "as false as an epitaph," has become a proverbial expression.

But even in the case where nothing more is said upon the tomb-stone than what Moses said of Seth, and of Enos, and of Cainan, and others, when he reckoned up the genealogy of Adam, namely, that "they lived and that they died," the Quakers do not approve of such memorials. For these convey no merit of the deceased, by which his example should be followed. They convey no lesson of morality: and in general they are not particularly useful. They may serve perhaps to point out to surviving relations, the place where the body of the deceased was buried, so that they may know where to mark out the line for their own graves. But as the Quakers in general have overcome the prejudice of "sleeping with their fathers," such memorials cannot be so useful to them.

The Quakers, however, have no objection, if a man has conducted himself particulary well in life, that a true statement should be made concerning him, provided such a statement would operate as a lesson of morality to others; but they think that the tomb-stone is not the best medium of conveying it. They are persuaded that very little moral advantage is derived to the cursory readers of epitaphs, or that they can trace their improvement in morals to this source. Sensible, however, that the memorials of good men may be made serviceable to the rising generation, ("and there are no ideas, says Addison, which strike more forcibly on our imagination, than those which are raised from reflections upon the exits of great and excellent men,") they are willing to receive accounts of the lives, deaths, and remarkable dying sayings, of those ministers in their own society, who have been eminent for their labors. These are drawn up by individuals, and presented to the Monthly Meetings, to which the deceased belonged. But here they must undergo an examination before they are passed. The truth of the statement, and the utility of the record, must appear. It then falls to the Quarterly Meetings to examine them again, and these may alter, or pass, or reject them, as it may appear to be most proper. If these should pass them, they are forwarded to the Yearly Meeting. Many of them, after this, are printed; and, finding their way into the book cases of the Quakers, they become collected essays of morality, and operate as incitements to piety to the rising youth. Thus the memorials of men are made useful by the Quakers in an unobjectionable manner; for the falsehood and the flattery of epitaphs are thus avoided; none but good men having been selected, whose virtues, if they are recorded, can be perpetuated with truth.

As the Quakers neither allow of the tomb-stones, nor the monumental inscriptions, so they do not allow of the mourning garments of the world.

They believe there can be no true sorrow but in the heart, and that there can be no other true outward way of showing it than by fulfilling the desires and by imitating the best actions of those whom men have lost and loved. "The mourning, says William Penn, which it is fit for a Christian to have on the departure of beloved relations and friends, should be worn in the mind, which is only sensible of the loss. And the love which men have had to these, and their remembrance of them, should be outwardly expressed by a respect to their advice, and care of those they have left behind them, and their love of that which they loved."

But mourning garments, the Quakers contend, are only emblems of sorrow. They will therefore frequently be used, where no sorrow is. Many persons follow their deceased relatives to the grave, whose death, in point of gain, is a matter of real joy; witness young spendthrifts, who have been raising sum after sum on expectation, and calculating with voracious anxiety the probable duration of their relations' lives. And yet all these follow the corpse to the grave with white handkerchiefs, mourning habits, slouched hats, and dangling hat-bands. Mourning garments, therefore, frequently make men pretend to be what they are not. But no true or consistent Christian can exhibit an outward appearance to the world, which his inward feelings do not justify.

It is not contended here by the Quakers, that because a man becomes occasionally a hypocrite, this is a sufficient objection against any system; for a man may be an Atheist even in a Quaker's garb. Nor is it insinuated, that individuals do not sometimes feel in their hearts the sorrow which they purpose to signify by their clothing. But it is asserted to be true, that men who use mourning habits as they are generally used, do not wear them for those deceased persons only whom they loved, and abstain from the use of them where they had no esteem, but that they wear them promiscuously on all the occasions which have been dictated by fashion. Mourning habits, therefore, in consequence of a long system of etiquette, have become, in the opinion of the Quakers, but little better than *disguised pomp*, or *fashionable forms*.

I shall endeavor to throw some light upon this position of the Quakers, by looking into the practice of the world.

In the first place, there are seasons there, when full mourning, and seasons when only half mourning, is to be worn. Thus the habit is changed, and for no other reason than that of conformity with the laws of fashion. The length of this time also, or season of mourning, is made to depend upon the scale of men's affinity to the deceased; though nothing can be more obvious, than that men's affection for the living, and that their sorrow for them when dead, cannot be measured by this standard. Hence the very time that a man shall mourn, and the very time that he shall only half-mourn, and the very time that he shall cease to mourn, is fixed for him by the world, whatever may be the duration of his own sorrow.

In court-mourning also, we have an instance of men being instructed to mourn, where their feelings are neither interested nor concerned. In this case, the *disguised pomp*, spoken of by the Quakers, will be more apparent. Two princes have perhaps been fighting with each other for a considerable portion of their reigns. The blood of their subjects has been spilled, and their treasures have been exhausted. They have probably had, during all this time, no

kind disposition one towards another, each considering the other as the aggressor, or as the author of the war. When both have been wearied out with expense, they have made peace. But they have still mutual jealousies and fears. At length one of them dies. The other, on receiving an express relative to the event, orders mourning for the deceased for a given time. As other potentates receive the intelligence, they follow the example. Their several levees or drawing-rooms, or places of public audience, are filled with mourners. Every individual of each sex, who is accustomed to attend them, is now habited in black. Thus a round of mourning is kept up by the courtiers of Europe, not by means of any sympathic beating of the heart, but at the sound, as it were, of the postman's horn.

But let us trace this species of mourning, farther, and let us now more particularly look at the example of our own country for the elucidation of the point in question. The same Gazette, which gave birth to this black influenza at court, spreads it still farther. The private gentlemen of the land undertake to mourn also. You see them accordingly in the streets, and in private parties, and at public places, in their mourning habits. Nor is this all. Military officers, who have fought against the armies of the deceased, wear black crapes over their arms in token of the same sorrow.

But the fever does not stop even here. It still spreads, and in tracing its progress we find it to have attacked our merchants. Yes, the disorder has actually got upon *change*. But what have I said? Mourning habits upon change! Where the news of an army cut to pieces produces the most cheerful countenances in many, if it raises the stocks but an half per cent. Mourning habits upon change, where contracts are made for human flesh and blood! Where plans that shall consign cargoes of human beings to misery and untimely death, and their posterity to bondage, are deliberately formed and agreed upon! O sorrow, sorrow! what hast thou to do upon change, except in the case of commercial losses, or disappointed speculation! But to add to this *disguised pomp*, as the Quakers call it, not one of ten thousand of the mourners ever saw the deceased prince; and perhaps ninety-nine in the hundred, of all who heard of him, reprobated his character when alive.

(To be continued)

Misfortune is never mournful to the soul that accepts it; for such do always see that every cloud is an angel's face. Every man deems that he has precisely the trials and temptations which are the hardest of all others for him to bear; but they are so simply because they are the very ones he most needs.—*L. M. Child.*

For Friends' Intelligencer.

MARTHA ROUTH.

(Continued from page 485.)

10th of Fifth month, First-day.—Sat three meetings at Providence and may in humble gratitude acknowledge, the evening crowned the day, though not so fully attended by people of other societies as was expected.

Second-day morning. Very heavy rain, yet it seemed best to proceed on our way, as a meeting was appointed at three that afternoon at Greenwich. The meeting was largely attended both by Friends and others: my mind soon became secretly exercised, and the more I bowed under it, the more I found the way closed up from public labor. After sitting about an hour and a half, I felt liberty to say I was free to sit a meeting in the Court-House at Greenwich, if spared till ten next morning, when their company would be acceptable; but should take it kind if they would then withdraw, and leave the members of our Society. To these, after a short pause, I was helped to relieve my own mind. The public meeting next morning was large and satisfactory.

After dinner we proceeded to Wickford, nine miles, where a meeting appointed at the third hour, was largely attended; and great willingness manifested by the people, as in all other places, to hear the Gospel preached, but too few are willing to become the disciples of our blessed Lord, by taking up their cross in the denial of self.

We had a long ride that evening to South Kingston, very foggy, and quite dark before we reached the Friend's house. The road was so bad that when we went over a part of it again next morning, it was marvellous in my eyes that the carriage had not been overturned; which raised in us grateful acknowledgments. We attended the Back meeting, which, though small, was in some degree satisfactory. That afternoon went a few miles through the woods to see a Friend very ill in a decline, though as to years in the bloom of life. She was married and had one child; we had a tendering opportunity with her. On Sixth-day at Hopkintown, we had a large meeting, in which my way was opened to deal plainly and honestly with the professors of Truth, among their neighbors; feeling my mind strengthened in a hope, there were a few preserved, walking consistently with our high and holy profession. We staid that evening at a Friend's house, who had been a physician of considerable account, and of a lively disposition; but for some time had lost the noble faculty of reason, and was reduced to the capacity of a child, his words and actions very innocent. It was more humbling than painful to be with him, proving how little as men and creatures we can either procure or prevent.

17th of Fifth month, First-day. We had a

very large meeting at South Kingston of most descriptions of people, among whom I humbly trust the Gospel was preached, and the nature and spirituality of the pure principle set forth, as professed by us, in a manner distinguished from those of other religious Societies; how it would guard and influence such as walked consistently with it, and what those were who only made a profession of it. My mind was humbled under a thankful sense of our Heavenly Father's regard, towards the mixed multitude. It was near two o'clock when this meeting ended, and we had another appointed to begin at five that evening, nine miles distant, three of them by water. We had some detention at the ferry, and could not get our carriage over then; but we went forward on horseback and reached the meeting in due season at Canonicut, and found the time more suitable than next morning would have been, as Friends were invited to attend a burial at a distance. It is not customary to have a meeting on such occasions, except at the house of the deceased. I felt a liberty to attend this sitting, which was a quiet opportunity; nothing was handed about to the company. This I could not help wishing might become generally the case in our country. We did not go to the burying ground, but called on a sick Friend; and in the evening crossed a ferry to Newport on Rhode Island, accompanied by John Hadwen, his son and daughter, at whose house we lodged. We had rather a tossing passage, but were favored to land safe.

On Third-day evening we went to Portsmouth. Their meeting on Fourth-day was a time of close searching labor, yet attended with encouragement to the sincere hearted. We returned to Newport in the evening, calling on our way to visit a Friend confined, with whom we had a satisfactory opportunity, her mind appearing in a quiet resigned state.

24th of Fifth month, First-day. We sat both meetings at Newport. I was engaged in further labor, yet not fully relieved; but having a prospect of being there again, I was entirely at liberty to leave on Second-day morning, and returned to Bedford with our kind attendant, William Rotch, jr., who had been with us six weeks; and I may bear a testimony respecting him, similar to what Sarah Grubb did of one they met with, who was companion, charioteer, &c. Going again to his house, was in some degree like returning home, where we met with a most affectionate reception even from the little children, who feel very near to me; and these circumstances make a little respite from travelling, I trust in the liberty of Truth, a quiet enjoyment.

31st of Fifth month, First-day. At Bedford. During my stay here we visited several Friends to my satisfaction, being favored to feel the renewings of best love flow towards them, particularly to my ancient and honored friend Mary Rodman, who was in a declining state of health, and at times much tried in mind, when the beloved of her soul saw meet to withdraw the sensible feeling of his life-giving presence; yet there is no cause to doubt His arm being underneath, to support, and take into his own keeping, till the time of bodily conflict is over.

My valued friend William Rotch, being under appointment with another Friend, Jeremiah Austin, an Elder, to attend the Monthly Meeting at Pembroke, I was free to accompany them, also to another at Long Plain. On our return we met with dear Samuel Smith from Philadelphia, in whose company I had been both in England and Ireland; that it was cause of rejoicing to meet him again, and to feel unity and near fellowship with his spirit and Gospel labors. We came to Bedford, and staid First-day, 7th of Sixth month. On Second-day I went with him to Aponagunset, which more clearly opened my way to leave friends, than on my former visit. On Third-day morning I left Bedford, and accompanied by William Rotch and his wife went to attend the Yearly Meeting for New England, held on Rhode Island. At a tavern on the way, we had the satisfaction of meeting my endeared fellow-laborers from England, Deborah Darby and Rebecca Young, which I believe was felt to be a solemn, affecting season to us, and others present. Silence ensued for a considerable time, and much contrition spread amongst us; that I have scarcely known the like. What most deeply impressed my own feelings, was the renewed humbling sense, that we poor females were found worthy of being commissioned with such embassies to a distant land, and to become fellow-sufferers in the bonds of the Gospel. In our united labors through the various sittings of the Yearly Meeting, the strength of Israel being our hope, we were rendered a comfort to one another, and made at seasons a little joyful in the house of prayer, in near and dear fellowship with the living members of the Church, in every rank of the family.

14th of Sixth month, First day evening. We sat a meeting appointed for the black people, which was largely attended by them and proved satisfactory. On Third-day evening, we again parted under the renewed humbling influence of our Heavenly Father's love, proceeding in our different allotments of labor in the vineyard; my valued friend John Wigham and others, eastward in New England, my dear companion and self, parting with her near relatives at Portsmouth, proceeded through Connecticut towards New York, where of late time there has been great openness in the people towards Friends, especially about Hartford; in the neighborhood of which we had on the 21st of Sixth month, First-day morning, a satisfactory meeting

among some who had requested to be joined in membership with our religious Society; and in the evening a public one held in the Court-House, which also tended to some relief, and was the closing religious opportunity in New England, before proceeding to the Southern States. Much solicitude was expressed by the people that we should stay and have more meetings, but I was pressed in spirit to journey forward. Sitting the week day meeting at Mamaroneck in our way, we arrived safe in New York on Seventh-day evening, and were kindly received by John Murray, brother to my valued friend Lindley Murray, who has resided some years near York, in England.

28th of Sixth month, 1795, First-day. At both meetings; we also attended the Select Monthly Meeting, and that for Discipline. We went to see divers Friends, but the time did not appear to be come for much communication in the line of Gospel labor; and I felt entire resignation thus to pass through their borders, expecting, if life and health permit, to return there again. We left this city for Philadelphia. On our way we went to Nathan Wright's, whose valued wife I had travelled with in England as before mentioned. We reached safely next morning about five.

Our valued friends Samuel Emlen and Rebecca Jones were much our acceptable companions, both in meetings and at many Friends' houses; but my way, as at New York, was rather closed from much Gospel communication, except in one or two meetings. We visited Hannah Pemberton, widow of our late justly endeared friend John Pemberton, whose meek, exemplary life closed at Pyrmont, in Germany, where his lot had been cast in Gospel mission. After stopping eight days in the city, we proceeded on Second-day morning, 13th of Seventh month, and got that evening to George Valentine's, son of Robert Valentine, who was a noble warrior in the cause of Truth, and left many seals of his ministry in his travels in Europe. On Third-day we had a meeting at Downingtown, held in a malt-house, there being no settled meeting in that place. It was largely attended by Friends and others; and a humble trust was raised, that the Father of mercies owned us, by the breaking of bread.

Several Friends who had come with us from the city returned from this place. Peter Barker, son-in-law to Elizabeth Drinker, on hearing we were likely to want an attendant, felt his mind impressed with a desire to accompany us, which his friends and connexions uniting in, he continued with us. We took meetings at Sadsbury, Lampeter, Lancaster and Wright's ferry, in all which we were favored with a renewal of strength in the discharge of duty. We crossed the river Susquehanna to Yorktown.

(To be continued.)

For Friends' Intelligencer.

A conversation between a Minister of the Society of Friends and a Minister of another persuasion.

A short time since, a Friend, travelling in Truth's service, had an appointed meeting, which was attended by four ministers of different religious denominations. After a season of solemn silent waiting, the Friend arose with the language, "If any man have not the spirit of Christ, he is none of his." This text was enlarged upon, and many other points of doctrinal truth were illustrated, under the then present influence of the divine Spirit.

The next day, this Friend was called upon by one of the four ministers, who said, "Sir, I am here to know if you preached your true sentiments last night. I have been informed that you do not believe in the Bible, nor in the divinity of Christ, neither in his atonement; but if you expressed your true sentiments last night, you have been misrepresented. Please tell me, if you can, what is the difference between you who are called Hicksites and the Orthodox Friends, or Orthodox Christendom generally, for there is no difference of belief between Orthodox Friends, Methodists and Baptists. They only view these subjects from different standpoints. But you seem to differ from us all; and yet, last night, you held up the Scriptures and the divinity of Christ more fully and beautifully than I have ever heard done before."

Our Friend replied he would endeavor to answer his questions. He then queried, "Dost thou believe that God is all wise?" The answer was, "I do." "Dost thou believe that He is unchangeably the same?" "I do." "Dost thou believe that His laws are perfect?" "I do." "Then thou canst not believe that a stream can rise higher than its fountain?" "No." "Well, then, we are told in Scripture, 'In the beginning was the Word, and the Word was with God, and the Word was God. The Word was made flesh and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth.' This is what we recognise as the *Word of God*,—even the power of God uncreated, and the Scriptures are the fruit of this power. They are the words of God. They were created *by this Word* that was in the beginning. Hence we cannot recognise them as the Word of God, for they were created, and the Word of God never was created, but was in the beginning with God and was God." To this the response was, "You are right."

On the next question, our Friend remarked: "We believe in the divinity of Christ, as well as the humanity of Jesus. It was not the manhood alone that constituted the Son of God, but Christ in Jesus—or the spirit in the flesh—or

God in man. Thus God was manifest in the flesh of Jesus, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." To this the other assented, saying, "That is true."

Our Friend then proceeded: "The atonement means the same thing. It is simply reconciliation. It is said in Scripture, 'God was in Christ, reconciling the world unto himself.' As He said, 'This is my beloved Son, in whom I am well pleased.' Now, what was it that pleased the Father? Was it not his full submission to the workings or influence of the divine spirit, which was given to him without measure. Now, it is simply the *life* of Christ that *we recognise* as being able to save us from sin, or reconcile us to the Father. Here, then, is the difference between us. *We* say it is the *life* of Christ that reconciles the Father or atones for the sins of the world. *You* say it is his *death*, and that that death was brought about by the great Omnipotent Being calling upon his enemy to help him accomplish the work; but according to Scripture record, 'the devil put it into the heart of Judas to betray him' into the hands of sinners, and a wicked and unbelieving people put him to death. Now, if God designed to save the world by a sacrifice, why did He not have that sacrifice prepared by the hands of good men, as he had done under the Levitical priesthood. Can we suppose that the all-wise and all-powerful Father needed to employ evil agencies in the work of man's salvation?"

The visitor, who had been an attentive listener, here exclaimed, "Is that the difference? You are right, and I will never more preach such doctrine. It certainly was the life of Jesus Christ that satisfied and reconciled the Father, and not the cruel death inflicted upon him by his enemies. I thank you kindly for this interview."

9th mo., 1865. A CONTRIBUTOR.

There is babbling more than enough; but among it all one finds little true speech or true silence. The dullest mind has some beauty peculiarly its own: but it echoes, but does not speak itself. It strives to write as schools have taught, as custom dictates, or as sects prescribe; and so it stammers, and makes no utterance. Nature made us individuals, as she did the flowers and the pebbles; but we are afraid to be peculiar, and so society resembles a bag of marbles or a string of mould candles. Why should we all dress after the same fashion? The frost never paints any windows twice alike.

In deeds and in motives untold by the tongue,
By chisel uncarved, by poets unsung,—
The Beautiful lives in the depths of the soul.

E. H. Chapin.

Extracts from Dewey's Problem of Human Destiny.

ADAPTATION OF THE MATERIAL WORLD TO HUMAN CULTURE.

There are certain arrangements in nature which are evidently fitted to answer a double purpose to man—a lower and a higher; to give sustenance and pleasure and practical direction, and at the same time to impart higher knowledge and guidance. The arrangements I shall instance are the fertility, the order, and the beauty of nature.

In the first place, with regard to the fertility of the soil: the primary object is manifest. But has it never occurred to any one who cultivates the soil, to ask why it was not made twice or ten times as fertile as it is now; or why, when exhausted by a crop, it could not have been entirely, as it is in part, restored and replenished by the air. By these means labor would have been relieved to an immense extent. We are apt unthinkingly to take the existing system as if it could not have been otherwise. But a slight change in fertility—*i. e.*, a soil twice as fertile, or a human organization demanding only half as much food, would have relieved many a heavy burden. Ay, there is a hard strain upon human energy. It is the straining of the very sinews to the task. Nay, *all* work is hard, because field-work is hard. For if this had been relieved, human energies might easily have achieved the rest—the building, the manufacturing, the artisan's work in every kind.

Look, then, at this fact of moderated fertility, and see what it means.

I say *moderated* fertility; for it might as easily have been less, as more. You sometimes, as you travel, pass through a district, or by a farm, of which you rather disdainfully say, "it must be a hard scramble for life here; you would not try it, for your part." But suppose the whole world had been as barren and intractable, or worse. What then? Why, then had we been a race of miserable drudges. Then, too, had there been no place for society; no place for the cultivation of the sciences and elegant arts; no Seventh-day of perfect rest, no altar nor priesthood; but all the refinements of life, all its mental culture, its graceful arts, its religious ordinances, and all the splendor of its cities, palaces, and temples, would have been buried under the crushing oppression of cheerless toil. You, my friends, would not have been here, listening to a lecture upon this subject, or any other subject; but you would all have been abroad upon the sterile earth, cutting away the intractable forest, levelling the rugged hills, digging, delving, drudging for a bare subsistence.

But turn now to the more attractive side of the picture; and suppose a soil so prolific that the labor of an hour would suffice for the wants

of a week; and what *then* would follow? Why then would man have been turned out to idle vagrancy, or sunk into voluptuous sloth: and the moral fortunes of the world would have been as certainly wrecked and ruined by indulgence as, on the former supposition, they would have been by hardship.

But this leads me to notice a still more exact and careful adjustment of the law. The zones of the earth are as much marked by difference of strength and of wants in the inhabitants, as by difference of heat in the climate. The men of the torrid zone have not the physical vigor of the Northmen. The labor, therefore, that is light and easy in the North, to the more delicate frame and languid temperament of the inhabitants of the torrid zone, would be an overwhelming task, crushing both to body and mind. Accordingly their wants are fewer. They require less food, less clothing, less fuel, less expensive buildings. In the northern regions, where man is more vigorous, more protection is needed, and stronger diet—more of animal food. The Hindoo's dish of rice, would not suffice for the hunter and miner on the steppes of Siberia. To the Esquimaux and Greenlanders, a bountiful dish of whale oil is said to be a delicacy. The northern voyagers, Parry and Franklin, found that their crews were obliged to live almost entirely on animal food; they lost vigor and cheerfulness without it—a fact worthy of some account with our extreme dietetic systems.

And then, observe, in fine, by what means, by what agents this general adjustment of fertility is effected—the air, the wind, the rain, the mouldering forest leaves and disintegrated particles from the surface of mountain rocks, the fire in the woods, the volcano in the abyss. Wild elements, undefined instruments seemingly they are; and yet they all conspire to produce a certain degree of fertility. Any considerable swaying either way, and that balance would have been disturbed in which the moral destinies of the world are weighed. Truly, "the winds are His angels, and the flaming fires His ministers." Truly, "He weigheth the mountains in scales and the hills in a balance."

Again, in the *order of nature*, we see a double purpose—the one referring to practical convenience, to the guidance of daily action and industry; the other, to the cultivation of the mind—lying, indeed, at the foundation of all science. Without the first we could do nothing; without the last we could learn nothing.

The first purpose is answered by many obvious arrangements. If the sun did not daily rise and set; if day and night did not duly succeed each other; if the year did not bring about its circuit, and the seasons did not revolve in fixed cycles; if summer and winter, seedtime and harvest, did not know their place; if all the elements did not obey certain laws; if the fire did not burn, nor water fall, nor food nourish, nor the seed produce the plant, nor the plant yield seed, with invariable sequence, we could do nothing upon any regular plan; the whole action and industry of life would be brought to a stand. Throw all this into confusion, and man would stand aghast, and would soon sink and perish, the victim of that boundless disorder. He cannot take a step but by lines, which nature has drawn all around him for his guidance.

A WORD TO THE MOURNER.

Grief is only the memory of widowed affection. The more intense the delight in the presence of an object, the more poignant must be the impression of the absence. These associations with the past do not excite sorrow, but to an affectionate mind are sorrow. The morality, then, which rebukes sorrow, rebukes love. There are doubtless cases not infrequent in which the mind is unduly overpowered by affliction, in which the tranquillity of the reason is wholly overset, and the energy of the will utterly prostrated. Here, beyond controversy, is a state of mind morally wrong: for God never absolves us from our duties, however he may sadden them. But to rebuke the feelings of grief in such a case, is to cast the censure in the wrong place; it is not that the sorrow is excessive, but the other emotions are defective in their strength.

The wise interpreter of his own nature will let his mourning affections alone. To interfere with them would be to wrestle with his own strength. But he will draw forth into prominent light sentiments now sleeping idly in the shaded recesses of his mind. He will summon up the sense of responsibility, to rouse him with the spectacle of his relations to God, his father and his brother, man; to recount to him the deeds of duty and the toils of thought which are yet to be achieved ere life is done; to show him the circle of high faculties which the Creator has given him to ennoble and refine and keep ready for a world where thought and virtue are immortalized. He will call forth his affections for the living who surround him, and whom yet it is happiness and his obligation to bless; and these sympathies will be fruitful work for his hands, and interests refreshing to his heart: here are some of the invitations to the aspirings of benevolence, to bid the drooping soul look up. And the sufferer will evoke the spirit of Christian trust and hope. Invoke the spirit of this trust; and though sorrow may not dry its tears, it rises to a dignity above despair.—*James Martineau.*

Though this poor instrument, the human body, may be broken, the dial-plate effaced, and

though the hidden artist can make no more signs, he may be as rich as ever in the things to be signified. Fever may fire the pulses of the body; but wisdom and sanctity cannot sicken, be inflamed, and die. This would be to set the cross above the crucified.—*James Martineau.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 14, 1865.

FRIENDS TRAVELLING IN THE MINISTRY.—John Parrish has been furnished with a minute from Woodbury Monthly Meeting, N. J., for religious service in Western, Caln, and Concord Quarterly Meetings, and to appoint meetings within those limits as way opens.

INDIANA YEARLY MEETING.—From a friend who was present, we have received the following account of its proceedings :—

The Yearly Meeting held at Richmond was well attended, and was an interesting and profitable opportunity. The new meeting house erected during the past year was occupied for the first time. It is a neat structure, capable of seating about 800 persons, divided into two apartments by a partition, and having basement Committee rooms.

The consideration of the state of Society called forth much exercise. Some of the younger members had violated our Christian testimony against war, by enlisting in the military service, and it was urged they should be treated tenderly, and with due regard to the peculiar circumstances by which they were surrounded, while at the same time there was a necessity for maintaining the testimony and discipline of the Society on this most important subject.

In considering the query which relates to the duties we owe to our children, pertinent counsel was given to parents, that they should embrace the opportunities presented by the regular assembling of their families at table, to impress upon them a sense of their obligations to the Bountiful Giver of every good gift. The habit of collecting the children at stated times for the purpose of reading the Scriptures, and other good books, was also earnestly recommended.

The condition of the freedmen and people of color engaged the attention of the meeting in connection with the oppressive laws of the State of Indiana, excluding them from employment, from a right to education at the public expense, and the right of suffrage. A committee was appointed to labor in the concern, and, if way should open, produce next year a memorial to the State Legislature for the recognition of their just rights.

On Fourth-day afternoon, a Conference was held on the subject of Education. It was attended by nearly all the friends present at the Yearly Meeting, and by some others, and was a deeply interesting opportunity. Many testimonies were borne in relation to the great neglect on the part of the Society to supply suitable means of education for its members, and the sorrowful results of this neglect pointed out. The want of support rendered to Friends' Schools when established, furnished evidence of lukewarmness which has grown up among a people who were formerly to a great extent the educators of their neighborhoods.

Much interest was expressed in the accounts given by some Friends from Philadelphia, of the movement in the more eastern States to revive the subject, and to establish Swarthmore College for the education of Teachers, and the more general diffusion of intellectual culture among Friends. Some present desired to be identified with this movement by subscribing to the stock, and it is hoped that the subscription within the limits of Indiana Yearly Meeting will entitle Friends there to a representation in the Board of Managers.

The Meeting closed on Fifth-day.

We have been requested to give information that a subscription book for Swarthmore College has been left at the store of Jesse Wilson, Stratton's corner, Richmond, Indiana.

"*The Fells of Swarthmoor Hall and their Friends,*" a recent English publication, by Maria Webb, gives many interesting details of home life among some of the early members of the Society of Friends. From this work, which has been kindly sent us by a correspondent in England, will be found an extract in our present issue; and we propose in future numbers of our paper occasionally to offer some further portions to our readers.

Accustomed as we have mostly been to view

the important personages who occupied prominent positions in our church history apart from their social status and surroundings, it is gratifying to obtain glimpses of their domestic character, and to find that those we have so long known and honored as unswerving advocates of religious truth, also maintained in the family and social relations that loving interest and heartfelt sympathy which dignifies and adorns and renders happy private life.

ERRATUM.—The signature to the article headed "Beauty in all Things," in No. 30 of the Intelligencer, should read "I. H." instead of "J. H."

MARRIED, on Fifth-day, 5th of Tenth month, 1865, with the approbation of Chesterfield Monthly Meeting, N. J., ABEL MAHAN, of Trenton, N. J., and REBECCA W. LUKENS, of Morrisville, Bucks Co., Pa.

——, on the 3d of Tenth month, 1865, in accordance with the order of the religious Society of Friends, under the care of Philadelphia Monthly Meeting, HORACE, son of Lindley Smyth, a member of Spruce Street Meeting, to MARY E., daughter of Joseph B. and Gulielma M. Hanson, belonging to former meeting.

DIED, on the 5th of Tenth month, 1865, GEORGE CHANDLEE, in his 64th year; a member of Philadelphia Monthly Meeting.

——, on the 23d of Ninth month, 1865, MARY, widow of Richard R. Jones, late of Darby, in the 75th year of her age; a member of Philadelphia Monthly Meeting.

——, on the 25th of Ninth month, 1865, at the residence of Silas Tomlinson, in Byberry, Pa., ANN CARTER, widow of James Carter, in the 84th year of her age.

ECLIPSE OF THE SUN.

An annular eclipse of the sun will take place on Fifth-day, 19th inst., in the morning, visible throughout most of the United States as a *partial* eclipse. The tract of central eclipse, or that on which the sun presents the annular or ring-like appearance, begins near Nesqually, in Washington Territory, on Puget's Sound, and passes southeasterly through Montana, Idaho, Kansas, Southern Missouri, Western Tennessee, and Georgia, to Savannah. Along this line the eclipse will be 11 digits in size, the ring being ½ digit wide.

Table of the Eclipse.

Places.	Begins. H. M.	Ends. H. M.	Digits.
Albany	9 0 A.M.	0 11 P.M.	7¼
New Haven	9 4 "	0 17 "	7½
New York	8 55 "	0 12 "	7¾
Philadelphia	8 47 "	0 5 "	8
Rochester	8 38 "	11 49 A.M.	7¾
Washington	8 37 "	11 56 "	8¾
Cincinnati	8 1 "	11 10 "	9⅜
Springfield, Ill.	7 36 "	10 40 "	9½
Buffalo	8 30 "	11 40 "	8

This is the third return of the eclipse of Ninth month, 1811, which was annular in Virginia.

The next annular eclipse, which will be visible in the Eastern part of the United States, will occur on the 28th of Ninth month, 1875.

From the Fells of Swarthmoor Hall and their Friends.

Swarthmoor Hall—Judge Fell—His Marriage —Sir Hugh Askew—The Askew Family.

The residence of the Fell family, whose history is traced in the following pages, was situated in that detached part of Lancashire called "Furness," which lies north of Morecambe Bay. The waters of the bay, of which the upper windows of their house commanded a prospect, penetrate into the land to the depth of some fifteen miles. Along the extremity of its shores, on the ebb of the tide, the ground is left dry to a great extent, and the tracts thus occasionally covered and uncovered, constitute the far-famed Sands of Leven and of Lancaster. The former extend along the western coast, the latter along the eastern side of the bay. The sands are remarkable, not only for their singularity and the picturesque beauty of the adjacent scenery, but for their dangers.* A casual passenger is not likely to be aware, on an ordinary crossing, of the risk at times involved in the attempt. Their ever-changing quicksands, their sudden mists, their bewildering tempests, the rivers by starts becoming broad, deep, and swollen, with torrents rushing from the mountains, bringing peril in various forms; add to all these the uncertainty of the tides, which are in great measure dependent upon the strength of the south-west winds, driving the water up the imperceptibly inclined plane of the bay, and we have before us the various causes which have so often occasioned the loss of human life in crossing the sands. But since railway projectors performed the bold experiment of spanning them with their iron tracks, the solitary traveller less frequently imperils his life by more tedious crossings.

Shipwrecks on the Morecambe coasts are not uncommon; its treacherous winds and complicated sandbanks, its lee-shores and uncertain depths, make it the dread of the seaman, and rendered its navigation a hazardous experiment before the less fluctuating power of the steam-engine aided the navigator. Placid to-day, it rages with fearful tempests to-morrow; beautiful though it be, it is deceitful and dangerous, especially to the sailing-craft that depends on the wind. Tradition tells of land swallowed up and whole villages submerged on these coasts,

* The descriptions of Morecombe Bay, of Furness, and of Swarthmoor Hall, are taken chiefly from manuscript notes by the late William Benson, which have courteously been placed in my hands by John Abraham, of Liverpool, a descendant of Margaret Fell.

thus adding mystery to the feeling of awe with which they are regarded by the inhabitants.

The opposite side of the peninsula is bounded by another bay forming the estuary of the Duddon, the sands of which are also fordable, but being of less extent are less dangerous. Along the south-western coast extends the island of Walney. Furness itself is almost an island, if the encircling waters of ocean, rivers, and lakes can confer such title, for the sea and the rivers, Leven and Duddon, with the Brathay, Elterwater, Little Langdale, Tarn, and Lake Windermere, unite in giving it a watery boundary, except for a few hundred yards. Immediately outside these demarcations the mountains arise, which add so much to the picturesque beauty of the scenery.

Thus detached, Furness enjoyed, anciently, but little communication with the surrounding districts. Its surface is singularly diversified. Its mountains, its slopes, and its plains form an epitome of England. To the north it is bold, rocky, and barren, a land of "brown heath and shaggy wood," of lake and stream, of sequestered villages and unpeopled fells, of sheep-walks and commons, of a pastoral population with frugal habits. This northern division is called High Furness or Furness Fells, and those fells or mountains yield copper ore.

The centre of the country is undulating, studded with populous villages and trim country residences, the abode of busy industry and commerce, though manufactures have not yet obtained the footing they possess in other parts of Lancashire. The southern division is called Low or Plain Furness. It is entirely agricultural and mining, a fertile and thriving district, producing some of the best corn in England. Owing to its contiguity to the Irish Sea, the climate is moist, yet its harvests are earlier than those of the neighboring counties. It produces the richest iron ore in the world. The ploughed fields and the roads are for miles together of a deep red color, owing to the impregnation of iron ore. Each of these portions of Furness has its own characteristic and beautiful scenery, and the splendid bay of Morecambe, with its wood-covered hills, and lofty mountains, adds an inexpressible charm to almost every point of view.

This outlying section of Lancashire was long under the government of the monks of Furness Abbey. The Abbey itself was founded A. D. 1127, by King Stephen. Its domain extended over all the regions of Furness included within the boundaries just specified. The Abbot was a sort of king inside these territories, as well as head landlord and agriculturist. The situation of the Abbey is in the southern part of the promontory. It stands in the depth of a glen clothed with wood, a stream flowing through it. A beacon once crowned the height above the Abbey. Its signal-fire was visible over Low Furness, and there were arrangements for extending from fell to fell the lighted summons, till in a few minutes beacons blazed from the Duddon to Windermere throughout the length and breadth of the monastic dominions. Under the paternal sway of the Abbots of Furness, the region prospered. Embankments were constructed against the ravages of the ocean—land was reclaimed, and agriculture advanced, of which various evidences still exist. The tenants of the Abbots were treated leniently, encouraged and not severely pressed. Let their religious influence be what it might, these ghostly fathers seem to have been good landlords.

At length came the dissolution of the monasteries in 1537, and with that came also grants of monastic land to royal favorites. Manorial customs heretofore unknown in Furness were introduced; grasping agents, desirous of exhibiting heavy rent-rolls, took the places of the easy-going monks and paternal Abbot. Disputes about tithes diverted from the objects to which they were originally assigned, and applied to private purposes, soon followed. Lawsuits relative to these and to feudal services embittered men's minds in this as in innumerable other districts, from the dissolution of the monasteries, until the civil wars added other elements of strife.

Dissatisfaction with the order of things established after the downfall of Papal supremacy, was only exceeded by detestation of the Papacy as an exacting, ecclesiastical, foreign power. In this state of the public mind, a change of government was joyfully welcomed, and the introduction of the Presbyterian form of worship was cordially responded to by a majority of the men of Furness. But after a few years' trial of Presbyterianism as the dominant religion, it also was found to have its spirit of pressure and persecution. Power with the one, as with the other great party, was accompanied by abuses. The Episcopalians, Presbyterians, and Independents were then alike unable to realize the principle of religious toleration, and each of these great Church sections approved of recourse to the sword in defence of its opinions and position.

Such was the state of public parties in the middle of the seventeenth century, when Swarthmoor Hall became a centre, where other convictions of Christian duty, and other religious feelings were cherished, and from thence were disseminated over surrounding regions. That celebrated mansion stands about a mile south of Ulverstone, in view of mountains, woods, and water, that give great beauty to the scenery. The Hall is situated on the verge of a moor, from which it takes its name, and which, in spite of modern enclosure and the labors of the husbandman, yet maintains a somewhat barren aspect, contrasting with the rich

luxuriance of the plains in other directions. From the upper rooms the unrivalled beauties of Morecambe Bay present themselves, and the sharp-peaked mountains of Coniston close the view on the inland side. But the Hall itself, which is now dilapidated, was at the time of which we speak, in its pristine freshness and beauty. It was an Elizabethan building, with rich oak panelling throughout the principal apartments, which are spacious, and formerly some of them were handsomely lighted by oriel windows.

In the seventeenth century, Swarthmoor Hall was inhabited by a family which enjoyed greater local territory than any other of the same time in the neighborhood. The head of that family was Thomas Fell, better known as Judge Fell. He was brought up to the profession of the law, became a successful barrister, was afterwards raised to the bench, and was one of the judges who went the circuit of West Chester and North Wales. He was Vice-Chancellor of the county palatine of Lancaster, Chancellor of the Duchy Court of Westminster, and a county magistrate. He was returned to Parliament as a representative for Lancaster in 1645, along with Sir Thomas Bendloss. But during the latter years of Cromwell's administration he retired from Parliamentary life. The Protector sought, but in vain, to attach Fell closely to his government and person. As a mark of special regard, he presented the Judge with a silver cup, which was long preserved in the family. But still Judge Fell, looking with disapproval on some of the proceedings of the Cromwellian government, kept aloof from close association with its chief.

In addition to his professional income, the Judge inherited an ample estate from his ancestors, which had descended to him through his father, George Fell. In the year 1632 he married Margaret Askew, who had been both religiously and intellectually educated for that time, and admirably fitted to fill with dignity and grace the distinguished position to which she was thus introduced. When she became mistress of Swarthmoor Hall she was in her eighteenth year, her husband in his thirty-fourth. The youthful bride was the daughter of John Askew, of Marsh Grange, in the parish of Dalton Furness.

Marsh Grange, and another estate called Seaton Priory, were both granted to a member of the Askew (or according to ancient spelling the Ascough, Asketh, or Askey) family, by Henry VIII., in the year 1542. This was Hugh Askew, or, as he was afterwards styled, Sir Hugh. He was of the same family as Sir William Askew, of Kelsey, in Lincolnshire, who was one of the knights that attended King Henry to the Field of the Cloth of Gold. But whether Hugh was younger brother or son to Sir William is not clear. In 1547, Hugh Askew was created knight banneret at Musselburg, in Scotland, after the battle of Pinkey, where he especially distinguished himself. He married into a noble family, Lady Askew being cousin-german to Queen Jane Seymour, mother of Edward the Sixth; it was probably through this connection that Sir Hugh got an honorable appointment in the young King's household. In the year 1562 he died, leaving no children.* His estates in Lancashire then became the property of his nephew, or great nephew, William Askew (son to Anne Askew, the martyr) and a niece named Bridget Askew. Marsh Grange fell to the former; Seaton Priory to the latter, who was married to a Pennington, afterwards Earl of Muncaster. Wm. Askew's son John succeeded his father in the Marsh Grange estate. John Askew left two sons and one daughter, the latter being Margaret, who was married to Thomas Fell of Swarthmoor Hall.

Indulge not thyself in anger; it is whetting a sword to wound thy own breast, or murder thy friend.

For Friends' Intelligencer.

OUR FLOWER-BED.

We have enjoyed our small flower-bed this summer, and it afforded so much gratification to our friends, and was so little trouble to us, that we will give a description of it, that others, perhaps, another summer, may also have and enjoy a similar beauty spot. It was our first attempt, and no doubt another year it can be improved. How often, as we passed our little bed, have we stopped with hoe in hand to watch the unfolding of some new flower, or to admire the forms of some old ones! How pleasant they looked when fingers fair placed them tastefully in vases on the mantel, or bedded in a dish of wet sand, and edged with green of arbor vita or cypress, they decked the table or crowned the unused stove! Nor less pleasant was it to give a nice boquet to our flower-loving friends, or to cheer the dull monotony of a sick room.

But how did we make our flower-bed, and what seeds did we plant? We purchased our seeds of a seedsman, who sent us a catalogue with a host of varieties, and directions how to cultivate them. My son made a frame large enough to hold a 4 by 6 hotbed sash: but any window sash will do. He made it about eighteen inches high, and filled it about six inches from the bottom with one-third sand, and the same of old rotten manure and common earth. We selected such seeds as our catalogue informed us required

* In Bootle Church, where he was interred, there is a monumental inscription to the memory of Sir Hugh Askew.

to be forced, and sowed them about the first of Fourth month. Nearly all came up, and by the 10th of Fifth month were ready to be transplanted. We had in the garden a plot about twenty feet square, well manured with rotted manure, and spaded up. It should be made very fine by an iron rake. We stuck a pole in the centre of this plot, and then took a string, tied it to the pole, and made a circle round it of five feet diameter. Two feet outside of this we marked another circle: then made paths from the middle of each side to the outer circle, and removed the earth from between the rings, thus making four beds, with a mound three feet in diameter in the centre. The beds need not be more than three inches higher than the ground about them. Around the edges of one we transplanted Phlox Drummondi—mixed colors—about nine inches back from the sides of the paths; and in the centre of this bed three or four Marvel of Peru, (Four o'clocks.) In another we put in the centre Balsams, mixed, and around them, on the edge, Dianthus Hedewig, (China Pinks.) In the third one we put some plants of the bright red colors; and we might have mixed in the Perilla Nankinensis, and around the border Antirrhinums, mixed, and a few of the Whitlaria grandiflora. These bloom early, and are gone before the others bloom. A few French Marigolds may be mixed in, of different shades, for a fall bloom. For the other bed, we would plant the best varieties of German Asters around the border, with the double Linnia for the centre. In the centre mound we sowed Portulacca,—four colors; but they bloom so short a time through the day, we would prefer fine mixed Petunias. If one has a Fuchsia or bright colored Geranium, it might be placed in the centre of the circle, or a frame made, and the Cypress vine or other plants trained upon it. Coreopsis or Calliopsis also makes a fine show through the season, and so does the Gaillardia, Godetia and Hibiscus; and if we wish a large variety, they may be planted with the others. We planted Salvia coccinea, but it grows too large; the blue variety is better. The expense of this bed was but small, and the labor, being done at little intervals, was scarcely noticed; and we feel sure we are far more than paid for all our trouble. Where persons have greenhouse plants, they can be mingled with these: but we are writing only for the benefit of plain and simple farmers.

The Godetia, Gaillardia, Marigold, Calliopsis and Perilla may be sown when the others are transplanted,—early in Fifth month. But the finest show was made by the Phlox. They bloomed early and continually, and had fifteen or more shades of color. The Dianthus will bloom better next year; so will the Marvel of Peru and the Snapdragons. We planted some other kinds, but these gave us the most pleasure. They should be transplanted, if possible, during a cloudy or wet day; and when the sun pours its bright rays, they should be covered with small flower-pots, if you have them; if not, leaves of dock and rhubarb will answer. We left a few plants in the box or frame, and when any died by the process of transplanting, we renewed them from these. We do not believe in the excuse too many make of want of time. There are but few who cannot raise a small bed of flowers, if they wish to, in intervals of leisure through the summer. I. H.

The promises of Hope are sweeter than roses in the bud, and far more flattering to expectation; but the threatenings of Fear are a terror to the heart. From fear proceedeth misfortune; but he that hopeth helpeth himself. Nevertheless, let no Hope allure, nor Fear deter thee, from doing that which is right; so shalt thou be prepared to meet all events with an equal mind.—*Economy of Life.*

THE SURE WITNESS.

BY ALICE CARY.

The solemn wood had spread
Shadows around my head—
"Curtains they are," I said,
"Hung dim and still about the house of prayer;"
Softly among the limbs,
Turning the leaves of hymns,
I heard the winds, and asked if God were there!
No voice replied, but while I listening stood,
Sweet Peace made holy hushes through the wood.

With rudely opened hand,
I saw the wild-rose stand
Beside the green gate of the summer hills;
And pulling at her dress,
I cried, Sweet Hermitess,
Hast thou beheld Him who the dew distills?"
No voice replied; but while I listening bent,
Her gracious beauty made my heart content.

The moon in splendor shone;
"She walketh heaven alone;
And seeth all things," to myself I mused;
"Hast thou beheld Him, then,
Who hides himself from men,
In that great power through nature interfused?"
No speech made answer, and no sign appeared;
But in the silence I was soothed and cheered.

Waking one time, strange awe
Thrilling my soul, I saw
A kingly splendor round about the night;
Such cunning work, and grand,
No spinner ever planned;
The finest wool may not be washed so white.
"Hast thou been in His hand?" I asked, and lo!
The snow was all the answer of the snow.

Then my heart said. "Give o'er;
Question no more, no more!
The wind, the snow-storm, the wild hermit flower,
The illuminated air,
The pleasure after prayer,
Proclaim the unoriginated Power!
The mystery that hides him here and there
Bears the sure witness, He is everywhere."

—*From a new volume in the press of Hurd & Houghton.*

For Friends' Intelligencer.

THE SLAVE'S SONG OF THANKSGIVING.

Night had drawn her sable curtain
Round the sleeping earth;
Done the weary day's long toiling,
Hushed the voice of mirth.

Care and sorrow were forgotten—
Labor heeded not,
As Sleep's gentle, loving angel,
Came to hall and cot.

But the midnight ound a watcher—
White his head with years,
Clasped his hands as if in prayer,
Wet his cheek with tears.

He a child, had gaily wandered
In fair Afric's land,
Played beneath the palms and cocoas
On its golden strand.

Now, far off from home and kindred,
Kneels the aged slave,
Who so long a suffering captive
Soon shall find a grave.

Loud his song of high thanksgiving,
Fell upon my ear—
Like a trumpet's peal of triumph,
Sweet and wondrous clear.

"Thanks, O Father, for thy goodness,"
This his midnight song,
"Thanks and praises, high ascriptions,
These to Thee belong!"

"Thou who heard thy people's wailing,
When by Chebar's brook,
With their harps upon the willows
They to Thee did look."

"Sent them prophets to console them,
And the promise gave,
That their bondage should be ended,
Not for aye a slave;"

"Not to these alone thy promise,
Thou has heard *our* cry;
All our prayers and lamentations,
Reached thy throne on high!"

"Thou hast overturned the altars
Raised to Mammon's god;
And their priests, the proud, the mighty,
Bow beneath thy rod."

"Loosed the captive's heavy fetter,
Broke the negro's chain;
And throughout Columbia's borders,
Freedom soon shall reign!"

"Thou hast led us forth from bondage,
With a mighty hand—
With the terror of thy judgments
Filled a trembling land."

"Thou hast given us a Moses,
Priests our ark to bear;
And 'thy Presence' has gone with us,
Kept from every snare."

"Long I've waited for thy coming,
Waited, trusting still;
Now that I have *seen* thy glory,
If it be thy will,"

"Let me come to tarry with Thee,
Join the ransomed throng—
Pour forth thanks and high ascriptions
Which to Thee belong!"

Salem, N. J. A. R. P.

From the North British Review.

WORDSWORTH: THE MAN AND THE POET.

(Concluded from page 491.)

As to the "Excursion," to discuss it as its importance demands would require a long separate treatise. It was a theme worthy of a great philosophic poem, which Wordsworth proposed to himself,—how a man, like the Solitary, who from domestic bereavement, and from disappointment of the impatient hopes he had formed of the French Revolution, had sunk into sceptism and despondency, can have his interest in human nature and his faith in God restored. The outward circumstances of such a subject may vary, but itself is of perennial import. French revolutions may not repeat themselves with every generation, but unbelieving cynicism is an evil of continual recurrence,—an evil which is not checked by, but would rather seem increasingly to attend on, our much-vaunted march of mind. As to the poet's way of dealing with the problem, we feel the same disappointment as many have felt, that the truths of revelation, though everywhere acknowledged, are nowhere brought prominently forward. It is the religion which the poet has extracted from nature and man's moral instincts on which he mainly insists; yet it is such a religion, so pure and so elevated, as these sources, but for the light they receive from a co-existent revelation, never could have supplied. In the crisis of the poem, when the poet has to apply his medicine to the mind diseased, and when the Solitary is importunate for an answer, the poet turns aside, and recommends communion with nature, and free intercourse with men, in a way which to many has seemed like a disavowal of the power of Christian faith. We believe, however, that this is too severe a judgment. Wordsworth knew clearly that there are many cases in which, the passages to the heart being closed by false reasonings and morbid views, the way to it is not to be found by any direct arguments, however true. What is wanted is some antidote which shall bring back the feelings to a healthful tone, remove obstructions from within, and so, through restored health of heart, put the understanding in a condition which is open to the power of truth. Awaken healthful sensibilities in the heart, and a right state of intellect will be sure to follow. This is Wordsworth's moral pathology. And the restorative discipline he recommends is that which in his own mental trial he had found effectual. This we believe to be the true account; and yet we cannot help thinking there was not only room, but even a call for a fuller enforcement of the Christian verities. The defect probably arose from the poet's carrying his own experience, and his peculiar views about the sanative power of nature, farther than they hold true, at least

for the majority of men. But though such is the advice given to the Solitary, the course practically taken is to lead him to the churchyard among the mountains at Grasmere, there to hear from the lips of the pastor, how they lived and died, the lowly tenants of the surrounding graves, in order that hearing he may learn—

"To prize the breath we share with human kind,
And look upon the dust of man with awe."

Even to those who may care nothing for the philosophy, if they have feeling hearts, the "Excursion" will always be dear for its pictures of mountain scenes, and its pathetic records of rural life. The two books of the "Churchyard among the Mountains," are the most sustained in interest, and most perfect in style, of any books in the "Excursion." In themselves, they form a noble poem, full of deep insight into the heart, of attractive portraits of character, and of tender and elevating views of human life and destiny. No one with a heart to feel can read them carefully without being the better for it. Of all the lives there portrayed, perhaps there is none to which we more often revert than the affecting story of Ellen:—

"As on a sunny bank, a tender lamb
Lurks in safe shelter from the winds of March,
Screened by its parent, so that little mound
Lies guarded by its neighbor; the small heap
Speaks for itself; an Infant there doth rest;
The sheltering hillock is the Mother's grave.
If mild discourse, and manners that conferred
A natural dignity on humblest rank;
If gladsome spirits, and benignant looks,
That for a face not beautiful did more
Than beauty for the fairest face can do;
And if religious tenderness of heart,
Grieving for sin, and penitential tears
Shed when the clouds had gathered and distained
The spotless ether of a maiden life;
If these may make a hallowed spot of earth
More holy in the sight of God or Man;
Then, o'er that mould, a sanctity shall brood
Till the stars sicken at the day of doom."

Then follows the character of the cottage girl, her love, betrayal, the broken vow; her shame and sorrow, relief by the birth of her child, the necessity to leave her own and nurse a neighbor's child; her own child's sickness, and she not allowed to visit it; its death, her long vigils by its grave, a weeping Magdalene, —ended by her own decline:—

"Meek saint! through patience glorified on earth!
In whom, as by her lonely hearth she sate,
The ghastly face of cold decay put on
A sunlike beauty, and appeared divine!
. . . . . She said,
'He who afflicts me knows what I can bear;
And when I fail, and can endure no more,
Will mercifully take me to himself.'
So, through the cloud of death, her spirit passed
Into that pure and unknown world of love
Where injury cannot come."

They say that Wordsworth wants passion. For feeling, not on the surface but in the depth, pathos pure and profound, what of modern verse can equal this story and that of Margaret? The very roll of the lines above quoted is oracular. There is in them the echo of a soul, the most capacious, tender, and profound that has spoken through modern poetry.

Having spoken of these verses, one word must be said in passing of Wordsworth's blank verse. In the "Excursion," and more still in the "Prelude," it often greatly needs condensation, may even be said to be tediously prolix. When speaking of homely matters, there is circumlocution at times amounting to awkwardness; and when philosophizing, there is, unlike the smaller poems, too profuse a use of long-winded Latin words, to the neglect of the mother Saxon. Yet even in these passages, there is hardly a page without some "atoning," lines of the true Wordsworthian mould. Even in those abstruser disquisitions of the "Excursion," which seem most prosy, there are seldom wanting some of those glances of deeper vision, by which old neglected truths are flashed with new power on the consciousness, or new relations of truth, which had hitherto lain hidden, are for the first time revealed. Of such apophthegms of moral wisdom, how large a number could be gleaned from that poem alone! But it is in the passages where Wordsworth's inspiration kindles, that the full power of his blank verse is to be seen. Such in the "Excursion" are the account of the Wanderer's feelings, when, a boy, he watched the sunrise over Athole, and indeed the whole description of his boyhood, in which Wordsworth reproduces much of his own Esthwaite experience. The story of Margaret already spoken of, the description of the Langdale Pikes, the Solitary's history of himself, the Wanderers' advice to him at the close of "Despondency Corrected," and we may add almost the whole of the two books of the Churchyard. Of the characters who form the chief speakers in the poem, the Pedler or Wanderer, the Solitary, and the Pastor, we have not time to say one word. Those who wish to see from what materials Wordsworth framed them will find some interesting memoranda from his own lips, in the biography by his nephew, and now, we believe, incorporated in the editions of his Poems of 1857. It seems strange now to look back to the outcry that was long made against the employment of a pedler as the chief figure of the poem. That this should now seem to most quite natural, or, at least, noways offensive, may serve to mark the change in literary feeling, which Wordsworth himself did so much to introduce.

Do nothing in a passion: why wilt thou put to sea in the violence of a storm?

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &c.

NINTH MONTH.

	1864.	1865.
Rain during some portion of the 24 hours,	11 days.	12 days.
Rain all or nearly all day,...	1 "	0 "
Cloudy, without storms,.....	9 "	5 "
Clear, in the ordinary acceptation of the term,.....	9 "	13 "
	30 "	30 "

TEMPERATURE, RAIN, DEATHS, &c.	1864.	1865.
Mean temperature of 9th month at Penna. Hospital,	65.00 deg.	72.68 deg.
Highest do. during month,	80.00 "	89.00 "
Lowest do. do. do.	50.00 "	50.00 "
Rain during the month,.....	7.10 in.	7.96 in.
Deaths during the month, being 4 current weeks for 1864 and five for 1865,.....	1271	1333

Average of the mean temperature of 9th month for the past *seventy-six* years,.....	66.08 deg.
Highest mean of do. during that entire period, THIS YEAR,.....	72.68 "
Lowest do. do. do. 1840,	60.00 "

COMPARISON OF RAIN.

	1864.	1865.
Totals for the first six months of each year,.....	22.24 inch	28.94 inch.
	1864.	1865.
Seventh month,.....	3.77 inch.	2.97 inch.
Eighth "	1.92 "	3.75 "
Ninth "	7.16 "	7.96 "
Totals,.....	35.09 inch.	43.62 inch.

The month just closed has truly been a remarkable one for heat. The writer, in corresponding with Dr. Conrad, of the Penn Hospital, in reference to it, and more particularly as to the first seventeen days, playfully quoted the old adage, "What everybody says must be true," and his reply embodies so much of interest that it is here appended. It is the more valuable from his well known accuracy of observation :—

"'Everybody is right for once.' It holds good for the whole month, as well as the first *seventeen* days. The mean temperature of the month is within a fraction of *two* degrees warmer than any other month of September, (1846 was 70.78.) The first seventeen days show an average temperature of 77.50 degrees, (while *August* was only 74.75.) The nearest approach to this was the before-mentioned September—1846, the first seventeen days of which averaged 75.50 degrees. The *mean* of the *highest* temperature of those seventeen days was 83.25 degrees—in the corresponding period *this year* the mean of the *maximum* for the same length of time was 82.50, showing that the increase of heat over 1846, last month, was in the *night temperature*."

The foregoing interesting facts fully corroborate our own figures, and are, consequently, applicable to the entire period of *seventy-six* years, over which our review extends. "*Peirce's Statistics*," from 1790 to 1846, inclusive, show the same results as far as they reach.

To make a fair comparison of the *deaths* with last year, the *fifth* week of the months of the *present* must be deducted, which will leave the proportion only 1085 against 1271 for 1864. J. M. E.

Philada., 10*th mo.* 5, 1865.

SINGING SANDS AND SOUNDING MOUNTAINS.

Thousands of years ago, the pillars of Memnon were famed for giving musical sounds. Sounds like those of bells have been heard at different localities, to come from the depths of the ocean, and now we hear of musical mountains, and singing sands.

Five such localities are already on record. The first is Dschebel Nakus—Bell Mountain—upon the peninsula Sinai, on the shores of the Red Sea, north-westward of the city of Tor. The celebrated traveller, Seetzen, of Oldenburg, was the first European savant who ascended it. He found it consisting of a brittle white sand-stone, covered on two sides with loose sand. This sand, when brought into motion, produces the sound. The traveller, when ascending, passed over this region of loose sand, and he soon discovered that the noise it made in gliding down the slope became by degrees louder and louder. When he reached the summit, such a frightful sound was heard that it shook the whole mountain, and he himself became excited in the highest degree.

Some time afterwards this same mountain was visited by — Gay, of Oxford, and more recently by — Ward, both Englishmen. They give very nearly the same account of this phenomenon. All ascribe the cause to the fact that the sand glides down the bare mountain sides. Ward heard at first only a feeble tone, like that of the flute; suddenly it became strong, like that of an organ, and the whole hill began to vibrate. The sound became louder in proportion to the quantity of sand set in motion by the steps of the traveller.

Alexander Burns visited, in 1837, a similar hill. This was the Rey Rawan—this moving mountain—which is also about four thousand feet high. Its ascent is an incline of about forty degrees, covered with a layer of sand, surrounded by a still deeper border of lime and sand-stone. Gliding down on this sand, it emits a loud, hollow tone, similar to that of a great drum. This was already known in the fifteenth century. A third mountain of this kind is the "El Bramador," the yelling, barking mountain in Chili, in regard to which Charles Darwin made similar observations.

Charles Mayer, in his book, "Toward Sacramento," mentions another to exist in California, and recently a fifth locality of this kind

has been discovered by Hugh Miller, upon the small Island Eigg, on the western coast of Scotland. According to Miller, a geologist of great renown, a stratum of oolite exists on that island. This substance, when reduced to sand, becomes a white, mealy mass. Miller observed, that on every step he took, the sand gave a peculiar musical sound. It is, however, not proven that oolite sand alone produces sounds. The above-mentioned Ward says that the friction of the sharp-edged grains of silicious sand, exposed to the rays of a tropical sun, caused the resonant quality of the sand. We must leave the investigation of this matter to scientific men, being confident that they will explain the mystery. To the musician it must be an interesting musical curiosity.—*Exchange.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 499.)

The Quakers generally bring up their children to some employment. They believe that these, by having an occupation, may avoid evils, into which they might otherwise fall, if they had upon their hands an undue proportion of vacant time. "Friends of all degrees," says the book of extracts, "are advised to take due care to breed up their children in some useful and necessary employment, that they may not spend their precious time in idleness, which is of evil example, and tends much to their hurt."

The Quakers have been described to be a domestic people, and as peculiarly cherishing domestic happiness. Upon this principle it is, combined with the ties of their discipline and peculiar customs, that we scarcely find any of this society quitting their country, except for America, to reside in foreign parts. If it be a charge against the Quakers, that they are eager in the pursuit of wealth, let it at least be mentioned in their favor, that, in their accumulation of it, they have been careful not to suffer their knowledge to take advantage of the ignorance of others, and to keep their hands clear of the oppression, and of the blood of their fellow-creatures.

In looking among the occupations of the Quakers, we shall find some, who are brought up as manufacturers and mechanics; but the number of these is small.

Others, but these are few, follow the sea. There may be here and there a mate or captain in the coasting employ. In America, where they have great local and other advantages, there may be more in the seafaring line. But, in general, the Quakers are domestic characters, and prefer home.

There are but few, also, who follow the professions. Their education and their religion exclude them from some of these. Some, however, are to be found in the department of medicine: and others, as conveyancers, in the law.

Several of the Quakers follow agriculture. But these are few, compared with the rest of the society, or compared with the number of those who formerly followed a rural life. Almost all the Quakers were originally in the country, and but few of them in the towns. But this order of things is reversing fast. They are flocking into the towns, and are abandoning agricultural pursuits.

The reasons, which may be given for this change, may be the following: It is not at all unlikely but that tithes may have had some influence in producing it. I am aware, however, it will be said, that a Quaker, living in the country, and strongly principled against these, would think it a dereliction of his duty to leave it on this account, and would remain upon the principle, that an abode there, under the annu-

al exercise of his testimony, would, in a religious point of view, add strength to his strength. But it must be observed, on the other hand, that where men are not obliged to remain under grievous evils, and can get rid of them, merely by changing their occupation in life, and this honorably, it is in human nature to do it. And so far tithes, I believe, have had an influence, in driving the Quakers into the towns. Of later years, as the society has grown thinner in the country, I believe new reasons have sprung up; for the Quakers have had less opportunity of society with one another. They have been subjected also to greater inconvenience in attending their religious meetings. Their children also have been more exposed to improper connexions in marriage. To which it may be added, that the large and rapid profits frequently made in trade, compared with the generally small and slow returns from agricultural concerns, may probably have operated with many, as an inducement to such a change. But whatever reasons may have induced them to quit the country, and to settle in the towns, no temporal advantages can make up to them, as a society, the measure of their loss. For when we consider that the Quakers never partake of the amusements of the world; that their worldly pleasures are chiefly of a domestic nature; that calmness, and quietude, and abstraction from worldly thoughts, to which rural retirement is peculiarly favorable, is the state of mind which they themselves acknowledge to be required by their religion, it would seem that the country was peculiarly the place for their habitations.

It would seem also as if, by this forsaking of the country, they had deprived themselves of many opportunities of the highest enjoyment of which they are capable as Quakers. The objects in the country are peculiarly favorable to the improvement of morality in the exercise of the spiritual feelings. The bud and the blossom, the rising and falling leaf, the blade of corn and the ear, the seed time and the harvest, the sun that warms and ripens, the cloud that cools and emits the fruitful shower; these, and an hundred objects, afford daily food for the religious growth of the mind. Even the natural man is pleased with these. They excite in him natural ideas, and produce in him a natural kind of pleasure. But the spiritual man experiences a sublimer joy. He sees none of these without feeling both spiritual improvement and delight. It is here that he converses with the Deity in his works. It is here that he finds himself grateful for his goodness—that he acknowledges his wisdom—that he expresses his admiration of his power.

The poet Cowper, in his contemplation of a country life, speaks forcibly on this subject:

"O friendly to the best pursuits of man,
Friendly to *thought*, to *virtue*, and to *peace*,
Domestic life, in rural leisure pass'd!
Few know thy value, and few taste thy sweets;
Though many boast thy favors, and affect
To understand and choose thee for their own.
But foolish man *foregoes his proper bliss*,
Ev'n as his first progenitor, and quits,
Though plac'd in Paradise, (for earth has still
Some traces of her youthful beauty left,)
Substantial happiness for *transient joy*.
Scenes form'd for *contemplation*, and to *nurse*
The *growing seeds of wisdom*, that suggest,
By every pleasing image they present,
Reflections, *such as meliorate the heart,*
Compose the passions, and exalt the mind."

William Penn, in the beautiful letter which he left his wife and children before his first voyage to America, speaks also in strong terms upon the point in question.

"But agriculture," says he, "is especially in my eye. Let my children be husbandmen and housewives. This occupation is industrious, healthy, honest and of good example. Like Abraham and the holy ancients, who pleased God, and obtained a good report, this leads to consider the *works of God*, and *nature of things that are good*, and diverts the mind from *being taken up* with the *vain arts and inventions of a luxurious world.*" And a little farther on, he says, "*Of cities and towns, of concourse beware.* The *world is apt to stick close* to those, who have *lived and got wealth there.* A *country life and estate*, I like best for my children. I prefer a decent mansion of a hundred pounds a year, to ten thousand pounds in London, or such like place, *in the way of trade.*"

To these observations it may be added, that the country, independently of the opportunity it affords for calmness and quietude of mind, and the moral improvement of it in the exercise of the spiritual feelings, is peculiarly fitted for the habitation of the Quakers, on account of their peculiar love for the animal creation. It would afford them a wide range for the exercise of this love, and the improvement of the benevolent affections. For tenderness, if encouraged, like a plant that is duly watered, still grows. What man has ever shown a proper affection for the brute creation, who has been backward in his love of the human race?

(To be continued.)

Professions of humility are the very cream, the very essence, of pride; the real humble man wishes to be, and not to appear so. Humility is timorous, and starts at her shadow; and so delicate that if *she hears her name pronounced, it endangers her existence.* He who blames himself takes a by-road to praise, and, like the rower, turns his back to the place whither he desires to go. He would be *imitated*, if what he *said against himself were believed*; but from a principle of pride, he desires to appear humble.—*St. Francis de Sales.*

For Friends' Intelligencer.

MARTHA ROUTH.

(Continued from page 501.)

19th of Seventh month, First-day. The morning meeting was a time of close searching labor among those of our own Society. The evening meeting was fully attended, an open satisfactory opportunity. This week attended the meetings at Newberry, Warrington, Huntingdon and Monallen, the weather so extremely warm, my frame felt at times exceedingly debilitated; yet, through Divine regard, strength was renewed in the needful time, so as to feel a peaceful release, though through close searching labor.

26th of Seventh month, First-day. We attended meeting at Pipe Creek, in Virginia, which was a time of close labor to the different states of the people. Through Divine assistance, a peaceful acquittance was gained thereby, and my spirit was united to a small number who are exercised for the welfare of Zion. A meeting that evening at Bush Creek, a large mixed gathering, proved a time of heavy labor, many appearing hard to reach; but toward the close a little ground seemed gained. Next day, crossing the rivers Monocquasy and Potomac, we found the roads very bad, that it was dark before we reached Fairfax; but preservation was still continued. We sat an appointed meeting next morning, in which an humble trust was renewed, that in the power of Gospel authority, the state of things was spoken to; and my soul bowed in supplication before the Lord that he might bless the labor.

2d of Eighth month, First-day. Friends of Goose Creek were desired to meet at ten, to give us time to attend another in the evening ten miles distant, which they readily complied with. When we got there the house was so full and many out of doors, that it was somewhat difficult to get in. A sense of the compassion of the Shepherd of Israel, was soon feelingly raised in my soul, and Gospel power renewed, to the information and humbling, I believe, of many minds, with bodily strength to go through the exercise; having to stand about an hour and a half, with the heat very great. To the Lord alone belongs the praise of his own works! We called and got some refreshments at a friend's on our way to South-fork. Though we had a heavy rain, and the roads were full of water, we got in time for meeting; in which the labor was more exercising, and less relieving than the former; but as resignation of will in the servants on all occasions, ought to take place, I felt no disposition to murmur, or to think either outward or inward labor hard, if but preserved in the line of Divine appointment.

Between the meeting and the Friend's house where we lodged, is a creek, which soon becomes impassable with heavy rain. This being the case next morning, it was nearly eleven o'clock before we could get through, and then we were conveyed in the Friend's wagon, apprehending the water would run into ours. A meeting was appointed at Berkley, to begin at ten next morning. We had upwards of twenty miles of very stony road, over the mountains called Blue Ridge, and a dangerous river to cross called the Shenandoah. The rain still continuing, the prospect for a time was discouraging, but being favored with inward quiet, it soon brightened a little; yet I don't know that more secret thoughtfulness ever took hold on my mind, respecting our situation, during our crossing the great deep, than while in the boat. The stream of this water was so rapid, owing to the flood, that we had to steer up a considerable way; and great was the diligence and care of three black men who attended the boat, to escape the trees that were standing in the water, and others floating on it; yet, with all their vigilance, we struck against one, which broke the oar, and made some of our horses ready to start overboard; but at this critical juncture one of these careful mariners jumped on the side of the boat and clasped his arms round the tree, with his feet keeping us from striking again so as to do any material hurt: we then got in a right course for land.

The exertion of these men, who are slaves to their employers, did not go unrewarded. This opportunity with many others, of observing their usefulness, and what they might be to the community at large, if in the way of receiving instruction, religious as well as civil, has affected my feelings with sorrow and mourning, that any should be thus continued in bonds by their oppressors; yet, with many others concerned, a hope is renewed, that the oppressed will in the Lord's time be set free. On their account my soul travails, that neither they, nor any of their race, may be bond-slaves to sin; for as I have sometimes had to tell them, this would be the sorest of all evils, as the torture of the body can only kill that; but sin leads the soul into endless misery, where the worm dieth not, and the fire is not quenched.

We got in seasonable time to a Friend's house, and were kindly received; attended meeting next day, composed of Friends and others, situate in the midst of woods; a few black people were also among them. In the course of Gospel communication I had to make some remarks concerning them, and the injustice of the traffic; yet felt a care, while speaking, that the zeal kindled in me might not be misguided, and so lose the desired effect; and having an humble trust that preservation was witnessed, in quiet recollection as we rode along, I thought I should not have cared how

many slaveholders had been present. I found afterward from information, there were several, among whom was George Washington, nephew to the President, who made himself known to a Friend in company, acknowledged the truth of what was remarked, and gave us a kind invitation to his house.

9th of Eighth month, First-day. We attended a very large meeting at Berkeley. I had for some days been much indisposed, and rested on Sixth and Seventh, at a kind Friend's near the meeting house. My natural strength was greatly reduced, through the oppressive heat of the weather; my head and throat were much affected, attended with strong symptoms of fever; swallowing even liquids was trying, and I could scarcely bear to sit up; but my mind was mercifully favored with such entire resignation as I had not often felt.

I remembered the same wisdom that had seemed to remove other servants, when in a land distant from their connexions, could also give resignation to those most nearly allied to me, if I should be removed. So clear and strong, for some hours was this secret impression, that I was more than once very near acquainting my tenderly beloved companion with what I felt, and how I should like to have the order of my burial; but believe it was best I did not, as it might have overwhelmed her with sorrow, being daily sensible of her near regard and affection for me.

I was instructed that this state of mind was permitted, in order to fit me for further provings; that my days' work was not finished; yet had I been at home under such a weight of illness, I should not have thought it unlawful to have kept quiet in my chamber; but I went to meeting, and about an hour and a half was a time of unspeakable exercise, in silent waiting among a large mixed gathering; the minds of the people being much afloat, and the quietness becoming a religious opportunity interrupted, which is too often the case in many places. When it appeared near the time of breaking up the meeting, a gentle motion of life impressed me to say, that if no servant or handmaid had received more commission to speak than myself, I believed it right nothing had been said; not knowing that I should have any addition to make, or indeed that I could be heard, for my throat was much swelled and very painful; but, to my humbling admiration, I was led forward, though in a line of labor in which no flesh could glory; but as resignation, and dedication of will took place, I felt healing virtue both to body and mind. Finding myself not quite clear of the members of our Society, I requested others to withdraw and got peacefully relieved.

On Third-day morning, we were at Bear Garden, the last meeting on that side the Alleghanys. In the afternoon we went fourteen miles towards them, had considerable difficulty in crossing creek Capon, from great rains; the water ran into our carriage, but we were preserved from any material damage, and got before night to the tavern where we lodged, a poor dirty place, but the people appeared kindly disposed. I was taken very ill in the night, and got little rest; great was the conflict of flesh and spirit. My faith was tried to a hair's breadth; and deep were the searchings of heart, whether I was right in going to encompass the rugged mountains sixty miles over, and we then thirty from the foot of them; because other servants had been sent, or whether it was really required of me, in the discharge of my own duty towards God and man.

I believe it would be difficult for any but exercised travellers in the line of experience, to read my state at that time. How gratefully could I have embraced a peaceful release, but had then to remember my resigned state of mind a few days before; and why not willing to accept my life for a prey, in filling up the measure of suffering yet behind? This secret enquiry and tender monition, so instructed, and brought into passiveness, that as soon as able to rise (my dear companion having administered suitable medicine, &c., which our kind friends at Philadelphia supplied), we journeyed forward, and with some difficulty I bore to ride twelve miles; when stopping at a tavern, I went directly to bed; but getting a little quite rest that night, was somewhat refreshed, and after another day's very rough travel, we got to the foot of the Alleghaneys, beyond which is a settlement of Friends. The difficulty of travelling in a carriage was beyond description; yet without it I believe I could not have performed the journey. We hoped to have reached the first meeting of Friends by the Seventh-day evening; but illness preventing, we were twenty-six miles from it, and had to lodge at a miserably dirty tavern; yet the poor people were kind in their way. We rested very little, and great was the sympathy I felt for the inhabitants of such uncultivated places. The man and his wife acknowledged, that, though young people, they were old and almost worn out in constitution, by their toil for a livlihood; which appeared to be the case with many.

(To be continued.)

For Friends' Intelligencer.

"I was my father's son; tenderly and much beloved by my mother."

'In looking over my past life, I am impressed with a sense of the importance to the young of a guarded education, and I think if mothers were to spend as much time in teaching their children at home, as they do in dressing and fitting them out for school, much benefit would result to their children, who would thus be

shielded from many hurtful influences, such as improper company, hearing bad language, &c., to all which they are often exposed in going to and from school—besides this they would be under the care of the most tender and interested teacher.

Oh parents! much lies at your doors. My desire for you is that you may seek best Wisdom in all your proceedings, that thus your children may be directed into that safe and pleasant path which leads to peace.

FERRIS POWELL.

Bernhard Co., 9th mo. 1865.

From the "Fells of Swarthmoor Hall and their Friends."

MARRIAGE, PERSECUTION, AND MARTRYDOM OF ANNE ASKEW, ANCESTOR TO MARGARET FELL.

Anne Askew was the second daughter of Sir William Askew, of Kelsey, in Lincolnshire. Her eldest sister had been engaged to be married to the son and heir of a gentleman named Kyme, who lived in the same county; but she died before the marriage was solemnized. Sir William Askew and "Old Master Kyme" were both much disappointed in their worldly plans by this unexpected death. The former had liked the alliance for the wealth that accompanied it, the latter for the rank. Still, to secure these objects it was proposed that young Kyme should marry Sir William's second daughter. In no respect were they well suited, either in mind or in character, and Anne felt this; but in vain did she say so—in vain remonstrate with her father. Sir William was inflexible, marry Kyme she must, and did about the year 1541. But, as might have been expected, all that wealth could purchase failed to make her married life happy with a husband so uncongenial.

In that gilded loneliness the heart and soul of the young wife turned to the Lord for grace and strength to fit her to fulfil aright the duties of her position. Her mind was well cultivated, and of a high order. She had been blest with a tutor who had encouraged her in biblical studies, and probably had aided the development of her religious perceptions. Now her great comfort was derived from the study of the Holy Scriptures, and through all the difficulties that surrounded her, as Bishop Bale expresses it, "she demeaned herself like a Christian wife." But this frequent reading of the Bible and absenting herself from confession, was noticed with great displeasure by her husband's family, and by the priests. Thus her life wore on through perplexities and consolation till after the birth of the second child. Then her husband declared that if she would not give up reading the Bible and attend confession he would banish her from his house and home. But "Mistress Kyme" could not, with a clear conscience, do either one or the other, and she told him so. Thus Bale quaintly relates the case—"In process of tyme, by oft reading of the sacred Bible, shee fell clearlye from all olde superstycyons of papystry to a perfyght beleve in Jesus Christ, whereby she so offended the prestes that hee, at their suggestion, drove her out of hys house. Whereupon shee thought herselfe free from that uncomely kynde of marryage by thys doctrine of St. Paul, I Cor. vii.—'If a faithful woman have an unbelevinge husband which will not tarry with her, she may leave hym; for a brother or sister is not in subjectyon to such.'" But this lady did not leave her husband till he ordered her to go, and then she departed and took her children with her to her own early home. Kyme seems to have expected that his wife would have yielded to his orders respecting the non-reading of the Bible, &c., rather than be turned out of doors. In that he was mistaken. Under these circumstances it is by no means likely that she met with a cordial welcome from her worldly-minded father. But it is probable that she found there, in her childhood's home, some sympathising heart—mother, brother, sister, or friend, with whom she could take counsel. Nevertheless, the Spirit of Truth, and her own enlightened conscience, must mainly have been her guides. What we know of Anne Askew's inner feelings has been gathered from her letters quoted in Foxe's "Acts and Monuments of the Martyrs," and her "Prison Thoughts;" written after her condemnation, for the satisfaction of her friends. It is certain that she had those who were true friends to the last, and probably some of her own family were united to her in heart and spirit, though their names are not mentioned. In those perilous times, it would have been hazardous to any who would venture publicly to identify his sentiments and sympathies with one who took such an open independent stand for Bible principles as she did.

On being turned out by her husband she renounced his name, for herself and children, resuming that of Askew. The Kymes continued to persecute her after she had returned to her father's house, and, in order to be at a distance from them, she went to London, where she had relatives and friends. But her persecutors had agents in London who watched her closely. They informed the Bishop of London and the Lord Mayor that she was a dangerous heretic, and it was believed that but for this information she would not have been known to the city authorities and consequently not have been made a public victim.

Anne Askew appears to have been well acquainted with several of the noble ladies who surrounded Queen Catherine, and probably with the Queen herself. But her coming to London

was with the desire to live with her children in peace and retirement. Her enemies reported that fear of her heresies being made public caused her to leave Lincoln. To disprove this report she returned for a short time, and, day by day, visiting the cathedral, took her seat before one of the great Bibles that had been placed there by royal order. She expected that some of the priests who saw her thus engaged would have stated the heresy of which she was accused, and would have expostulated with her if they believed in their hearts that she had not the Scripture to sustain her. However, they passed in and out, and looked at her but said nothing of importance. She had not the slightest fear of aught they could say or do; for, as she said, she felt her cause was good, and that the Lord was on her side.

In the following spring Anne Askew was summoned before the Inquisitors in London, and closely questioned about her religious belief. To her friends she details the questions put and her answers, thus:—

"First, Christopher Dare examined me at Sadler's Hall, being one of the quest, and asked me if I did not believe that the Sacrament hanging over the altar was the very body of Christ really. Then I demanded of him Wherefore was St. Stephen stoned to death? And he said he could not tell. Then I answered, that no more would I assoil his vain question.

"Secondly, he said, that there was a woman who did testify that I read how God was not in temples made with hands. Then I shewed him chapters vii. and xviii. of the Acts of the Apostles, what Stephen and Paul had said therein.

"Thirdly, he asked, wherefore I said I had rather read five lines in the Bible than to hear five masses in the temple. I confessed that I had said no less, because the one did greatly edify me, and the other nothing at all. He asked me what I said concerning confession. I answered him my meaning; which was as St. James saith, every man ought to acknowledge his faults to another, and the one to pray for the other.

"He asked me what I said to the King's book, and I answered him, that I could say nothing to it, because I never saw it. He asked me, if I had the Spirit of God in me? I answered, if I had not I was but a reprobate or castaway.

"Then he said, he had sent for a priest to examine me, who was then at hand. The priest asked me what I said to the sacrament of the altar, and required much to know my meaning thereof. But I desired him to hold me excused concerning that matter. None other answer would I make him, because I perceived him to be a Papist.

"Lastly, he asked me if I did not think private masses did help the souls departed. I said it was great idolatry to rely more in them than in the death Christ died for us.

"Then they had me thence unto my Lord Mayor, and he examined me as they had before, and I answered him directly in all things as I had answered the quest. Besides this, my Lord Mayor laid one thing to my charge which was never spoken of me but by them; and that was, whether a mouse eating the host received God or no? This question did I never ask, but, indeed, they asked it of me, whereunto I made them no answer, but smiled.

"Then the bishop's chancellor rebuked me, and said, that I was much to blame for uttering the Scriptures. For St. Paul, he said, forbade women to talk of the Word of God. I answered him, that I knew St. Paul's meaning as well as he, which is in 1 Cor. xiv., that a woman ought not speak in the congregation by way of teaching. Then I asked him how many women he had seen go into the pulpit to preach? He said he never saw any. Then I said, he ought to find no fault in poor women except they had offended the law.

"Then my Lord Mayor commanded me to ward. I asked him if sureties would not serve me, and he made me a short answer, that he would take none. Then was I had to the Compter, and there remained eleven days, no friend admitted to speak with me. But, in the mean time, there was a priest sent unto me, who said that he was commanded of the Bishop to examine me, and to give me good advice, which he did not."

With this other priest, and yet another who was sent to her, there followed a series of conversations and questions bearing on the two grand points—transubstantiation and confession. In all of these the prisoner brought forward Holy Scripture in support of the various positions she took, modestly but firmly maintaining her standing on the Gospel foundation.

At length, Bonner, Bishop of London, took the matter into his own hands. That unscrupulous ecclesiastic, with all the heartlessness of his royal master, and with far more cunning, proceeded to cross-examine the deserted young wife, in the hope of entrapping her. But she was on her guard; and to each of his leading questions she replied, "I believe as the Scripture doth teach me." Speaking of the Eucharist,—"Then inquired he of me, 'What if the Scripture doth say that it is the body of Christ?' My answer was,—'I believe as the Scripture informeth me.' Then asked he, 'What if the Scripture doth say that it is *not* the body of Christ?' Still I said, 'I believe as the Scripture doth teach.' Upon this he tarried a great while hoping to have driven me to make him an answer to his mind. Howbeit, I would not, but

concluded thus with him—that I believed therein, and in all other things as Christ and His holy apostles did leave them. Then he asked me why I had so few words. I answered, 'God hath given me the gift of knowledge, but not of utterance; and Solomon saith that a woman of few words is the gift of God.'"

Other charges were discussed with the bishops, which admitting of explanation or denial were candidly answered. Thus he asked her if she had said that there were bent against her threescore priests at Lincoln. "Indeed, quoth I, I said so,—and my friends told me, if I did come to Lincoln, the priests would assault me, and put me to great trouble. Therefore as they had made the boast, when I heard it I went thither, not being afraid, because I knew my matter to be good. Moreover I remained there nine days to see what would be said unto me. And as I was in the Minster, reading upon the Bible, they resorted unto me by two and two, by five and by six, minding to have spoken unto me, yet went they their ways again without words speaking.

"Then my lord asked if there was not one that did speak unto me. I told him yes, there was one of them at last who did speak to me, indeed. My lord asked me what he said. And I told him his words were of small effect, so that I did not now remember them. Then said my lord; 'There are many that read and know the Scripture, yet follow it not, nor live thereafter.' I said again, 'My lord, I would wish that all men knew my conversation and living in all points; for I am myself sure this hour that there are none able to prove any dishonesty by me. If you know that any can do it, I pray you bring them forth.' Then he went away and said he would entitle somewhat of my meaning; so he wrote a great circumstance, but what it was I have not all in my memory, for he would not suffer me to have a copy thereof. Only I do remember this portion of it.—"

She then recapitulates what she remembered of this paper, which was a full declaration of belief in transubstantiation, and the reception of the doctrine that whether the officiating minister be a good or bad man, all the sacraments of the old Catholic Church are holy and regenerating to the recipient.

"He read it to me, and asked me if I did agree to it, and I said again, 'I believe so much thereof as the Holy Scripture doth agree unto: wherefore I desire you that ye add that, thereunto.' Then he answered that I should not teach him what he should write. With that he went forth into his great chamber and read the bill before the audience, who willed me to set to my hand, saying I had favor shown me. The bishop said I might thank others and not myself for the favor I had found at his hand, for he considered, he said, that I had good friends, and that I came of a worshipful stock. Then he took me the writing to set thereto my hand, and I wrote after this manner—'I, Anne Askew, do believe all manner of things contained in the faith of the Catholic Church.'

"Because I did add unto it *the Catholic Church* the bishop flung into his chamber in a great fury. With that my cousin Brittayne followed, desiring him for God's sake to be good unto me. He answered that I was a woman, and that he was nothing deceived in me. Then my cousin Brittayne desired him to take me as a woman, and not to set my weak woman's wit to his lordship's great wisdom."

This cousin Brittayne and some others who were present, at length appeased the bishop, and in a few days he took Brittayne's security, and that of another gentleman, "Master Spilman, of Gray's Inn," and suffered the prisoner to go out on bail.

(To be continued.)

For Friends' Intelligencer.

SOCIETY CARE.

Religious organizations being designed for mutual benefit, the question may profitably arise, in what direction should Society effort be turned, in order most effectually to accomplish this end? A reply to this enquiry may be found in the Scripture exhortations, "Strengthen that which remains, that is ready to die"—and "Let the strong bear the infirmities of the weak."

In the militant Church there are many states and a diversity of stature and of growth, and Society organization is as a family compact, in which, if it be in a healthy state, there would be one general interest for the good of the whole. In this compact or organization we find the child (in experience) the young man and the strong man. While the latter needs, it may be, comparatively little of society help, the young man and the child eminently require its sympathy and strength, its nurture and fostering care; they need, in their different degrees, to see and to feel that they are the objects of a loving parental oversight, and they have an undoubted claim upon society, for the extension toward them of this kind of feeling. They need the hand of experience to help them to make straight steps, amid the various temptations which may surround them, and to enable them to overcome the obstacles which may sometimes well nigh turn them aside from the straightforward course of uprightness—and if these obstacles cause them to falter in their course, or even to stumble and fall, they need that this same hand of parental love, be held out to lift them up and strengthen them to make a fresh start.

This then is one of the channels into which

society care should be turned. Religious organisms possess a power for good, and if this power were fully exercised—the weak hands strengthened—the feeble knees confirmed, and the fearful heart encouraged, we, as a people would witness a renewing of Society strength and beauty. This blessing would result from such labor of love, and we would realize the fulfilment of the prophetic declaration, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing, for in the wilderness shall waters break out and streams in the desert." J. J.

Phila., 10th mo., 1865.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 21, 1865.

FRIENDS TRAVELLING IN THE MINISTRY.—Bennet G. Walters, who, with a minute from Prairie Grove Monthly Meeting, Iowa, has been for several months past engaged in a religious visit to Friends and others within the limits of Baltimore, Philadelphia and New York Yearly Meetings, has nearly completed the service and is on his return home.

Henry W. Ridgway obtained on the 3d inst., from Chesterfield Monthly Meeting N. J., a minute to attend and appoint some meetings within the limits of Philadelphia Yearly Meeting.

We have read with regret the remarks which have recently appeared in "The Friend," of this city touching our faith and religious standing. We hoped the time had gone by when christian denominations could indulge in crimination and denunciation one of another, and that the time was coming when, under the baptising influence of the great Head of the Church they would be kept from the strife of tongues and the temptation to assume the judgment seat, and be prepared practically to acknowledge the divine saying of Jesus, "one is your Master, even Christ; and all ye are brethren."

We believe that in Christendom generally there prevails a respect for the conscientious convictions of all men, a growing disposition to regard forms, doctrines, and creeds as mere outward symbols, and an increasing tendency to recognize the good without distinction of sects or parties.

We desire not to obliterate the distinctions of sect, and only ask that each after its kind may be consecrated to the Glory of God. Though the names to religion be many, yet, in holiness of purpose, in righteous effort, in the demonstration of the divine principle of Love by the practice of peace on earth, goodwill toward men, the Church must be spiritually One—thus only will the prayer of Jesus be answered, "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us."

A communication on the same subject from one of our correspondents will be found in another column.

DIED, on the 17th of Ninth month, 1865, of typhoid fever, at the residence of his parents, Bartholomew and Rebecca C. Fussell, in Huntsville, Ind., EDWARD CHURCHMAN FUSSELL, in the 20th year of his age.

The deceased resided at Indianapolis, and was, with his parents, a member of Fall Creek Monthly Meeting, Indiana. A dutiful and affectionate son, he was the pride and fond hope of his parents in their declining years. Gently was the silver cord loosened, and serenely did his spirit traverse the dark waters in its passage from earth. Truly had death for him no sting. No fears, no shadows, beset his pathway to the better land. As his earthly vision faded, his spiritual sight was quickened to behold the beautiful scenes which opened upon the view as he approached the "shining shore."

——, on the 27th of Eighth month, 1865, at his home in Winchester, Virginia, AMOS WRIGHT, in the 64th year of his age; a member of Centre Particular, and Hopewell Monthly Meetings.

——, on the 3d of Ninth month, 1865, JAMES R. STACKHOUSE, a member of Falls Monthly Meeting, in the 75th year of his age.

——, on the 18th of Ninth month, 1865, at the residence of her son-in-law, Asa R. Lippincott, HANNAH, widow of William Thorne, in the 88th year of her age, a member of Haddonfield Monthly Meeting.

——, on the 27th of Ninth month, at Abington, THOMAS LUKENS, in his 72d year, a member of Green Street Monthly Meeting.

——, on the 13th of 10th mo., ELIZABETH, wife of David B. Taylor, aged 72 years, a member of the same Meeting.

Carry with thee the impress, a living picture of the sufferings of the destitute, the wants of the ignorant, and their claims to humanity. Nothing can give greater energy to the philanthropist, or more move the benevolent, than the power of entering in thought into the situation of others. In our lonely hours, in our evening meditations, in our noonday walks, we may, in our minds, see the forms of the sorrowing, the woe of the oppressed, the moral desolation of the sinful. It is this which will touch

the deepest springs of the soul, awaken the noblest sentiments, and lead to the most untiring efforts.—*R. C. Waterston.*

For Friends' Intelligencer.

COMMENTS UPON AN EDITORIAL IN "THE FRIEND."

Calumnious charges may be made, of so vague and intangible a character, that without some explanation they cannot be refuted; but they do not the less impair the reputation of individuals or communities, in the minds of the unthinking and prejudiced. Of this nature, are the charges brought in No. 5 of the "Friend"(?) against a large body of people bearing the name of "Friends." The accusation of denying the Divinity of Christ and his Atonement, is as old as the origin of the parent Society; while refutations of the charge, and treatises on the spiritual views early taken of these doctrines, have occupied volumes, both at the early day alluded to, and more recently about the time of the separation in 1827. *Which* of the numerous shades of opinion held by the theological world on these subjects, we are accused of denying, the "Friend" does not state; nor which of them are subscribed to by that section which it is presumed the "Friend" represents. If it be replied, that their belief on these points has been published to the world, we might appeal even to themselves, whether passages of Scripture unaccompanied by any explanation of the meaning supposed to be conveyed by them, can be regarded by a candid enquiring mind, as an answer to the query "what is your belief?" Are not the same passages often selected as authority for the most diverse and even opposing creeds? There may have been a day when the bare reiteration of a text of Scripture was accepted as an explanation of that text; but it is to be hoped that day has past, or at least is passing away, and with it theological disputes altogether. The time is too short, the occasions for the practical exemplification of the Christian virtues too numerous, and the general intelligence too far advanced for discussions of this kind. Professing Christians have been long enough occupied in parting the *garments* of Christ, and casting lots for his *vesture*, losing, as Wm. Penn expresses it, the *spirit* of Christ in discussions about his *nature;* and it is now time they were looking for his spiritual resurrection in themselves and others.

Could those who have constituted themselves the censors of the religious faith of their brethren, rise above the obscuring mists of theology into the clearer atmosphere of Christian *love*, they would see "the fruits of the spirit" love, joy, meekness, gentleness, long suffering, patience, charity, borne by many whom they stigmatize as denying the most sacred and vital truths; and be forced to the acknowledgment, that a "corrupt tree" never bore this "good fruit."

10*th mo.*, 1865. S.

For Friends' Intelligencer.

FRIENDS IN IOWA.

In the two principal settlements of Friends in Iowa, Monthly Meetings are established embracing about one hundred families. The Prairie Grove Meeting is situated twelve miles north of Mt. Pleasant, a little city of five thousand inhabitants, on the Burlington and Missouri Railroad. This place is distinguished for its superior Institutions of learning. Its public school at this time has a thousand pupils in daily attendance.

No distilled liquors are allowed to be sold, except for mechanical or medicinal purposes. The Prairie Grove settlement lies near the waters of the Schunk river, a beautiful stream, called by the Indians "Mindota." On either side of this water there is a fine belt of timber and limestone, the settlement being located almost wholly on a prairie, with a dark rich soil, from fifteen to twenty inches in depth.

The Wapsinonoc Meeting lies forty miles farther north, in Cedar and Muscatine Counties, on the Wapsinonoc, (which, according to the nomenclature of the Aborigines, means "water crooked." A railroad passes through it from Chicago to Iowa City, touching West Liberty, which is within a mile of the neat new meeting house.

Iowa City contains ten thousand inhabitants, and is built on the eastern bank of the Iowa River, and is equal, if not superior, to Mount Pleasant, in affording facilities to the young student in pursuit of knowledge. The prairies are mostly undulating, like the ocean, when stirred by the wind. During the summer and autumn they are covered with wild grasses, and flowers. Lands within and adjacent to these meetings rate in price as follows: Unimproved prairie, from six to ten dollars per acre; improved farms, from twenty to fifty, according to location and the character of buildings, &c.

Caleb Russell, of Mount Pleasant, Henry Co., or John Wright, of West Liberty, Cedar County, Iowa, could give any information to Friends in the East. There have been large accessions from Ohio, Indiana, and Virginia, within the last year. It is not an unusual circumstance for the purchaser to select what we call wild land, have a cheap house extemporised from the city by builders there, plow and fence the prairie, plant trees and shrubs, and in one year so change the aspect of things as to astonish those not acquainted with western life.

There is a large body of Orthodox Friends in Iowa. One year ago a Yearly Meeting was instituted among them at Oscaloosa. These Friends are in correspondence with London Yearly

Meeting. They have on different occasions felt a freedom to attend our regular meetings, on First-days, or those in the middle of the week, and once a Meeting for Discipline.

Those in the ministry have always been acceptably with us. When we have held meetings in some of their neighborhoods they have attended at times in considerable numbers. Their last Yearly Meeting is just past. It was estimated that over two thousand *members* were present. Strangers were there from *Old* England and *New* England, Ohio, Indiana, New York, and the Carolinas! A Friend in the ministry from Prairie Grove Monthly Meeting feeling a religious concern to visit this body, it was deemed best by the Meeting to furnish him a minute. At the opening of the Yearly Meeting a committee was appointed to wait upon those not in membership who had made request to be present during their deliberations.

They were courteously received and invited to take seats in the meeting. The Friend of *our* order, feeling impressed to give utterance to an exercise upon his mind, felt better satisfied candidly to inform the Meeting *where* he was from, and that he had a minute from his friends at home, but that he had no disposition to intrude in any way upon the Meeting. This called out a full and free expression, encouraging him to proceed.

At a subsequent session he was again impressed to speak. There were no other manifestations than kindness and sympathy. Several important subjects claimed attention; those most prominent were Education, Marriage, Birthright membership, allowing concerned persons to sit their meetings for Discipline, by request being made to a committee and advices against the use of tobacco.

May it not be cause of rejoicing that notwithstanding the rendings asunder in other years, there are *some* indications that we may come at last to recognize that bond of union where there is one true church, and all who love the Redeemer are its members. One fold and one shepherd?

10*th mo.* 8*th*, 1865. J. A. D.

P. S.—Within the past two years between two and three hundred freedmen have found their way into Henry County. Friends have visited them, and with others rendered them advice and aid. Schools and religious meetings are now instituted among them and their deportment is quiet and commendable.

"Those who complain most bitterly of the deficiencies of systems of belief, and of religious instruction in general, have left out of sight the work which the individual himself must supply, and which, like the processes of natural life, must be performed by each for himself."

Reported for Friends' Intelligencer.

FRIENDS' SOCIAL LYCEUM.

Tenth month 10, 1865.

The first lecture of the season was delivered by John J. White. Subject—*The Founding of Pennsylvania.*

He had been requested to speak at the summer picnic of the Lyceum, and the birth place of Benjamin West naturally suggested his life as a subject suitable for an audience assembled on that spot. West was a self-made man, having, by the force of his character and talents, passed from native obscurity on our shores to occupy a very prominent position in a crowd of unusually great men. The time in which he flourished must be conceded as the Augustan age of English literature—even more so than that under the reign of Elizabeth. Around him the great names of Johnson, Burke, Goldsmith, Pitt, Fox, Sheridan, and a host of lesser lights, were conspicuous as cotemporaries. Interesting as such a theme might be, the speaker passed from him to his works, and found in his painting of Penn's treaty with the Indians a subject suggestive of matter more appropriate for his purpose.

This painting, though by no means of the first class of artistic productions, has for its subject one worth the pencil of a Rembrandt. The chiaro-oscuro of the Italians, the antithetic light and shade of extreme contrasts, constituting so much of the poetry of painting, may find in this abundant scope. It portrays the perfect triumph of the highest civilization, the purest embodiment of Christianity, over the rudest barbarism and the most savage ferocity.

Pennsylvania was founded by deeds of peace. This treaty, in the emphatic language of Voltaire, was the only one ever made without an oath and never broken. Dr. Kane, it is true, states that he concluded a treaty with the Esquimaux, which was not solemnized with an oath, and which was never broken; but this was long since the day of Voltaire.

The speaker then took up the bright part of the picture, as represented by William Penn and his friends. The mention of his name was very apt to bring up that of his calumniator, Macaulay. And a few remarks in this connexion might not be out of place. He had, some evenings since, taken up the 4th volume of Macaulay's history, and again read over the pages devoted to the abuse of George Fox. He was disgusted, and his feelings were aroused in the perusal. A more low, vulgar tissue of malignant perversion has rarely disgraced the work of an historian. It is true that the charges against Penn have been refuted. But how many readers are there of the antidote, compared with the countless numbers who have received the poison. We hear a

good deal about living down calumny—Truth is mighty and will prevail—but slanders stick, and, if allowed to remain, will cloud the fairest fame. It was said by Jefferson that a lie will travel from Maine to Georgia while truth is putting on her boots. We have been too careless in this particular. Early Friends were exceedingly solicitous for the honor of truth. They repelled every calumny—they cleared up and exposed every aspersion which, by blackening the individual, sullied the cause he espoused. They never rested tamely under imputations which would cast a stain on their profession.

In one of his essays, Macaulay says of Cromwell, "He suffered a crazy Quaker to insult him at Whitehall, and revenged himself by offering him a dinner." This crazy Quaker was George Fox. The interview is related in his journal—which, says Sir James Mackintosh, is "one of the most extraordinary and instructive narratives in the world—which no reader of competent judgment can peruse without revering the virtue of the writer." Having been arrested and brought before Cromwell, George Fox had freely declared his principles, and, as he was about to withdraw, the Protector took him by the hand, and, with tears in his eyes, said, "Come again to my house; for if thou and I were but an hour of a day together, we should be nearer one to the other;" adding, "that he wished him no more ill than he did to his own soul." As George passed through the palace, he was brought into a hall, where the gentlemen of the household were to dine, and he was, by the Protector's order, invited to dine with them. But he told them to inform the Protector, that "he would not eat of his bread, nor drink of his drink." When Cromwell heard this, he replied, "Now I see there is a people risen that I cannot win with gifts, honors, offices, or places; but all other sects and people I can."

There is a resemblance between these primitive Friends and the authors of the Reformation. Fox was, to some extent, the Luther among them; pre-eminent for his courage and straightforwardness, his zeal, his perseverance, his simplicity, his boldness, his single-eyed devotedness,—Barclay, the Melancthon in learning and scholarly polish. But among all the Reformers, there is no one possessing the completeness in every qualification which we find in William Penn. He is the central figure of the group, and must be contemplated from many points to comprehend the greatness, may we not say the perfection, of his character.

As the eldest son of the distinguished Admiral Penn, he was brought up to inherit distinction and wealth. The result of his education fulfilled the highest anticipations, and his parent received, on his return from travel, a son accomplished and brilliant, in his estimation, to share and inherit the honors about to be heaped upon him. Assurance had been given the father that he would be raised to the peerage with the title of Lord Weymouth. He was reaping the rewards of his naval action under the Duke of York, and in high favor with his brother, the king—when the astounding intelligence came that this son of promise, in whom were centered his hopes, had renounced the glories so profusely showered on his head, and joined the persecuted and despised sect of Quakers.

The first result of this conversion was expulsion from his father's house. His refusal, for conscience' sake, to take off his hat in the presence of his father or of the king, was its immediate cause. Soon after, he was imprisoned in the Tower for his work called "The Sandy Foundation Shaken." The Bishop of London sent him word that he should publicly recant, or die in prison. He answered firmly, "They are mistaken in me. I value not their threats. I will weary out their malice. Neither great nor good things were ever attained without loss and hardship. The man that would reap and not labor, must perish in disappointment."

In this spirit he continued, and whilst there wrote that masterly work, "No Cross, No Crown." Several answers having appeared to his "Sandy Foundation Shaken," in which his views were much misrepresented, he replied in a brief and vigorous pamphlet entitled, "Innocency with her Open Face." He was liberated not long afterwards.

The speaker then narrated his subsequent history, more particularly referring to the settlement of Pennsylvania—that "Holy Experiment" to found an asylum for tender consciences. He expatiated at some length on the remarkable wisdom and prescience of the founder, illustrating them by reference to his plan for the city of Philadelphia. Had this been followed we should have had its eastern front on the brow of a hill with an unrivelled quay. No building would have been suffered east of Front street. The yellow fever visitation, always beginning there, would, in all probability, have been unknown. It is to his foresight we owe our public squares. The result of carelessness in one of his descendants was a conversion into burying grounds, from which we had escaped through his dedication of them forever to public use. His wisdom manifested itself abundantly through those comprehensive institutions in his polity, untried experiments with him, but now generally received into every form of government. Pennsylvania was the pioneer in what was democratic and humane. The constitutions of the other States and of the United States have all been leavened to a great extent by her earlier legislation and example.

The space allotted to this report will allow but a brief synopsis of this lecture. As the oscuro, a dark shade of the picture under consideration, the Indian formed the strongest conceivable contrast, "War and the chase engross the savage whole." We had no history of him, no records. We know him for the most cruel and crafty of warriors—and his education to have been given wholly to make him such. The ancient Spartans even adduced as his prototypes. Of these and the institutions of Lycurgus, he spoke at considerable length, following the child in his public education up to the man, and showing the effect of this training. It made them machines of iron—indomitable in war, but there was no such thing as home or domestic enjoyments, or social affections. Every feeling centred in the glory of the State. Hence Leonidas with his 300 Spartans devoted themselves at Thermopylæ for the safety of Greece. The simple inscription on their monument, "Stranger, tell the Lacedæmonians that we lie here in obedience to their laws," was in perfect keeping with their character and education. Herodotus gives the whole number of Lacedæmonians at 8,000 only. If it be true, never did 8,000 men make a greater mark on the world's history. They despised all the arts of peace. A studied sententious brevity and pith seasoned their discourse—hence the word laconic, from Laconia their territory, which the speaker considered about the size of our Chester county. All the work was done by their slaves or Helots, of which writers variously estimate the number at from 320,000 to 800,000. Such was their cruelty to these unhappy captives that at certain periods the young men were allowed to hunt and kill them like wild beasts. The Spartan boys were educated to endure constant whippings and to die under the lash, in the presence of their parents and relatives, without a groan. This was no unfrequent occurrence at the yearly festival in honor of the goddess Diana. How much like the accounts of our Indians tortured at the stake for days and taunting their enemies to the last.

The institutions of Lycurgus continued through a period of 500 years, and their influence was paramount for about 700 years. The battle of Leuctra was decisive of their fate. Until then, Sparta and Athens were the alternate mistresses of Greece. The Peloponnesian war, chronicled by Thucydides, humbled the latter, and Epaminondas, with his Thebans, closed the career of the former as a dominant power. The eulogy of Cornelius Nepos on this illustrious general, who made the office of street scavenger respectable when condemned to it, and who refused to mingle in civil war, was introduced. "Thebes, both before the birth of Epaminondas and after his death, was always subject to a foreign yoke. On the contrary, while he directed the destinies of the republic, she was the head of Greece."

The speaker concluded by remarking that the parallel between the institutions of Lycurgus and those of William Penn was but a melancholy commentary on the prospect foreshadowed in holy writ—of a period when "nation shall not lift up sword against nation, neither shall they learn war any more." The Spartan lawgiver disciplined himself and his fellow savages into monsters of endurance and stoicism—made them the cruelest of oppressors, both of themselves and all around them—crushed out every feeling which would tend to make them love their neighbor as themselves—do unto others as they would have others do unto them—and the worshippers of this classic Juggernaut offered themselves and their children a bloody sacrifice upon his altar for some seven hundred years. While the government and polity of our great Founder, bringing the golden age so ardently desired by poets and sages—the reign of love and peace—practically upon earth, realizing the ancient prophecy and commanding the admiration of all men, were crowded and driven from history within but a tithe of that period.

HEART HYMN.

"Bear the burden of the present,
Let the morrow bear its own;
If the morning sky be pleasant,
Why the coming night bemoan?

If the darkened heavens lower,
Wrap thy cloak around thy form;
Though the tempest rise in power,
God is mightier than the storm.

Steadfast hope and faith unshaken
Animate the trusting breast;
Step by *step* the journey's taken
Nearer to the land of rest.

All unseen, the Master walketh
By the toiling servant's side;
Comfortable words He talketh
While His hands uphold and guide.

Grief, nor pain, nor any sorrow
Rends thy heart, to Him unknown;
He to-day—and He to-morrow,
Grace sufficient gives His own—

Holy strivings nerve and strengthen,
Long endurance wins the crown;
When the evening shadows lengthen
Thou shalt lay the burden down."

'*Drifted Snow Flakes.*'

HOW TO LIVE.

BY H. BONAR.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain—
He liveth long, who liveth well!
All else is being flung away;
He liveth longest, who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream;
'Tis but to *be*, and not to *live*.

Be what thou seemest! live thy creed!
Hold up to Earth the torch divine;
Be what thou *prayest* to be made;
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

Sow Truth, if thou the true wouldst reap;
Who sows the false, shall reap the vain;
Erect and sound thy conscience keep,
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvests bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

From the Atlantic Monthly.

INTELLECTUAL CULTURE FAVORABLE TO HEALTH.

It is hardly too much to say, that, in a rational being, thought is almost synonymous with vitality of all sorts. The brain throws out its network of nerves to every part of the body; and those nerves are the pathways along which it sends, not alone physical volitions, but its mental force and high intelligence, to mingle by a subtile chemistry with every fibre, and give it a finer life and a more bounding elasticity. So one might foretell, before the study of a single fact of experience, that, other things being equal, he who had few or no thoughts, would have not only a dormant mind, but also a sluggish and inert body, less active than another, less enduring, and especially less defiant of physical ills. And one might prophesy, too, that he who had high thoughts and wealth of knowledge would have stored up in his brain a magazine of reserved power wherewith to support the faltering body: a prophecy not wide apart, perhaps, from any broad and candid observation of human life.

And who can fail to remember what superior resources a cultivated mind has over one sunk in sloth and ignorance,—how much wider an outlook, how much larger and more varied interests, and how these things support when outward props fail, how they strengthen in misfortune and pain, and keep the heart from anxieties which might wear out the body? . .

Sometimes a book is better far than medicine, and more truly soothing than the best anodyne. Sometimes a rich-freighted memory is more genial than many companions. Sometimes a firm mind, that has all it needs within itself, is a watchtower to which we may flee, and from which look down calmly upon our own losses and misfortunes. He who does not understand this has either had a most fortunate experience, or else has no culture, which is really a part of himself, woven into the very texture of the soul. So, if there were no facts, considering the mind, and who made it, and how it is related to the body, and how, when it is a good mind and well-stored mind, it seems to stand for all else, to be food and shelter and comfort and friend and hope, who could believe anything else than that a well instructed soul could do nought but good to its servant the body?

After all, we cannot evade, and we ought not to seek to evade, the testimony of facts. No cause can properly stand on any theory, however pleasant and cheering, or however plausible. What, then, of the facts, of the painful facts of experience, which are said to tell so different a tale? This,—that the physical value of education is in no way so clearly demonstrated as by these very facts. We know what is the traditional picture of the scholar,—pale, stooping, hectic, hurrying with unsteady feet to a predestined early grave; or else morbid, dyspeptic, cadaverous, putting into his works the dark tints of his own inward nature. At best, he is painted as a mere bookworm, bleached and almost mildewed in some learned retirement beneath the shadow of great folios, until he is out of joint with the world, and all flesh and hearty life has gone out of him. Who cannot recall just such pictures, wherein one knows not which predominates, the ludicrous or the pitiful? We protest against them all. In the name of truth and common sense alike, we indignantly reject them. We have a vision of a sturdier manhood: of the genial, open countenance of an Irving; of the homely, honest strength that shone in every feature of a Walter Scott; of the massive vigor of a Goethe or a Humboldt. How much, too, is said of the physical degeneracy of our own people,—how the jaw is retreating, how the frame is growing slender and gaunt, how the chest flattens, and how tenderly we ought to cherish every octogenarian among us, for that we are seeing the last of them! If this is intended to be a piece of pleasant badinage, far be it from us to arrest a single smile it may awaken. But if it is given as a serious description, from which serious deductions can be drawn, then we say, that, as a delineation, it is, to a considerable extent, purely fanciful,—as an argument, utterly so. The facts, so far as they are ascertained, point unwaveringly to this conclusion,—that every advance of a people in knowledge and refinement is accompanied by as striking an advance in health and strength.

Try this question, if you please, on the largest possible scale. Compare the uneducated savage with his civilized brother. His form has never been bent by confinement in the school-room. Overburdening thoughts have

never wasted his frame And if unremitting exercise amid the free airs of heaven will alone make one strong, then he will be strong. Is the savage stronger? Does he live more years? Can he compete side by side with civilized races in the struggle for existence? Just the opposite is true. Our puny boys, as we sometimes call them, in our colleges, will weigh more, lift more, endure more than any barbarian race of them all. This day the gentle Sandwich-Islanders are wasting like snow-wreaths, in contact with educated races. This day our red men are being swept before advancing civilization like leaves before the breath of the hurricane. And it requires no prophet's eye to see, that, if we do not give the black man education as well as freedom, an unshackled mind, as well as unshackled limbs, he, too, will share the same fate.

To all this it may naturally be objected, that the reason so many savage races do not display the greatest physical stamina, is not so much intellectual barrenness as their vices, native or acquired,—or because they bring no wisdom to the conduct of life, but dwell in smoky huts, eat unhealthy food, go from starvation to plethora, and from plethora to starvation again, exchange the indolent lethargy which is the law of savage life for the frantic struggles of war or the chase which diversify and break up its monotony. Allow the objection; and then what have we accomplished, but carrying the argument one step back? For what are self-control and self-care, but the just fruits of intelligence? But in truth it is a combination of all these influences, and not any of them alone, that enables the civilized man to outlive and outrival his barbarian brother. He succeeds, not simply because of the superior address and sagacity which education gives him, though that, no doubt, has much to do with it; not altogether because his habits of life are better, though we would not underrate their value; but equally because the culture of the brain gives a finer life to every red drop in his arteries, and greater hardihood to every fibre which is woven into his flesh. If it is not so, how do you explain the fact that our colored soldier, fighting in his native climate, with the same exposure in health and the same care in sickness, succumbs to wounds and diseases over which his white comrade triumphs? Or how will you explain analogous facts in the history of disease among other uneducated races? Our explanation is simple. As the slightest interfusion of carbon may change the dull iron into trenchant steel, so intelligence working through invisible channels may add a new temper to the physical nature. And thus it may be strictly true that it is not only the mind and soul which slavery and ignorance wrong, but the body just as much.

AN IMPOSING SPECTACLE.

There is nothing which interests and moves me so much as the sight of a great concourse of people. It is always instructive to me to move about in a promiscuous crowd of men. I am never weary of looking at the human countenance. Be it young or old, bright or sad, male or female, seamed with wrinkles or rippled with dimples, sallow with disease or flushed with health, radiant with intelligence or stolid with dulness, in repose or excitement, white or black, soiled by labor or refined by elegance, deformed, misshapen, or chiselled with artistic perfection, whether it looks out upon you through plate glass from a mansion of splendor, or looks up at you beneath matted hair from the crowded curbstone; nothing has such fascination for me as the face of man. Assemble men in great multitudes, and no spectacle can equal this. It surpasses all the shows and pageantries that ever were enacted. Man himself is greater than all which he can make or do. A vast collection of men of all classes and conditions, rich and poor, with such an endless variety of feature and expression as compels you to take off your eye from all adjuncts and fasten it on humanity itself; one promiscuous mass, instinct with life and swayed to and fro by high-wrought emotion; this is a sight more imposing and more impressive than any display of mechanic arts, of military banners, or high mountains, or solemn forests, or the great sea.— *Wm. Adams*

A NEGRO'S PROPHECY.

Early in this century, there was, in the State of Maryland, a negro named Greenbury Morton, of whom there have been in that State, and in the northern neck of Virginia, many interesting stories current which we have heard. Greenbury was a first cousin of Benjamin Banneker, the negro astronomer, who made the first almanac and the first clock ever made in America, and who excited the admiration of President Jefferson and of Condorcet. Morton was distinguished as an orator, and it is doubtful if his superior could have been found in the Senate of that day. Such is the concurrent testimony of those who listened to his eloquence. In that day, free colored people could vote in Maryland, as in many other Southern States. But, upon one occasion, when Greenbury went to the poll to deposit his vote, he was informed that a law had just been passed by the Legislature forbidding the suffrage to persons of color. At this he was very indignant, and got up on a dry-goods box near the precinct to harangue the assembled people on the subject. The people crowded round the well known black orator, who spoke somewhat after the fashion:—

"Fellow-citizens, the State of Maryland has at the demand of slavery, taken another down

ward step. It has snatched the ballot from the hands of the negro, and thereby proclaims war between our races. We are degraded from our rights of manhood, although it has not claimed that we have ever abused that right. Am I not a man? (Cries of 'Yes, yes.') Have I—has any colored man of your acquaintance—committed any crime to make him forfeit this right? (Cries of 'No.') Yet it is taken from us. Fellow-citizens, the spirit that thus robs us is an evil one; it is one that has long been plotting the destruction of liberty in this country; it is one that will increase until your own rights will be endangered, and the ballot-box itself be trampled on. Once let it rule this country, and it will sweep away one after another the old landmarks of freedom, and will consummate its work with blood. Such a step as this is not easily recovered; others will follow; until, at last, the rights of man will be recovered, but at a fearful cost."

The orator went on with his burden of prophecy for some time, and carried the crowd with him completely. But the crowd which then cried "Shame," and resolved that the wrong should be righted, was, by the next election, completely demoralized. The demagogues had made their sordid appeals, and this new link in the chain—not of the slave alone, but of the nation—was secure.

How truly did that negro foretell those downward steps which the country was to take. Stronger, and stronger, and stronger grew the dark power which threatened the liberties of America, until at last the nation, at a cost more fearful than Greenbury saw in his visions, began to retrace its steps.

But slavery was itself a slave; its necessities were the only laws it knew, and as the value of the slave's labor grew, as his value increased from 100 to 1000 dollars, the chains tightened around him. As the negro under the ever-widening influence of civilization, became more of a man and less of an animal, as voices began to call for his liberation, harder codes were enacted. Then followed laws against agitating the question of his freedom. In North Carolina, where once Benjamin Lundy organized fourteen abolition societies, no abolitionist's life would have been safe since 1840. In short, slavery, as we knew it in this decade, was a thing that grew, and grew gradually, out of a mild-seeming embryo. "Nettle-roots sting not," observes Lord Bacon; but let them spring up into nettles, and the hand will suffer that grasps them.—*Boston Commonwealth.*

He that lacks time to mourn lacks time to mend;
Eternity mourns that. 'Tis an ill cure
For life's worst ills to have no time to feel them.
Where sorrow is held intrusive, and turned out,
There wisdom will not enter, nor true power,
Nor aught that dignifies humanity.

AUTUMNAL.

The country has pleasures to offer for a month or two to come, which those who return to town with the last days of summer experimentally know little about. The sweltering heats of July and August are not the delicious airs of September and October. As the autumn frosts make their mysterious appearance in the moist meadows and swampy places, creeping gradually up the slopes to blacken the weeds, and whiten the old rail fences, an atmospheric veil of transparent gauziness is drawn everywhere over the face of the landscape, through which natural objects are seen in the mellow light of an entirely new beauty. The very spirit of the beholder becomes involved in the subtle influence, and all the thoughts,—so directly the opposite of those of fresh and vigorous June,—are of tranquillity, and rest, and peace.

There is a witchery in these autumn days. A golden spell hangs over them. They do not so much stimulate to fresh and glowing thought as invite to pleasing contemplation. This is the fulness and ripeness of the year. The sunny-cheeked peaches that hang over the garden wall are not more a belonging of the time than are the mellow days that drop out of the tranquil skies of October. The heats of spring, prickling and burning their way along the veins, too often beget lassitude; but the air of autumn is cool and sweet, even in the open brightness of its suns. A perfect autumn day has neither heat nor haste in it. The spirits are in perfect equipoise. It dissolves its little riches, like the Ethiop's pearl, in the vast beaker whose rim is the horizon.

There are now none of the ruddy apple-blossoms of late May snowed all over the orchards, but the trees hang heavy with globes of tempting fruit. The bars of the pastures are all down, and the cattle may stray all day where they will. Crickets and grasshoppers are thick in the stubble just now, but it will not be long before the hillsides will begin to look brown and sere, and the wild grapevines will show dun and yellow in the swamps, and the juicy greenness of the roadside brakes will be faded entirely away. The robins, and sparrows, and finches are collecting in little congresses for migration. By-and-bye the squirrels will race on the riders of the rail-fences homewards, their cheeks stuffed out with nuts and stolen corn. The trees will put on their trappings of orange, and russet, and purple, and gold. It is the outgoing of the year through the gorgeous western gate.

Earth and man never appear to be in such close harmony as at this season. This autumnal magnetism works purgatively on the whole year's spiritual humors, expelling what is incapable of assimilation with our nature. So de-

liciously soothing are all the surrounding influences, the soul brims and runs over with tranquil happiness,—all the profounder because without a pulse of impetuousity. There is an undertone of sadness about it, that cannot be forced to the surface in language. Days like these take us to heights in the landscape of life, where we get larger views than ever. They insensibly sober our impulses, quiet our restlessness, establish the centripetal force within us, and develop the individual insight which is among the first of the soul's higher faculties.—*Boston Post.*

Those who love to be feared, fear to be loved; they themselves are of all people the most abject: some fear them, but they fear every one. *In the royal galley of Divine Love there is no force; the rowers are all volunteers.—St. Francis de Sales.*

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A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

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3t 923.

I HAVE on hand a good assortment of Cloths, Cassimeres and Vestings, for Fall and Winter wear, which I will make up to order in good style and reasonable prices, and respectfully solicit the custom of my friends and the public generally.

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Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
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William H. Churchman, *Indianapolis, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 514.)

I stated in the last chapter that some of the Quakers, though these were few in number, were manufacturers and mechanics; that others followed the sea; that others were to be found in the medical profession, and in the law; and that others were occupied in the concerns of a rural life. I believe, with these few exceptions, that the rest of the Society may be considered as engaged in trade.

Trade is a subject which seldom comes under the discussion of mankind as a moral question. If men who follow it are honest and punctual in their dealings, little is thought of the nature of their occupations, or of the influence of these upon their minds. It will hardly, however, be denied by moralists, that the buying and selling of commodities for profit, is surrounded with temptation, and is injurious to pure, benevolent, or disinterested feelings; or that where the mind is constantly intent upon the gaining of wealth, by traffic, it is dangerously employed. Much less will it be denied that trade is an evil, if any of the branches of it through which men acquire their wealth are productive of mischief either to themselves or others. If they are destructive to the health of the inferior agents, or to the morality of any of the persons concerned in them, they can never be sanctioned by Christianity.

The Quakers have thought it their duty, as a religious body, to make several regulations on this subject.

In the first place, they have made it a rule, that no person, acknowledged to be in profession with them, shall have any concern in the slave-trade.

The Quakers began to consider this subject, as a Christian body, so early as the beginning of the last century. In the year 1727, they passed a public censure upon this trade. In the year 1758, and afterward in the year 1761, they warned and exhorted all in profession with them "to keep their hands clear of this unrighteous gain of oppression." In the Yearly Meeting of 1763, they renewed their exhortation in the following words; "We renew our exhortation, that Friends everywhere be especially careful to keep their hands clear of giving encouragement in any shape to the slave-trade; it being evidently destructive of the natural rights of mankind, who are all ransomed by one Saviour, and visited by one divine light in order to salvation; a traffic calculated to enrich and aggrandize some, upon the miseries of others; in its nature abhorrent to every just and tender sentiment, and contrary to the whole tenor of the Gospel."

In the same manner, from the year 1763, they have publicly manifested a tender concern for the happiness of the injured Africans, and they have not only been vigilant to see that none of their own members were con-

cerned in this impious traffic, but they have lent their assistance with other Christians in promoting its discontinuance.

They have forbidden also the trade of privateering in war. The Quakers consider the capture of private vessels by private persons, as a robbery committed on the property of others, which no human authority can make reconcilable to the consciences of honest individuals. And upon this motive they forbid it, as well as upon that of their known profession against war.

They forbid also the trade of the manufacturing of gunpowder, and of arms or weapons of war, such as swords, guns, pistols, bayonets, and the like, that they may stand clear of the charge of having made any instrument, the avowed use of which is the destruction of human life.

They have forbidden also all trade, that has for its object the defrauding of the king either of his customs or his excise. They are not only not to smuggle themselves, but they are not to deal in such goods as they know, or such as they even suspect to be smuggled; nor to buy any article of this description even for their private use. This prohibition is enjoined, because all Christians ought "to render to Cæsar the things that are Cæsar's," in all cases where their consciences do not suffer by doing it; because those who are accessory to smuggling, give encouragement to perjury and bloodshed, these being frequently the attendants of such unlawful practices; and because they do considerable injury to the honest trader.

They discourage also concerns in "hazardous enterprises," in the way of trade. Such enterprises are apt to disturb the tranquillity of the mind, and to unfit it for religious exercise. They may involve, also, the parties concerned and their families in ruin. They may deprive them again of the means of paying their just debts, and thus rendering them injurious to their creditors. Members, therefore, are advised to be rather content with callings which may produce small but certain profits, than to hazard the tranquillity of their minds, and the property of themselves and others.

In the exercise of those callings which are deemed lawful by the Society, two things are insisted upon; first, that their members "never raise and circulate any fictitious kind of paper credit, with endorsements and acceptances, to give it an appearance of value without an intrinsic reality:" secondly, that they should be particularly attentive to their words, and to the punctual performance of their engagements, and on no account delay their payments beyond the time they have promised. The Society have very much at heart the enforcement of the latter injunction, not only because all Christians are under an obligation to do these things, but because they wish to see the high reputation of their ancestors in these respects preserved among those of their own day. The early Quakers were noted for a scrupulous attention to their duty, as Christians, in their commercial concerns. One of the great clamors against them in the infancy of their institution, was that they would get all the trade. It was nothing but their great honor in their dealings, arising from religious principle, that gave birth to this uproar, or secured them a more than ordinary portion of the custom of the world in the line of their respective trades.

Among other regulations made by the Quakers on the subject of trade, it is advised publicly to the members of the Society to inspect the state of their affairs once a year. And lest this advice should be disregarded, the monthly meetings are directed to make annual appointments of suitable Friends to communicate it to the members individually. But independently of this public recommendation, they are earnestly advised by their book of extracts, to examine their situations frequently. This is done with a view, that they may see how they stand with respect to themselves and the world at large; that they may not launch out into commercial concerns beyond their strength, nor live beyond their income, nor go on longer in their business than they can pay their debts.

If a Quaker, after this inspection of his affairs, should find himself unable to pay his just debts, he is immediately to disclose his affairs to some judicious members of the Society, or to his principal creditors, and to take their advice how he is to act; but to be particularly careful not to pay one creditor in preference to another.

(To be continued.)

While the poor man groaneth on the bed of sickness, while the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity, how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling for their woes?

When the fatherless call upon thee, when the widow's heart is sunk, and she imploreth thy assistance with tears of sorrow, remember and pity her affliction, and extend thy hand to those who have none to help them.

Thine hand, is it not a miracle? Is there in the creation aught like unto it? Wherefore was it given to thee, but that thou mightest stretch it out to the assistance of thy brother? —*Economy of Life.*

Truth of spirit is essential to the right apprehension of spiritual truth. To know the truth, it is necessary to will the truth, and to *be* the truth.

For Friends' Intelligencer.

MARTHA ROUTH.

(Continued from page 516.)

16th of Eighth month, First-day. We rose early and journeyed on—my strength a little recruited. We got one of our young men to hasten forward so as to reach the first meeting of Friends before they separated, and request them to appoint one at four that afternoon. We reached in due time the meeting called Sandy Hill, three miles from Uniontown, and, beyond all expectation, a renewal of strength was vouchsafed to labor, I humbly trust in the ability God giveth; that according to my measure I could acknowledge, that when the Sun of Righteousness is graciously pleased to arise, healing virtue is witnessed both inwardly and outwardly.

We went about three miles on our way after meeting toward the next; and, being favored to lie down in peace, and rest well, I was much refreshed; and my mind was humbled in a thankful sense thereof. We proceeded to the meetings on that side the mountains, as follows: Centre, Providence, Soweekly, Fallowfield, Redstone and Westland.

23d of Eighth month, First-day. In the morning at Pike Run; in the evening we had another meeting appointed at Westland, for Friends and others. At the Monthly Meetings at Redstone and Westland, which were largely attended, and many seemed innocently disposed to transact the affairs of the church to the best of their understandings; and my mind felt impressed to encourage them, also, to guard against receiving superficial requests to join our religious Society; but to endeavor to feel whether real convincement was the ground-work, that the church might not be enlarged with useless members.

On Second-day morning we turned our faces towards the mountains; and being informed of some friendly people in the way, I felt liberty in the Truth to sit a meeting at nine on Third-day morning, held in a barn. The number was not large; but I was favored to feel there were some sincere seekers after Truth, towards whom encouragement went forth, that they might not rest satisfied until they had found in, and for themselves, Christ the true Teacher and Bishop of souls. Exhortation and counsel were also extended to those less attentive to the inward principle or Spirit of Christianity. The people in general seemed well satisfied with the meeting, and appeared to part with us in love: divers of them are called Menonists or Dunkers. Some of the Elders wear their beards, as they say, according to ancient custom, but do not enjoin it as a part of their religion.

We next went to Sandy Creek, the last meeting of Friends in these parts, which was attended by divers not of our Society; and on early sitting down, what the prophet had to express in the opening of vision, when he saw Israel scattered on the mountains as sheep having no shepherd, was livingly opened in my view, attended with a motion of life to revive it, and put Friends in a particular manner upon an examination how far it might be applicable to them: for in the outward it was indeed so, and whether their inward state was not similar. The Most High was supplicated, that He might be graciously pleased to preserve those, who, not daring to lean on their own understanding, put their trust in Him alone.

After dinner we took leave one of another, and our little company proceeded, lodging that night at a disagreeable tavern, where we got little sleep, which proved trying to the bodily frame. This is often the case, and may be esteemed in its measure a part of the sufferings we have to partake of; yet I felt a regard for the landlady, who was kind to us. We arose early and journeyed forward. From the prevalence of fogs, it seemed for some miles like riding in a cloud. On Seventh-day night we reached a Friend's house at Back Creek, which felt comfortable both to body and mind. There we had an open meeting with Friends and others.

30th of Eighth month, First-day. We went to Hopewell, which we had left just three weeks; and our being favored to witness the blessing of preservation, called for renewed humble thankfulness to our Heavenly Father, who had a right to dispose of us, as He seeth meet. After stopping two days for some repairs, &c., we proceeded southward, taking meetings at Center, Mount-Pleasant, Crooked Run, and Smith's Creek.

6th of Ninth month, First-day. We were at the meeting at Smith's Creek, attended by many not professing with us, in which exercising labor was my portion; but sincere are my desires to be preserved from murmuring, and that I may rather rejoice that I am in any degree found worthy to suffer for the cause-sake, or with the seed in suffering. After meeting, we went on to New Market, a small town. When riding into it, about three in the afternoon, many people standing about, the motion of life arose in me to "Gather the people;" and, not having much time or desire to reason upon it, being brought in measure to experience its becoming my meat and drink to do the will of my Heavenly Father, though we had rode about eighteen miles and sat a meeting, I could partake of no refreshment until I had enquired if there was a place in which we could hold a meeting. A person offered his store, &c., which we accepted. After dinner, our kind attendant, P. Barker, assisted in procuring planks; the rooms were seated with such ex-

pedition, that the people had notice and were chiefly gathered by half past four: and an humble trust was renewed that the opportunity was owned, and I was favored with the reward of peace.

Next day had a meeting at Linwell's Creek, held in a barn, which was a time of heavy labor to me, and I gained not much relief; yet I believe some minds there have been visited for good, and strong was my solicitude they might not rest in that which was polluted. Next morning we proceeded towards South river, the roads very rough and hilly, accommodations at taverns indifferent, particularly in lack of cleanliness. We had upwards of three days' journey before we got among Friends. The last night was a very trying one, at the house of a slaveholder, there being no other to lodge at on the road, otherwise it was wounding to nature and spirit to be with such.

We arose early in the morning, and got to South river about nine o'clock, which we crossed to a small town called Lynchborough, where are several Friends; and finding it was their meeting day, we took breakfast and hasted to it, though five miles of rough, hilly road, and were there as early as some of the members. It was close work, but we did not regret it, being well satisfied in sitting with Friends, though a low, exercising time in silent travail.

13th of Ninth month, First-day. I had informed Friends of Lynchborough, that I wished to have the company of their neighbors, both black and white; and though the morning proved very rainy, yet there was a large gathering of people; and though I thought myself clear of Friends, great heaviness and exercise was again revived concerning them, but when relieved from it, through further discharge of duty, my way was opened towards others; and after meeting many of the black people, who appeared much reached, came to us and expressed their gratitude. To this class, my companion and self in the course of our travels, felt great love and sympathy. A meeting was appointed in the town at four in the afternoon, and held in a large room called Free-Masons Hall, which was filled, and many stood without; and though divers appeared strangers to the doctrines of the Gospel through the channel of free ministry, they were quietly attentive, seemed well satisfied, and my own mind was relieved; so that we left the town next morning in peace.

We had a meeting on Fourth-day at Upper Goose Creek, and another in the evening at Lower Goose Creek, ten miles distant, which was largely attended, and an open satisfactory time; concluding in supplication to the Father and Fountain of all good, that the blessing of preservation might be continued to those who are sincerely desirous to walk acceptably before Him. Thence we went to Seneca, and Hill's Creek, both small as to Friends: but many seeking people attending, the regard of our Heavenly Father was manifested, who is no respecter of persons, and Gospel truths were largely opened: the tribute of praise and thanksgiving ascending to his holy name, who is forever worthy. On Seventh-day we had a long trying journey to Bannister, in crossing rivers, &c., and had to beat about the woods till near ten o'clock before we could get a lodging place.

(To be continued.)

From the "Fells of Swarthmoor Hall and their Friends."

MARRIAGE, PERSECUTION, AND MARTYRDOM OF ANNE ASKEW, ANCESTOR TO MARGARET FELL.

(Continued from page 519.)

After this, a year passed over, during which time Gardiner, Bishop of Winchester, Bonner, Bishop of London, and others of their stamp, were watching, with much apprehension, the decided interest Queen Catherine Parr took in the Protestant Reformation. The grandeur of the hierarchy, the personal consequence and the revenues of the clergy, seemed in greater danger than ever. They determined that a stop should be put to the spirit of religious inquiry, manifesting itself among the people, and to the discussions about church government and principles. They sorely repented that they had sanctioned the introduction of the English Bible into the cathedral churches for the use of the reading public; and they thought that if they could only get the Queen out of the way, they might induce the King to have the cathedral Bibles withdrawn, and succeed in turning the tide of royal favor in the direction they would point out. They dreaded so much her clear head, her prudence, and her influence over her capricious husband, that nothing short of her destruction would satisfy them. But they must needs begin cautiously, and cunningly hide the end in view.

Under these circumstances, the bishops again turned their attention to Anne Askew, whom they represented as a victim of Bible reading. They knew that she was much favored by the Queen and her friends,—might they not get something out of her that would implicate the ladies of the court, perhaps even Queen Catherine herself? They determined to try; and Wriothesley, the Lord Chancellor, who was as anxious to get rid of the Queen as the bishops were, went into the horrid plot with his characteristic artful cruelty.

Again, Anne Askew, whom Fuller says was a young lady "distinguished for wit, beauty, learning, and religion," was seized and imprisoned. Nevertheless, her heart did not sink, for it was anchored on the Rock of Ages. Bishop Bale has preserved a hymn which she

composed and sang when she was imprisoned in Newgate. From it the following stanzas are extracted :—

"Like as the armed knyght,
Appoynted to the field,
With thys world will I fyght,
And faythe shall be my shielde.

"Faythe is that weapon stronge
Which will not fayle at neede;
My foes therefore amonge
Therewith wyll I procede.

"Faythe in the fathers olde
Obtayned righteoysness,
Which makes me verye bolde,
To feare no worlde's distresse.

"I now rejoice in hart,
And hope byds me do so;
For Christ wyll take my part,
And ease me of my wo.

"Thou sayst, Lorde, whoso knocke,
To them wilt thou attende;
Undo therefor the locke,
And Thy strong power sende.

"On Thee my care I cast,
For all their cruel spyght;
I set not by their hast,
For Thou art my delyght.

"I am not shee that lyst
My anker to lete fall
For every dryslyng myst,
My shippe's substanciall."

The victim seems to have well understood the characters of the two bishops and of the Lord Chancellor, who were banded together in the proceedings against her; and she evidently expected neither truth nor justice from them. Again she writes to her friend :—

"*The sum of my examinations before the King's Council at Greenwich:*

"Your request concerning my prison-fellows I am not able to satisfy, because I heard not their examinations. But mine was this: I, being before the Council, was asked of Master Kyme. I answered, that my Lord Chancellor knew already my mind in that matter. They with that answer were not contented, but said it was the King's pleasure that I should open the matter to them. I answered them plainly that I would not do so, but, if it were the King's pleasure to hear me, I would show him the truth. They said it was not meet for the King to be troubled with me. I answered, that Solomon was reckoned the wisest king that ever lived, yet misliked he not to hear two poor common women—much more his grace, his simple, faithful subject. So, in conclusion, I made them none other answer in that matter."

The above allusion is evidently to her husband. With true womanly propriety, she positively refused to open her domestic trials before them. She had already told the Chancellor her position respecting "Master Kyme," but she did not wish to make a public exhibition of his conduct. Thus she continues :—

"Then my Lord Chancellor asked my opinion of the Sacrament. My answer was this: 'I believe that so oft as I in a Christian congregation do receive the bread in remembrance of Christ's death and with thanksgiving, according to His holy institution, I receive therewith the fruits also of His most glorious passion.' The Bishop of Winchester bade me make a direct answer. 'If I show the open truth,' quoth I, 'ye will not accept it.' Then he said I was a parrot. I told him again I was ready to suffer all things at his hands—not only his rebukes, but all that should follow besides.

"I had divers rebukes of the Council, because I would not express my mind in all things as they would have me. But they were not in the mean time unanswered, for all that—which now to rehearse were too much, for I was with them there about five hours. Then the clerk of the Council conveyed me from thence to my Lady Garnish. The next day I was brought again before the Council. Then would they needs know of me what I said to the Sacrament. I answered, that I already had said what I could say. Then came my Lord Lisle, my Lord Essex, and the Bishop of Winchester, requiring me earnestly that I should confess the Sacrament to be flesh, blood, and bone. I said to my Lord Parre and my Lord Lisle that it was a great shame for them to counsel contrary to their knowledge. The Bishop (Gardiner of Winchester) said he would speak with me familiarly. I said, so did Judas when he betrayed Christ. Then desired the Bishop to speak with me alone. But I refused. He asked me why. I said that in the mouth of two or three witnesses every matter should stand, after Christ's and Paul's doctrine. Then the Lord Chancellor began again to examine me of the Sacrament I asked him how long he would halt on both sides. He needs would know where I found that. I said in the Scriptures. Then the bishop said I should be burned. I answered, that I had searched all the Scriptures, yet could I never find that either Christ or his apostles put any creature to death.

"Then came Master Paget to me with many glorious words, and desired me to speak my mind unto him. I might, he said, deny it again, if need were. I said I would not deny the truth. He asked me how I could avoid the very words of Christ—'Take, eat, this is my body which shall be broken for you?' I answered, that Christ's meaning was there, as in these other places of Scripture—'I am the door'—'Behold the Lamb of God'—the rock—the stone—only figured by these things. Ye may not here, said I, take Christ for the material thing that He is signified by; for these would make him in that way a very door, a vine, a lamb, a stone, clean contrary to the Holy Ghost's meaning. All these do but sig-

nify Christ—like as the bread doth signify His body in that place. And though He did say there, 'Take, eat this in remembrance of Me,' yet He did not bid them hang up the bread in a box, and make it a god to bow to it.

"Then they made me a bill of the Sacrament, willing me to set my hand thereunto; but I would not. On Sunday I was sore sick, thinking no less than to die—therefore, I desired to speak with Master Latimer, but it would not be. I was sent to Newgate in my extremity of sickness, for in all my life afore I was never in such pain. The Lord strengthen you in the truth—pray—pray—pray."

The declaration of Bishop Gardiner before the Council of Greenwich to Anne Askew, that she should be burned, intimated her final doom unless she would recant and give information about others. They still hoped that, as the time for her painful death approached, she would shrink from it in a moment of weakness and terror. Therefore, another opportunity was afforded her. In this instance, as in the former, she had no one to plead her cause, and no jury to decide her case. On this occasion there were also condemned three men, similarly accused of refusing to subscribe to the doctrine of transubstantiation. One of these was John Lacels, her former tutor; another had been a Romish priest; and the third was a poor artizan. Her own account of what passed is as follows:—

"*The sum of the condemnation of me, Anne Askew, at the Guildhall:*—

"They said to me there that I was a heretic, and condemned by the law, if I would stand in my opinion. I answered that I was no heretic, neither yet deserved I death by the law of God. But as concerning the faith which I uttered and wrote to the Council, I would not, I said, deny it, because I knew it true. Then would they needs know if I would deny the Sacrament to be Christ's body and blood. I said, yea; for the same Son of God that was born of the Virgin Mary is now glorious in Heaven, and will come again from thence at the latter day like as He went up. And as for that ye call your god, it is a piece of bread. For more proof thereof, mark it when you list, let it but lie in the box three months and it will be mouldy, and so turn to nothing that is good. Whereupon I am persuaded that it cannot be God.

"After that they willed me to have a priest; and then I smiled. Then they asked me if it were not good. I said I would confess my faults unto God, for I was sure that He would hear me with favor. And so we were condemned without a quest."

After her condemnation, she wrote the following letter to the King:—

"My faith briefly written to the King's Grace.

"I, Anne Askew, of good memory, although God hath given me the bread of adversity and the water of trouble, yet not so much as my sins have deserved, desire this to be known to your Grace, that forasmuch as I am by the law condemned for an evil-doer, here I take heaven and earth to record that I shall die in my innocency, and according to that I have said first, and will say last, I utterly abhor and detest all heresies. As concerning the Supper of the Lord, I believe so much as Christ hath said therein, which He confirmed with His most blessed blood. I believe also so much as he willed me to follow, and believe so much as the Catholic Church of Him doth teach: for I will not forsake the commandment of His holy lips. But look, what God hath charged me with His mouth, that have I shut up in my heart. And thus briefly I end for lack of learning. "ANNE ASKEW."

This letter was entrusted to the Lord Chancellor for presentation to the King. If it reached his hand, it was unavailing. But the sustaining faith and cheerfulness of the devoted Christian, who thus appealed to him, was such as nothing human could have imparted. So also the spirit of forgiveness which she manifested Her feelings are expressively portrayed in the following stanzas, composed about this time in Newgate:—

"Not oft used I to wryght
In prose nor yet in ryme,
Yet will I shewe one syght
That I saw in my tyme.

"I saw a ryall trone,
Where justyce should have sytt,
But in her stede was one
Of modye cruel wytt.

"Absorbt was rightwysnesse,
As of the ragynge floude,
Sathan, in his excesse,
Sucte up the gyltelesse bloude.

"Then, thought I, Jesus Lorde,
When thou shalt judge us all,
Harde is it to recorde
On these men what wyll fall.

"Yet, Lorde, I Thee desyre,
For that they do to me,
Let them not taste the hyre
Of their inyquyty."

(To be continued.)

If the poor human heart knows that there is a substantial good somewhere, do not upbraid it too severely for not knowing where it is. Many an abode of luxury has not the true wealth of solvency; many a brilliant reputation is empty of true desert. Skill is mistaken for art, tact for genius, facility for inspiration, intolerance for virtue, superstition for piety. But the homage which the human heart renders is to the truth of these things, whose existence it does not doubt, although it may misplace them.

For Friends' Intelligencer.

EDUCATION.

Every object in the material world has its shadow, and every subject an image or duality in the world of thought. Religion is twofold,—the seen and the unseen. Education, also, has two forms; one promotes humility, the other pride.

The Society of Friends has had from its origin a concern to promote the right improvement of the mental powers; but as there may be, from a loss of singleness of sight, a blending of that which begets humility and that which promotes pride, is it not well for us to apply the tests by which each may be known, and not lend either our influence or the well-being of our offspring to the covert denial of any testimony of Truth? Is it too much to affirm that popular education is totally incompatible with the character of a humble, self-denying disciple? Its office is mainly artificial. It does not come under the forming hand of Truth. Its allegiance to a great and good Being is one of theory, and not of practice. It forms a self-sufficient character, and thus denies the need of that daily dependence upon the high and holy One, without which no soul can truly live; and inasmuch as popular education is a divergence from the right, the farther it moves along the course of time, the wider will its divergence be from the true way, bearing a whole community, not to a higher civilization, but to a more specious, a more resplendent show, as one who leaves Bethel for Babylon sees simplicity recede before the mock splendor of self-destructive pride. But while these objections bear with a peculiar force against a false education, the pure and the true is the handmaid of religion, promoting humility, and not pride; "leading through Nature up to Nature's God." Its aim and its office are beautiful, and it opens a way that, like the path of the just, grows brighter toward a perfect day. Its course is along a converging line that draws nearer, by conviction and by sight, to the way that is cast up for the ransomed and redeemed to walk in, and will ultimately end, if produced far enough, in the true centre,—the throne of God.

I believe Friends are wisely shaping a system of their own; and may they be aware that its durability and beauty will be according to its conformity with the Pattern shown us on the Mount, where alone the Lord commands his perpetual blessing to rest. An education that promotes purity and virtue cannot be too extensive when subordinate to duty and to truth. Life is a school; and if our first training be right, a whole true course may follow. But if, in separating from the world in this regard, we keep the Babylonish garment, and love to be called of men Rabbi, the parti-colored guise will be denied and disowned both by God and man. May the parent institution be based on the eternal pillars of simplicity, self-denial, humility and truth; and may it be dedicated to that changeless order which, prefigured by the King of Salem, "Was, and is, and is to be."

Prophetstown, Illinois. S. A.

AN ANALOGY.

When flowers come up, they have sepals as well as petals. The sepal is a tough green cover that God puts around the tender inside ones; and there are priests of the garden that, when they see a flower come up with its green cover, say, "Here is the wisdom of God displayed." But as the spring advances, and the warmth and the sap do their work, the sepals begin to open, and open, and open; and men are anxious to keep them, and do not know what to do. And as they begin to take on their revolute form, and to go down, men look with fear and solicitude at the flower, and say, "Oh, there is terrible decay in this bush! Here were these exquisite buds wrapped up in beautiful coverings, and now the coverings are loosening and dropping off!" But why should anybody mourn when these sepals fall off? They have done what they were made for. They have protected the flower in its immature state; and, now that they have performed the office for which they were designed, Nature casts them aside, as you throw away a piece of brown paper which comes around a bundle, when you have got the bundle home and taken out the contents. When they have carried the bud through the winter, and got it on its spring-feet, they turn over, and wither and die.

And many there are in the church that go around and pick up old leaves of ecclesiastical ordinances, and say that religion is declining because men abandon these things. There are many who are trying to regalvanize the forms and ceremonies of the church, and lamenting that religion is dying out because these things are losing their hold upon men. Now, such things are only the old wrappers dropping off. In barbarous times, and in inchoate experiences, they were very good; but as soon as they had done their work of carrying piety while society was in its rude state, and were not needed any more, the process was natural and gracious by which they dropped off. You cannot get any thing that will make them adhere any more to the stalk of a true Christianity. They are dead. They are no longer needed, and therefore they are gone. But the flower remains; and how beautiful is that flower! How beautiful is a tree filled with such flowers! We all worship them, till by and by there comes a rain and a gentle wind; and behold, what a snow-storm of leaves covers the ground! The tree has lost its blossoms, its beauty is gone, and hope is gone, and everybody exclaims, "Why, the

blossoms have fallen!" Did you ever see a blossom that stuck on the tree when the apple was ripe? Did you ever see an apple that got its growth before it got rid of its blossoms? Did you ever see a flower that held on till the perfection of the seed and the fruit? There is behind the bud a blossom, and there is behind the blossom the prophesy and promise of fruit; and there cannot be bud, blossom and fruit all at the same time. There are successive stages of growth, and there are certain developments which belong to each. B.

N. Y. Independent.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 28, 1865.

FRIENDS TRAVELLING IN THE MINISTRY.—Ann Weaver received from Green St. Monthly Meeting, Philadelphia, on the 19th inst., a minute to attend the ensuing Yearly Meeting of Baltimore.

Joseph Horner obtained, some time since, a minute from Evesham Monthly Meeting, N. J., for religious service in the Quarterly Meetings belonging to Philadelphia Yearly Meeting; also to appoint some meetings among those not in membership with Friends, and to visit the prisons of Philadelphia and Trenton.

We understand this Friend, while in the prosecution of his concern in Maryland, mingled extensively among the colored people, and had several interesting meetings with the Freedmen. The impression he received of their general intelligence was encouraging.

THE FREED-PEOPLE. — As the inclement season approaches, the question again arises, How are the liberated bondmen who have had no opportunity to provide for the rigors of the coming winter to meet its severities, and what will be our duty in regard to them? We are credibly informed that many of them are destitute of homes, without means, schools, employment or education, and that they are suffering under the most depressing disabilities. "They 'are troubled on every side,' with few to sympathize, and still fewer to counsel, encourage and assist."

The former owners, relieved of all responsibility of their care, are mostly indifferent to their grievances. Many of them refuse to employ the freed-people when they actually need their services, and others are not in a condition to remunerate them for their labor; and attempts have been made to extend over them a slavery "apprenticeship" system, by inducing them to believe that the law required that they should labor for seven years at a compensation of only one dollar a year. Great advantage is taken of their ignorance, and in some sections the efforts of benevolent associations to furnish them with the means of education have been frustrated, and the teachers who were engaged in their instruction driven from the post of duty. But notwithstanding they are maltreated and persecuted, and hedged in on nearly every side, many of them destitute and friendless, some of the freedmen have become rich, hundreds are in comfortable circumstances, and, considering the difficulties in the way, a remarkably large proportion are supporting themselves.

From a table of incomes of some of the freedmen at Newbern, N. C., we learn what they are capable of performing under most discouraging circumstances.

"Three hundred and five persons, not employed by the Government, but working at trades of their own, returned a total income of $151,562, the average of all incomes being $496.92.

"The average of the incomes of barbers was $675, blacksmiths $468, masons $402, carpenters $510, grocers $678, coopers $418, and of turpentine farmers $446.

"While the negroes at Newbern, by patient toil, were putting such facts as these on record, the whole refugee white population was drawing rations.

"At Beaufort, of 1592 blacks in the place, only 300 received help, while at the same time 1200 whites were supplied with rations.

"The colony at Roanoke Island in two years made improvements whose cost-value, at the lowest figures, was $44,000,—more than would have bought the whole island before the war, with all the improvements which the 'master class' had put upon it in two hundred years. In two years, Sir Walter Raleigh's famous colony established here became utterly extinct."

A recent letter from Samuel L. Harris, the cashier of Gen. Saxton's Savings Bank at Beaufort, S. C., shows the progress made by one regiment of black soldiers, enlisted from the plantations of Georgia and South Carolina.

"About six months since the men left the plantations of Georgia and South Carolina for the service. Nearly all of them have learned to read, and many to write, and the progress of

the regiment in general education and appreciation of their duties and privileges has been remarkable. During the past week they have deposited in the South Carolina Freedman's Savings Bank $55,000, and its total deposits have reached $240,000. These people prayed for liberty, and through the long, dark night looked unceasingly for the day-dawn. It has come, bringing great trials and responsibilities. And why may they not now be taught to look *forward* with as strong faith to the day when, educated, blessed and prospered, they may come to the peaceful enjoyment of all their rights, of some of which they may be for a time deprived?"

MARRIED, on the 13th of Tenth month, 1865, in accordance with the order of the religious Society of Friends, under the care of Amawalk Monthly Meeting, ROBERT BARNES, son of David H. and Naomi Barnes, to ESTHER H. GRIFFIN, daughter of Daniel H. and Amy W. Griffin.

DIED, on the 10th of Tenth month, 1865, at Dunning's Creek, Bedford Co., Pa., of dysentery, SAVANNA MARY, youngest child of Enos and Ann Content Blackburn, aged nearly three years.

JOHN BUNYAN.

It being well known to some of his persecutors in London that Bunyan was often out of prison, they sent an officer to talk with the jailor on the subject; and, in order to find him out, he was to get there in the middle of the night. Bunyan was at home with his family, but so restless that he could not sleep; he acquainted his wife that though the jailor had given him liberty to stay till the morning, yet, from his uneasiness, he must immediately return. He did so, and the jailor blamed him for coming in at so unreasonable an hour. Early in the morning the messenger came, and interrogating the jailor, said, "Are all the prisoners safe?" "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called, and appeared, and all was well. After the messenger was gone, the jailor, addressing Bunyan, said, "Well, you may go out again just when you think proper, for you know when to return better than I can tell you."—*The Moravian.*

In the intercourse of social life it is by *little acts of watchful kindness recurring daily and hourly* (and opportunities of doing kindnesses, *if sought for,* are forever starting up)—it is by words, by *tone,* by gesture, by *looks,* that affection is won and preserved. He who neglects these "trifles," yet boasts that whenever a *great* sacrifice is called for he will be ready to make it, will rarely be loved. The likelihood is he will not make it; and if he does, it will be rather for his own sake than his neighbor's.

Extracts from Dewey's Problem of Human Destiny.

ADAPTATION OF THE MATERIAL WORLD TO HUMAN CULTURE.

(Continued from page 503.)

But now let it be observed that the order of nature is not limited to the purpose of furnishing this palpable guidance. Because the order of nature embraces a thousand things which the common eye cannot see; with which common prudence has nothing to do. The law, for instance, of definite proportions in chemistry—that is, that so many parts of hydrogen mix with so many parts of oxygen to form water, and so in all the chemical compounds, and that they will mix in no *other* than certain definite proportions—this has nothing to do with the common uses of water or iron, of lead or tin, in their common forms. So the laws of crystallization in minerals, by which gold takes one form and quartz another; the wonderful system of genera and species in plants and animals—the resemblances and differences so marked; and the geometric laws that reign over the heavenly bodies—these have no palpable, practical uses. Then again to go into the animal creation—though the horse, the ass, and the ox had *not* stood before us as distinct species; though their forms and qualities had been blended and mixed in such utter confusion that it had been impossible to classify them, still they could have drawn loads and borne burdens. Whereto then serves this order in nature; which partitions it out into realms and ranks; which penetrates the most secret cells of animal or vegetable life or mineral structure, and stretches its sceptre over the boundless spheres of heaven, and binds the universe in sublime harmony? The answer is —to *teach* man. I need not deny that it was chosen for its own sake; but I say it has this further advantage and purpose—to *teach* man. Only through this order, is science made possible. If it were not for this order and the scientific classification founded upon it, the human mind would sink helpless amidst boundless diversity and detail. Only through this classification is any available *language* possible. The words animal, mineral, vegetable—beast, bird, fish—stand now for distinct classes of objects, bound together by definite affinities. Break that bond; make every object to differ essentially from every other; and then every object, to be pointed out, must have a different name; and the human mind would sink as helpless beneath the burden of words as beneath the burden of thoughts. There are objects enough on your farm or in your warehouse to occupy a life in learning to designate them; the catalogue of your farm or warehouse would be as large as a dictionary; and every other would require the same; and the metes and bounds of knowledge would be as narrow as the metes and

bounds of your estate. *Now* nature spreads itself before us as a volume, with its books and chapters and sections: but let its order be broken up, and it would be as a volume in which the words were printed hap-hazard, without connection or consequence, without statement or conclusion; and we should learn comparatively nothing.

This is that sublime order, so attractive and beautiful that philosophers, both ancient and modern, have endeavored to resolve it into some one primordial principle—Pythagoras and Plato into number or form; the Germans, Schelling and Hegel, into some subjective, metaphysic law. Auguste Comte imagined, at least, that it may be reduced to some principle in nature like gravitation. Some such all-comprehending unity is the dream of many minds still. But fanciful or wise as the search may be, certain it is that, without this sublime order, the universe would not be a temple of knowledge and worship, but a Babel of utter confusion and frustration to all study and inquiry.

Finally, *beauty* in nature has a double function, though somewhat less distinctly marked.

The colors, green and blue, and the neutral tints, scarcely less common, are naturally agreeable to the eye; and if red and yellow were the pervading hues, the organ of sight would be dazzled and blinded by them. Then again variety, both in color and form, is naturally grateful; and if all the objects in nature were of one shape and of one hue, no *prison* could be so dreadful. To our constitution, therefore, nature's garniture is almost as necessary as her substantial supplies of food.

But the beauty of her works ministers to purpose far beyond convenience, far beyond utility. It is connected with higher laws in us; it touches a finer sense than of good, than of advantage. Beauty, to all who truly know it, is a thing divine. Its treasures are poured with lavish abundance through the world, its banners are spread upon the boundless air and sky, to entrance the eye and soul with visions of more than earthly loveliness.

The whole influence of nature's beauty, and of all that is akin to its beauty—how manifestly is it divine! It holds no compact with anything base or low. Man may mar and desecrate its fairest scenes; but he can never say to the majesty or loveliness of nature, "*Thou* hast tempted me!" Wicked and hateful passions may break out—jarring upon her sublime symphonies, disturbing her holy quiet; but *nature* has no part with them. Did ever the grandeur of the midnight heaven, or the thunder in the sky, or the answering thunder of the ocean beach, make any man proud? Did the murmurings of the everlasting sea, or the solemn dirge of the winter's wind, or the voice of Birds in spring, or the flashing light of summer streams, or the mountain's awful brow, or the vales

"Stretching in pensive quietness between,"

did ever these make any man rude or ungentle? Did ever the fulness and loveliness of the creation, weighing upon the human sense and soul almost with an oppression of joy, make any man selfish and grasping? No; the true lovers of nature are never ignoble nor mean. She would unnerve the oppressor's hand, or melt the miser's ice, or cool the voluptuary's fever, this hour, if he would open his heart to her transforming companionship.

Nor are the treasures of her beauty yet half explored. A finer culture of the senses and soul would unfold new wonders. "What powers," says Herder, "are there in each one of our senses, which only necessity, sickness, accident, or the failure of the other senses, brings to light! The blind man's acuteness of hearing and touch seems at times almost miraculous. May it not be a hint of what is possible to all the senses—of powers yet undeveloped in us? Bishop Berkeley observes," he continues, "that light is the language of God, of which the most perfect of our senses can yet spell but a few elements." · · ·

Full of moral influence, full of prophecy, full of religion, is the true sense of beauty. When I sit down in a summer's day, with the shade of trees around me, and the wind rustling in their leaves; when I look upon a fair landscape —upon meadows and streams, stealing away through and behind the clustering groves; when the sun goes down behind the dark mountains or beyond the glorious sea, and fills and flushes the deeps of the western sky with purple and gold; when, through the gates of parting day, other worlds, other heavens come to view—spheres so distant that it takes the light thousands of years to reach us: then only one word is great enough to embrace all the wonder—GOD! Beautifully says a great poet, (Wordsworth,) and no less justly:

"He looked—
Ocean and earth, the solid frame of earth,
And ocean's liquid mass, beneath him lay,
In gladness and deep joy. The clouds were touch'd,
And in their silent faces did he read
Unutterable love. Sound needed none,
Nor any voice of joy: his spirit drank
The spectacle; sensation, soul, and form,
All melted into him; they swallowed up
His animal being; in them did he live,
And by them did he live; they were his life.
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not; in enjoyment it expired.
No thanks he breathed, he proffered no request;
Rapt into still communion, that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the Power
That made him."

(To be continued.)

THE MOTHER OF THE WESLEYS.

Many good Christians have scruples about the propriety of females taking part in the social services of the church. The mother of the Wesleys, though a genuine churchwoman, and a firm lover of good order, ventured to trespass on the regulations of the Church of England, and to offend her husband, who was shocked at her violation of church proprieties. Mr. Stevens gives the following account of her proceedings.

During the absence of her husband she opened her doors for a sort of public worship, which was conducted by herself. She read sermons, prayed, and conversed daily with the rustic assembly. Her husband, learning the fact by her letters, revolted, as a churchman, at its novelty. Her self-defense is characteristically earnest, but submissive to his authority. "I chose," she says, "the best and most awakening sermons we had. Last Sunday, I believe we had about two hundred hearers, and yet many went away for want of room. We banish all temporal concerns from our society; none is suffered to mingle any discourse about them with our reading or singing. We keep close to the business of the day, and as soon as it is over they all go home.

"And where is the harm of all this? As for your proposal of letting some other person read, alas! you do not consider what a people these are. I do not think one man among them could read a sermon without spelling a good part of it, and how would that edify the rest? Nor has any of our family a voice strong enough to be heard by such a number of people."

Her husband equally hesitated to approve or disapprove the extraordinary proceeding. Very soon she assembled round her a larger audience than had usually met at the church itself. Some of the leading parishioners and Wesley's curate wrote to him against the assembly, as a "conventicle." Her reply is full of good sense and womanly feeling. She states that the measure was reclaiming many of the common people from immorality; that it was filling up the parish church; that some who had not attended the latter for years were now seen there. She prays him to relieve her of the responsibility of ending these useful services by assuming it himself as her husband and pastor.—*N. Y. Independent.*

Divine perfection is the object of pursuit, never of attainment. The eternal steadfastness of the object consoles the perpetual deficiency in its accomplishment. But this is not a failure, since the effort towards the divine proves to be the real source of moral power in man, as the unsatisfied effort of the earth towards the sun enters into the dynamic conditions of its real and legitimate movement.

THE NEW EXODUS.

BY JULIA WARD HOWE.

"Forsake this flowery garden," the frowning angel said;
"Its vines no more may feed thee;—compel from stones thy bread.
Pursue the veins deep buried, that hide thy wine and oil—
Fruit shalt thou find with sorrow, and children rear in toil."

Oh! not in heathen vengeance the winged apostle spoke,
Nor savage retribution the blooming fetters broke.
Man has an arm for labor, a strength to conquer pain;
A brain to plot and study, a will to serve and reign.

That will with slow arraying confronts itself with fate,
The pair unconscious twining the arches of the state.
Earth keeps her fairest garlands to crown the tireless shade,
The fields are white with harvest, the hireling's fee is paid.

From tented field to city, to palace, and to throne,
Man builds with work his kingdom, and makes the world his own.
All wedded with conditions is empire's golden ring,
The king must keep the peasant, the peasant feed the king.

The word of God once spoken, from truth is never lost.
The high command once given, earth guards with jealous cost.
By this perplexing lesson men build their busy schemes:
"The way of comfort lies not, kind Eden, through thy dreams."

I see a land before me where manhood in its pride
Forgot the solemn sentence, the wage of toil denied.
To wealth and lofty station some royal road must be;
Our brother, bound and plundered, shall earn us luxury.

One-half of knowledge give him for service and for skill,
The noble half withholding, that moulds the manly will;
From justice bar his pleadings, from mercy hold his prayers;
His daughters for our pleasure, his sons to serve our heirs.

Again the frowning angel commandeth to depart,
With fiery scourge of terror, with want and woe of heart.
Go forth! the earth is weary to bear unrighteous feet;
Release your false possessions, go, work that ye may eat.

Bring here the light of knowledge, the seat of equal rule;
Bring the republic's weapons, the forum and the school.
The Dagon of your worship is broken on his shrine,
The palm of Christian mercy brings in the true divine.

So, from our Southern Eden the flaming sword doth drive;
Your lesson is appointed, go, learn how workmen thrive;
Not sloth has fee of plenty, nor pride of stately crest,
But thou of God beloved, O labor crowned with rest!

—*The Nation.*

THY WILL BE DONE.

I worship thee, sweet will of God!
And all thy ways adore:
And every day I live, I long
To love thee more and more.

Man's weakness, waiting upon God!
Its end can never miss;
For man on earth no work can do
More angel-like than this.

He always wins who waits on God,—
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

Ill, that God blesses, is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be his dear will!

When obstacles and trials seem
Like prison-walls to be,
I do the little I can do,
And leave the rest to thee.

I have no cares, O blessed will!
For all my cares are thine;
I live in triumph, Lord, for thou
Hast made thy triumphs mine.

PERSEVERANCE UNDER DIFFICULTIES.

As an example of persevering industry under very great difficulty, the following instance of successful cultivation by a blind man, recently a patient in Wills' Hospital in Philadelphia, is worth recording. He had been blind about two years. He spaded the ground—one-fourth of an acre—himself, keeping straight by measurements and a stretched cord. When he left home, he had raised or had under cultivation, by fair estimate, sixty bushels of turnips and beets together: thirty five to forty bushels of potatoes; twenty-four tomato plants; a bed of salsify, or oyster plant; one of parsnips; one of carrots; ten bushels of onions; thirteen rows of corn, each two rods long; ten squash vines; lettuce and radishes early in the season, and two ditches of celery not yet matured. He confessed to have had most difficulty in the discrimination of salsify from grass, and here alone invoked the aid of his wife. There was some difficulty in the diagnosis of beets from turnips, but here he said he used to "bite." All the cultivation was done by feeling with one hand and working a trowel with the other.

It is gratifying to know that a surgical operation has given good vision to this industrious man.—*Friends' Review.*

Thou mayest as well expect to grow stronger by always eating as wise by always reading. Too much overcharges nature, and turns more into disease than nourishment. 'Tis thought and digestion which make books serviceable, and give health and vigor to the mind.—*Fuller.*

From Sunshine.

LIGHT.

BY CAROLINE H. DALL.

How great must be the power of light! In passing from the sun to us, it causes five hundred millions of millions of vibrations a second in the air through which it passes. Our brains are capable of vibrations as rapid as those of the air; and the undulations of light are so modified as to subserve a vast variety of enjoyments, had light no further power over man than the satisfaction of such desires as shape and color excite. A distinguished chemist lately undertook to show, that all moving powers have their origin in the rays of the sun. He stated, that while the heaviest train that could pass over the tubular bridge at the Menai Straits would only force it half an inch from its usual level, the direct rays of the sun shining on it for some hours would bend it two inches and a half, and lengthen it three. The flinty obelisk, shooting upward for two hundred and twenty feet from the summit of Bunker Hill, daily yields to the warm rays that woo it; and its granite point, sketching a fair ellipse against the deep blue of the heaven to which it has climbed, only regains its perpendicular when the clouds shut out the planet, the twilight falls, or the summer shower cools its molten heat.

Do brain and nerve and spinal cord resist the influence to which the well-wrought metal and the quarried stone must yield?

You say, sometimes, that children need sunshine as much as the flowers. They need it far more. The fairest blossom that ever studded a tropic meadow, or nestled in an alpine gorge, may wear its garb of beauty, with no conscious sense of deprivation when the glad light is withheld. The child passes on from circle to circle of life, basking body and soul in the material sunshine, only to grow consciously into a diviner illumination; yet this popular saying is but half understood, hardly at all believed.

In spite of it, we make nurseries of our darkest and least attractive rooms. In spite of it, we shut out the sunbeams, lest they should fade the curtains, stripe the carpet, or darken the baby cheek of which we are so proud: but the most richly tinted lilies blossom white as snow, where heaven's beam cannot reach them; and, among the lower forms of animal life, no perfect development will come before the light. Down in Alpine gorges, where sunlight cannot follow the day, cretins are born,—always among the most deformed and depressed of God's creatures, and almost always idiots. Some years ago, I saw a cretin in the streets of Buffalo,—a strange mass of deformity, with spindling legs, a heaped-up back, and wild, clutching arms. He leaned against the bridge which

spanned the canal. He was old; for thin, white hairs streaked the top of his enormous head; and low, over bosom and abdomen, dropped the huge swelling, which, strangely unlike the wen of which it reminded me, distorted his heavy throat. It was a hot summer noon; he was ragged and hungry; yet he asked neither food nor clothes of the passers-by, but, gazing full at the scorching sun, with a true instinct he gathered it ever and anon to himself, swaying those thin arms up and down, as if he recognized in its beams his true medicine.

My eyes filled with tears as I gazed upon him, and thought of the goodness of God, who, whenever the violation of his physical laws entails disease or suffering, inlays the evil with a spiritual instinct, which insures the future restoration of the victim. The thirst for sunshine was upon the poor cretin, and not even under the hot noon of that Western city did he cease to satisfy it. The cheering and health-giving power of sunlight is most marked in the case of insane persons. This is not a matter of theory, but something obvious to the most careless observer. The superintendent of an asylum once said to me, that all the windows in such a building ought to open toward the south. The wise of all nations have looked to the sun as the centre of vital energy; but only very lately observers have proved by actual experiment what physicians have long affirmed,—namely, that a sort of sympathy exists between us and the globe we dwell on, giving a tendency to the recurrence of certain states at certain intervals, and so controlling by time and measure the influences which operate upon us, that many of the events which most nearly concern us may be calculated with an approach to precision. Thus the axis of the human frame is found to have an electric and vital sympathy with the magnetic axis of the earth; and, when we consider the current of magnetic force which is constantly pouring over the earth with the sun-beams, we can discern the kind of relation which their presence bears to human health. Its agency has long been familiar to all who watch beside the bed of sickness; and the influence which exists there must necessarily be active, if unobserved in a state of health.

Thou must content thyself to see the world so imperfect as it is. Thou wilt never have any quiet if thou vexest thyself because thou canst not bring mankind to that exact notion of things and rule of life which thou hast formed in thy own mind.—*Fuller.*

Some characters are like some bodies in chemistry: very good, perhaps, in themselves, yet *apt to fly off* and *refuse the least conjunction with others.*

BIG WORDS AND SMALL IDEAS.

Big words are great favorites with people of small ideas and weak conceptions. They are often employed by men of mind, when they wish to use language that they may best conceal their thoughts. With few exceptions, however, illiterate and half educated persons use more "big words," than people of thorough education.

It is a very common, but very egregious, mistake to suppose that long words are more genteel than short ones—just as the same sort of people imagine high colors and flashy figures improve the style of dress. They are the kind of folks who don't begin, but always "commence." They don't live, but "reside." They don't go to bed, but mysteriously "retire." They don't eat and drink, but "partake of refreshments." They are never sick, but "extremely indisposed." And instead of dying, at last, they "decease."

The strength of the English language is in the short words—chiefly monosyllables of Saxon derivation—and people who are in earnest seldom use any other. Love, hate, anger, grief, joy, express themselves in short words and direct sentences; whilst cunning, falsehood and affectation, delight in what Horace calls *verba sesquipdalia*—words a "foot and a half long."

TEACHINGS OF CONFUCIUS

To meditate in silence and create fit objects for meditation—to pursue study without flinching—to instruct men without being discouraged—when shall I possess these virtues?

The first effort should be to become virtuous; the gathering of the fruits of virtue is secondary to this.

He is a true man who, in the sight of profit, thinks of justice; of danger, risks his life; and who, without obligation, remembers a promise he has made.

The superior man rises higher and higher in intelligence and sagacity; the inferior sinks lower and lower in ignorance and vice.

Judge yourself severely and judge others indulgently.

The superior man, seen in the distance seems grave and austere; when approached he is found gentle and affable, though his words may be severe.

The superior man depends upon himself, the vulgar expects everything from others.

The superior man is firm in his purpose he seeks no misunderstandings; he lives in peace with the crowd, but is not of the crowd.

Words ought not to be accepted because uttered by the lofty, nor rejected because uttered by the lowly.

To know what is just and not to practice it, is cowardice.

THE FREEDMEN.

In Virginia through the counties of Appomattox, Amherst, Nelson, Albemarle, Louisa, and Orange, the Freedmen are at work, although in some cases getting but four or five dollars a month. In many places, however, ten dollars are freely given for able-bodied men. There will be little or no suffering among the blacks during the coming winter in the districts enumerated, but more or less along the line of the Danville Railroad. No able-bodied men or women are supported by the government, and orphans are bound out to persons approved by the agents of the Bureau as loya land responsible. Only the old and indigent are fed, and their support will be thrown upon the able-bodied as soon as possible.

In Mississippi there are 115 plantations leased —57 by whites and 58 by blacks; 136 in Louisiana—113 by whites, 23 by blacks. These embrace in Mississippi 31,000 acres for the whites, 9,000 for the blacks; in Louisiana, 21,500 for the whites, 4500 for the blacks. About one half of the lands leased to the whites were abandoned because of the overflow of the Mississippi, and the number of acres under cultivation cannot now be learned. But little trouble is reported between freedmen and their employers. Contracts have been generally made and for the most part faithfully observed.

Gen. Swayne reports from Montgomery, Alabama, that much trouble is experienced from cases of freedwomen with large families of small children. Some of them are widows, others had their husbands sold from them, and others still were deserted by their husbands. The difficulty is most seriously felt where the planter's crop is small. Some interest is perceivable in the education of the freedmen, with here and there a practical effort in this direction. A company of ex-United States officers, with Gen. McArthur at their head, have rented 6,000 acres of land near Selma for raising cotton. Each plantation will have a school. A leading planter of Montgomery County has contracted with his employees to open a school, he to furnish the materials and they to put up the house and pay the teacher. Some cases have become known of persons with numbers of freedmen on their places between whom and themselves there is a mutual attachment, but who are out of food and destitute of money.—*The Nation.*

In Arkansas we find that the Freedmen under the control of the bureau number 42,756—of which number 40,777 are engaged on the different plantations, workshops, &c; and 1,979 freedmen, aged or too young to work, are supported by Government.

Slaverg forever prohibited in N. Carolina. The convention in that State has unanimously passed the following ordinance:—

'That slavery or involuntary servitude other than for crime, whereof the party shall have been duly convicted, shall be and is hereby forever prohibited within the State.

"The convention has also passed an ordinance providing for the election of Governor, members of the Legislature, and seven members of Congress.

Emigration to the South.—A comprehensive scheme for benefitting the South by supplying it with labor has been devised in the East, Gov. Andrew, of Massachusetts, being at the head of it. The project contemplates the establishment of a central office in New York, where the owners of land in the slave States can become acquainted with northern purchasers, and thus a stream of emigration be organized which will fill certain sections of the South with a population having Northern energy and ideas. Branch offices will be instituted in all the former slave States. In this way it is hoped to "reconstruct" the Southern States socially as well as politically. The Southern States themselves are doing something of the same kind, and to the same end. It is proposed in several of them to appoint a State Commissioner, with power to ascertain and advertise all lands for sale, to open information offices, to distribute descriptive pamphlets, and to station emigration agents in the chief ports of Europe.

CURIOUS APPLICATION OF SOLAR HEAT.

When air is closely confined under glass, and exposed to the sun's rays, it will, as is well known, soon become heated to a temperature much above that of surrounding objects. If, for instance, a wooden box, with its inner surface blackened, and its open side covered tightly by a plate of glass, be placed directly in the rays of the sun, it will be found that the accumulated heat will soon exceed that of boiling water, by reason of the fact that the rays of heat when once absorbed by the blackened wood, having lost their intensity in a great degree, are no longer able to penetrate again the glass covering and escape, as is also illustrated in the warmth retaining action of the hot bed and the cold grapery. Prof. Mouchot of Alençon, has made the following application of heat thus obtained. A very thin bell of silver, covered with lampblack, is placed over two curved water pipes, one of which, connected with a reservoir, conveys to it a supply of water, while the other, leading from the silver bell, terminates in a fine orifice. Two larger bells of glass are now placed over the metallic one, and the whole exposed to the rays of the sun. The heat thus accumulated and conducted to the air inside of the inner bell causes it to dilate, and by its gradually increasing pressure to force the water in a jet from the discharge pipe, to a height

sometimes of nearly thirty-three feet. When the water is exhausted, a screen placed before it will allow the apparatus to cool and the water to return, or a new supply may be introduced directly through the supply pipe. Many times the shade thrown over the instrument by the spectators caused it to stop, much to their surprise.—*Late Paper.*

There is a vital relation between sunshine and a vigorous human being. Seclusion from sunshine is one of the greatest misfortunes of civilized life. The same cause which makes potato vines white and sickly when grown in dark cellars, operates to produce the pale sickly girls that are reared in our parlors. Expose either to the direct rays of the sun, and they begin to show color, health and strength.—*Dr. Dio Lewis.*

From the Commonwealth.

PHOTOGRAPHY.

Photography is not to be confined (nor is it) to taking the pictures of men and women. True, the way in which it accomplishes this is extremely wonderful, and enough for one art to accomplish, but it is not all. It is becoming daily of more and more importance, though yet in its infancy, and its uses and appliances are just beginning to be discovered. It acts as a moral agent, creating a new taste for the beautiful. It is an educational power, bringing to our tables copies of ancient manuscripts, reproductions of ancient and modern architecture, foreign scenery, and copies of works of arts, doing in a brief space of time what years of patient study and labor could not perform. It serves the cause of justice, stepping in between the judge and the perjured witness, telling "the truth, the whole truth, and nothing but the truth." It is a fine art, reproducing nature as no artist-hand was ever able to do it. See yonder mountain wave coming toward us with rapid speed, the monarch of the deep! There! I have opened my camera and it has all tumbled in, and in a little while you shall take it home with you and place it on your table. I will catch that foaming steed as he goes prancing down the street, and bring him tamed to your side. I will arrest the assassin as he would strike his victim, and catch yonder dove as it bears its precious message. Cuba I will bring with her rich foliage, luxurious fruit and myriads of forest musicians, right to your door; and great icebergs and glaciers shall stride into your parlor. The ruins of Pompeii shall stand in their wondrous grandeur before you; the dark mysteries of Egypt's great pyramids shall be revealed to you, and their interiors be hung upon your walls, the wild beasts of India's jungle shall be caught leaping upon their prey, and laid quiet and harmless at your feet. Yonder giddy mountain height shall be brought so near that you can trace its rugged pathways, and see the young eaglets as the parent bird bears them from the eyrie upon her wings, and then, darting from under them, leaves them to find their way back again. Those great clouds racing with their shadows along the mountain-side defying the destroying sun, and belching forth their angry lightning, shall be placed in my box and brought to you. That joyous waterfall, surrounded by groves of gentle ferns, swaying their slender heads to and fro as if beating time to its music, and the beds of velvet moss sipping their life and freshness from the spray, shall be included. That awful chasm, down which you cannot climb, barring your entrance to yonder beautiful valley of flowers and shrubbery, and romantic-looking caves and islets, and silver streams, shall be yours. I will not creep, fearful and trembling, down its rugged sides, catching at every twig and blade of grass, or protruding root or stone, but will clear them all with one mighty leap in a straight line, and in an instant bring you back all and more than your eyes can reach. I will include a mile of that gorgeous mountain, with its rich foliage, towering rocks, and pendent boulders, threatening the life of the rough and sacuy stream below, and those giant pines. Franconia shall bow and creep in the box. Niagara shall be caught, angrily foaming and roaring with rage, and lava-belching Vesuvius shall be cooled down, and brought where you can see it, without moving your body. Your studio shall be crammed with works of ancient art and pictures of vast extent. Leaves shall be leaves, foliage shall be foliage, and life shall be life, and not meaningless daubs as you would color them.

DEATH OF ENCKE, THE ASTRONOMER.

Johann Frederick Encke, Director of the Royal Observatory of Berlin, has lately died in that city. He was born in Hamburg, in 1791, studied at Göttingen, served in the Prussian army, and, after filling various official positions, was appointed to his post in Berlin, in 1825. He will be chiefly known from his discoveries in regard to the movements of a comet called after his name, though it was first seen in 1818, by Pons. Encke has written several learned works on astronomical subjects, and for over thirty years has edited a "Year Book of Astronomy," published in Berlin. His scientific knowledge has won the recognition of the Prussian government in various ways.

Repine not over your daily lot, but regard all your labor solely as a symbol; at bottom it does not signify whether we make pots or dishes. —*Goethe.*

A SINGLE GRAIN OF BARLEY was planted by an agriculturist in the Isle of Man in 1862, and the same year produced three hundred grains. These were sown, and the second year's produce was about half a pint. These were again sown, and the third year's produce was fourteen pounds, which being again sown have realised this year about seven bushels, covering a space of one hundred yards by five. Thus there have been produced in four years seven bushels of barley from a single grain.—*Exchange Paper.*

"Christianity is not a matter of records and parchments, but a light and a life: which, if a man has it not, no logic can reason into him; and which, if a man has it, no logic can reason out of him."

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Advertisements or Notices intended for insertion, should be sent to our agent, *fully one week before the day on which they are intended to appear.*

A Collection of cast-off Toys, Books, &c., is being made by a little girl interested in the children of the Freedmen. Those who desire to aid in the object will please send their contributions to the rooms of "The Womens' Association for the Relief of the Freedmen," No. 800 Arch St., before the middle of 11th mo., 1865.
1028 2t.

PRIVATE SALE.—A Farm of 104 acres, in a *Friends' neighborhood*, adjoining West Grove Meeting-House property, and three-quarters of a mile west of the station of that name, on the Philadelphia and Baltimore Central Railroad. A beautiful location and excellent land; good water running to the buildings. For particulars call on or address

LEVI WICKERSHAM,
1014-3t.1028 dwan, West Grove P.O., Chester Co., Pa.

BOOKS FOR SALE:—Journal of Hugh Judge, price 70
Journal of John Comly, (600 pages) $2.00
Journal of John Woolman, a few copies 1.00
Friends' Miscellany, (originally 12 vols.,) 4th vol. out of print, 8.00
History of Delaware County, Penna., containing interesting accounts of early Friends, with engravings: 580 pages ... 3.00
Conversations, Discussions, and Anecdotes, by Thomas Story 1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp, 5.00
The New Testament, Marot's edition, fine clear type 1.00
Comly's Reader, ... 50 cents. Central School Reader 75
Memoir of Priscilla Cadwallader, 50. Bellangee's Journal, 75
Janney's Life of Fox, $1.25. Do. Penn, $1.25 and $2.00
" History of Friends, vol. 1st 1.15
Decline of Friends, by Janney, Rowntree, and Fisher.
Education in the Society of Friends 60
Photographic Views of Friends' Meeting-house, Race Street: and of Friends' Central School, with groups, 8 by 10 ..... 1.00
Stereoscopic Views of the same 50
Card Size of the above 25
610 EMMOR COMLY, No. 131 North 7th St., Phila.

DISCIPLINE OF PHILADELPHIA YEARLY MEETING.—A New Edition, with Amendments up to the present time. Price 75 cts. T. E. CHAPMAN,
9.eo 5 S. Fifth St.

JUST PUBLISHED.—*Education in the Society of Friends,—Past, Present, and Prospective.* By EDWARD PARRISH.—This little volume is published by J. B. Lippincott & Co., Philadelphia, and sold, retail, at 60 cents a copy, or mailed, postage paid, at 70 cents. It may also be obtained by addressing the publisher of Friends' Intelligencer.
3t 923.

I HAVE on hand a good assortment of Cloths, Cassimeres and Vestings, for Fall and Winter wear, which I will make up to order in good style and reasonable prices, and respectfully solicit the custom of my friends and the public generally.

WM. HAWKINS,
923. 10t. 1125 pfoo. 107 North Fourth Street.

FRIENDS' FAMILY AND POCKET ALMANAC FOR 1866, price 10 cents; Sister Ruth's Stories, or Evenings with John Woolman, price 60 cents; Letters of Elias Hicks, price $1.00; MARRIAGE CERTIFICATES, by Friends' Ceremony; (will answer where one party is not a member,) and filled up in a beautiful manner, specimens of which may be seen. Also Wedding Cards and Invitations, either engraved, printed, or written, in superior styles, with box for the Certificate, and envelopes of the finest quality, for the Cards. All of the above sent by mail, free of postage.
FOR SCHOOLS.—Naylor's Arithmetic, price 75 cents; Naylor's Geography, price 50 cents; T. E. Chapman's Fine Pens, $1.00 per box; Copy Books, Cap and Letter Paper, Slates and Pencils, Lead Pencils, Envelopes, &c., &c. T. E. CHAPMAN,
916 12t. wm. ood 12.2. No. 5 South Fifth Street.

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.—Incorporated by the State of Pennsylvania, 3d mo. 22, 1865. Insures lives, allows interest on deposits, and grants annuities. Capital, $150,000.

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Amx. wmt. 1111. 600.

CHESTER VALLEY ACADEMY for YOUNG MEN, will re-open for the reception of boarders, on the 4th of the 9th month, 1865. When the walking is good, those who desire to do so, walk to the Fallowfield Meeting, held at Ercildoun; they can be provided with conveyance at a very small additional expense, when the roads are not suitable for walking.
Whole number of pupils last year, 111.
J. K. TAYLOR, Principal, Coatesville, Chester county, Pa.
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BELLEVUE FEMALE INSTITUTE.—A BOARDING-SCHOOL FOR GIRLS. The Fall and Winter Term of this healthfully and beautifully located Institution, will commence 10th mo. 2d, 1865, and continue in session twenty-eight weeks.
For details see Circular, to obtain which, address the Principals, Attleboro' P. O., Bucks county, Pa.
ISRAEL J. GRAHAME, } Principals.
85 tf. axnaw. JANE P. GRAHAME, }

WILLIAM STILL, dealer in Stoves, Ranges, Heaters, and Hollow Ware, No. 107 North Fifth Street, Philadelphia. A general assortment of gas burner, cooking, parlor and chamber stoves constantly on hand. Repairing promptly attended to. Orders received for Lehigh and Schuylkill Coal.
Iwx. 13t. 12 9 fano.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.
3. 25. 49t. 3. 7. 66. W S X F.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty Five) Market Street, below Ninth, invite an examination of their stock of House keeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 3. 25, 50t. omv.nz Pa, Fre.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.
311. 1y. w a s m o.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
William H. Churchman, *Indianapolis, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 530.)

When a person of the society becomes bankrupt, a committee is appointed by his own monthly meeting, to confer with him on his affairs. If the bankruptcy should appear, by their report, to have been the result of misconduct, he is disowned. He may, however, on a full repentance, (for it is a maxim with the society, that "true repentance washes out all stains,") and by a full payment of every man his own, be admitted into membership again; or if he has begun to pay his creditors, and has made arrangements satisfactory to the society for paying them, he may be received as a member, even before the whole of the debt is settled.

If it should appear, on the other hand, that the bankruptcy was the unavoidable result of misfortune, and not of imprudence, he is allowed to continue in the society.

But in either of these cases, that is, where a man is disowned and restored, or where he has not been disowned at all, he is never considered as a member, entitled to every privilege of the society, till he has paid the whole of the debts. And the Quakers are so strict upon this point, that if a person has paid ten shillings in the pound, and his creditors have accepted the composition, and the law has given him his discharge, it is insisted upon that he pays the remaining ten as soon as he is able. No distance of time will be any excuse to the society for his refusal to comply with this honorable law. Nor will he be considered as a full member, as I observed before, till he has paid the uttermost farthing; for no collection for the poor, nor any legacy for the poor, or for other services of the society, will be received from his purse, while any thing remains of the former debt. This rule of refusing charitable contributions on such occasions, is founded on the principle that money, taken from a man in such a situation, is taken from his lawful creditors; and that such a man can have nothing to give, while he owes any thing to another.

It may be observed of this rule or custom, that as it is founded in moral principle, so it tends to promote a moral end. When persons of this description see their own donations dispensed with, but those of the rest of the meeting taken, they are reminded of their own situation, and of the desirableness of making the full satisfaction required. The custom, therefore, operates as a constant memento, that their debts are still hanging over them, and prompts to new industry and anxious exertion for their discharge. There are many instances of Quakers, who have paid their composition as others do, but who, after a lapse of many years, have surprised their former creditors by bringing them the remaining amount of their former debts. Hence the Quakers are often enabled to say, what few others can say on the same

subject, that they are not ultimately hurtful to mankind, either by their errors, or by their misfortunes.

(To be continued.)

MARTHA ROUTH.

(Continued from page 532.)

20th of Ninth month, First-day. We sat their meeting, which was small of Friends, but largely attended by others, who mostly appeared so very raw and ignorant of the principles of religion, that it was hard to fasten the testimony of Truth on such minds. The iniquitous practice of trafficking in our fellow-creatures, and keeping them in bonds, was closely spread before them, which I expect was not very grateful, as few are clear in that part of the country; but in the discharge of duty I was favored with relieving peace; feeling much sympathy with the few, who are desirous to walk consistently with the profession we make.

We went forward that evening towards North Carolina, and on Second-day evening got to the first settlement of Friends there. On Third-day morning we attended a meeting at Eno, where, finding some kindred spirits, and fellow-laborers in religious exercise, my spirit was comforted in the love of Truth; and in silent waiting, I thought I could adopt the language of the Spouse in the mystical song: "My beloved is mine and I am his." This time of renewed favor to my own mind was esteemed as a mark of Divine regard, in order to sustain under future exercises, of which I had deeply to partake, in attending the succeeding meetings in North Carolina. These were Spring Meeting, Cane Creek, Rocky River, Tyson's, Dixon's, Holly Spring, Enwary, Back Creek, Hoover's, Springfield, Piney Woods, Deep River, Marlborough, Providence, Sandy Creek, Center, Sherborne, New Garden, Hopewell, Dover, Muddy Creek, and Blues Creek. In all which I was led in a line of close searching labor, that my work seemed indeed in the furnace. I had also nearly to feel for and sympathize with the mourners in Zion; and was favored to feel peaceful quiet in the faithful discharge of duty, which supported in a good degree of resignation, under the permitted trials.

We crossed the Blue Ridge a second time, to visit meetings in Old Virginia, from whence we were favored to return in safety, to attend the Yearly Meeting at New Garden, having felt a release from proceeding further westward, to a small settlement of Friends, two hundred miles distant, which I thankfully accepted.

The Yearly Meeting was largely attended, and held by adjournment seven days, wherein several strangers from distant parts, were engaged to labor for the promotion of good order among Friends. After it was over we staid two other meetings. In the last, my mind was instructively led in silent waiting, to review the line of labor in which I had been exercised, wherein I witnessed the gradual acceptance of Christ, to a female servant in his day: "Let her alone, she has done what she could," attended with an encouraging belief, that the renewings of Divine regard were towards his flock and family to do them good, which I had to make some mention of, in much brokenness of spirit.

8th of Eleventh month, First-day. We were at Hunting Creek, where I had to labor among a mixed gathering, some of whom appeared very raw; others I hope were sincere seekers after Truth. Near the close I requested to have a select opportunity with Friends, in which I reminded them of the many deviations that appeared in many places, some of which had caused great reproach; and the earnest solicitude I felt on their account, as members of a new settled meeting, was, that they might watch and guard against every thing that hath a tendency to undue liberties, in a particular manner on account of the rising youth. I then felt a peaceful release; and after a tendering opportunity in the family where we lodged, we proceeded on our way to the next settlement of Friends.

We had upwards of one hundred and fifty miles of wilderness travel, during which we had several times to seek lodgings, and entertainment from house to house on the road, and with difficulty obtained it, after riding in the dark; and when obliged to stop at the houses of slaveholders, our minds were deeply affected on their account, and that of the oppressed people under them. Where openness appeared, we dropped some remarks respecting the injustice of the traffic, in buying and selling their fellow-creatures. We had also divers large rivers and deep creeks to ford, several bridges being washed away by the sudden rise and rapidity of the waters; but through Providential care, we sustained no material hurt, and got to Cane Creek, in South Carolina on Seventh day.

15th of Eleventh month, First-day. We attended meeting there; early my mind was renewedly humbled, under a sense of the continuation of our Heavenly Father's love to the true seekers, who are waiting for his law; on which subject Gospel labor opened, and though, as too often is the case, the solemnity of the meeting was much hurt by the late coming in of divers, there seemed cause to hope it was a profitable season; closing in grateful acknowledgement to the blessed Author of all good, whose compassions fail not, towards the children of men.

22d of Eleventh month, First-day. At Raybourn's Creek: and I trust through the pouring forth of the spirit it was a memorable day. In the afternoon we had a religious opportunity

among a few friends, and a tendering one next morning in the family where we lodged. We then set forward to Georgia, two close days' journey, and attended three meetings there.

29th of Eleventh month, First-day. At Allwood, the nature and spirituality of the principle of Truth was opened to a mixed gathering. Thence we returned to Bush river, and stopped two days on account of writing. On Fourth-day proceeded to Charlestown, taking a small meeting in the way at Eddyston.

First-day, 6th of Twelfth month. This was another long and trying travel, from which I would gladly have escaped, if a peaceable release had been granted. As we drew near the city, suffering of spirit became more heavily the secret attendant of my mind; but I was favored with a degree of hope, that I could bear testimony with an Apostle of Christ: "Tribulation worketh patience;" and though I could not apprehend, that we found one among those professing to be of our relgious Society, who acted consistently therewith, I had to believe there was a seed groaning under oppression, and that the regard of the compassionate Father was towards it, as formerly. We staid there a week, and through the faithful discharge of duty in public and private, I was favored with the reward of peace.

13th of Twelfth month, First-day. The last meeting we sat there, was on this evening requested for black people, and such of their employers and others as chose to attend, in the City Hall, a very large, commodious room, for the purpose, which was nearly filled. The instruction given to the apostle Peter: "What God hath cleansed, call not thou common," &c., impressing my feelings with Gospel authority, I stood up, and humbly trust spoke as the spirit gave utterance. A becoming attention appeared given to the illustration; yet I seemed as if standing among scorpions, and when the subject turned in a few sympathetic expressions, towards the peculiar objects of that meeting, tending to draw their attention to what might further open in the line of instruction to them, a person stood up, who appeared of high rank, and said: "Madam, I am sorry to interrupt you; but as my office is the care of the police of this city, I must desire you to stop; for what you say is against it, and will not do." I was favored meekly, but with firmness to reply: "If thou wilt please to have patience until I have discharged my duty, I believe thou wilt neither have cause to be hurt, or to be sorry that thou hast done so." He then remained silent; and the meeting ended in solemn supplication to that Almighty Being, who is no respecter of persons. Before we left the room this person, who we found was the Mayor, requested a Friend to apologize for the interruption, acknowledging it was not anything I had said, but the apprehension of what I might say, that made him afraid; but hoped I should not take it as an affront. I desired the Friend to inform him, I had taken no offence, having nothing in view but the welfare of mankind; yet I was afresh sensible of the little openness in these southern States to plead the cause of the oppressed, and therefore but little room for the spirit of Christianity to spread. We then set forward, having one hundred and sixty miles to travel, and five ferries to cross, to the next settlement of Friends.

20th of Twelfth month, First-day. We reached a meeting in North Carolina, which was attended by a number not professing with us; and though a time of heavy exercise to myself, and not so relieving as some others, yet a little hope was afforded that the labor was not wholly in vain. In the evening, requesting the family where we lodged to sit down, with several others present, I was closely led to open counsel, that Friends might be more in the practice of gathering the children into quietude, which appeared greatly neglected; and for want of such care, their minds remain barren and uncultivated, and many seem more raw and ignorant than those who make no profession with us. Several not of our Society came twenty miles to attend the next meeting, which, through Divine regard, was an open, instructive opportunity. A grave elderly man with his wife, (the former had been at meeting on First day) came to our lodgings and said, the doctrines of the Gospel had, in both those opportunities, been fully and clearly opened to him, as he had never heard or remembered before; for which he had cause to bless the Almighty. His wife also hoped what she had heard that day, would never be forgotten by her. They were by profession Baptists. We parted in tenderness of spirit, and my mind was made humbly thankful, in hope the cause of Truth had not been hurt.

After dinner we rode twenty-five miles towards the next settlement of Friends, much by moonlight, of which we mostly take advantage, both morning and evening. The third night of this travel we could get no lodging but in our wagon, which we had before found more comfortable than some beds we had been in. Our brethren slept on the floor of the house, in their clothes, and in our little enclosure, after getting some sleep, my mind was suddenly but pleasantly turned towards my friends at home, as though sitting in meeting with them; witnessing the renewing of that fellowship with some, with whom I had taken sweet counsel, and gone up to the house of the Lord in company. I thought I had scarcely ever felt the prevalency of best love more strong to the different classes of the people, even to the most distant wanderers from the pure principle of Truth;

and for this fresh mark of the Heavenly Father's regard in the night season, my spirit was contrited.

27th of Twelfth month, First-day. We attended meeting at Neuse River, in which I had to arouse carnal professors, but to encourage those who were cast down on account of the low state of things. From thence to Upper Trent Meeting, a time of close labor both to professors and others, in having to point out the states of the righteous and unrighteous, and that such could not unite together in time, nor dwell together in eternity. We went about twenty miles after meeting, and night coming on, we missed our way in the woods, that it was near ten when we reached the Friend's house. We were out early next morning, though it rained heavily, to reach a Monthly Meeting at Conesound, fully fifty miles distant; in which my mind was early impressed with the remembrance of what our blessed Lord spoke of, that a man's enemies were those of his own household, which was much enlarged in my view, to my own instruction.

(To be continued.)

God prepared the kingdom for us, and then prepared us for the kingdom. Here, we have a little air let in to us, to afford us breathing; but what is that to the sweet and fresh gales upon Mount Zion.—*Baxter.*

From the "Fells of Swarthmoor Hall and their Friends."

MARRIAGE, PERSECUTION, AND MARTYRDOM OF ANNE ASKEW, ANCESTOR TO MARGARET FELL.

(Continued from page 534.)

When Wriothesley and Gardiner failed to frighten their victim into recantation by the threat of the stake, or, by cross-questioning her, to lead her unconsciously to implicate others, they determined on trying the rack. They thought that prolonged agony might extort revelations which might bear on the Queen's household, or on the Queen herself. Her account of the proceedings shows that her previous means of maintenance had been cut off after her last imprisonment.

"*The effect of my examination and handling since my departure from Newgate:*—

"On Tuesday I was sent from Newgate to the sign of the Crown, where Master Rich and the Bishop of London, with all their power and flattering words, went about to persuade me from God: but I did not esteem their glosing pretences.

"Then came there to me Nicholas Shaxton, and counselled me to recant as he had done. I said to him that it had been good for him never to have been born, with many other like words. Then Master Rich sent me to the Tower, where I remained till three o'clock. Rich and one of the council charged me upon my obedience, to show them if I knew any man or woman of my sect. My answer was that I knew none. Then they asked me of my lady Suffolk, my lady of Hertford, my lady Denny, and my lady Fitzwilliam, to which I answered if I should pronounce anything against them, that I were not able to prove it. Then said they unto me, that the King was informed that I could name, if I would, a great number of my sect. I answered that the King was as well deceived in that behalf as dissembled with in other matters.

"They commanded me to show how I was maintained in the Compter, and who willed me to stick to my opinions. I said there was no creature that therein did strengthen me, and as for the help I had in the Compter, it was by means of my maid. For as she went abroad in the streets, she made moan to the 'prentices, and they, by her, did send me money, but who they were I never knew.

"Then they said that there were divers gentlewomen that gave me money; but I knew not their names. And they said there were divers ladies that sent me money. I answered that there was a man in a blue coat who delivered me ten shillings, and said that my lady Hertford sent it me; and another in a violet coat gave me eight shillings, and said my lady Denny sent it me; whether it were true or no I cannot tell, for I am not sure who sent it me, but as the maid did say. They said there were of the council that did maintain me, and I said no.

"Then they put me on the rack because I confessed no laidies or gentlewomen to be of my opinion, and thereupon they kept me a long while; and because I lay still, and did not cry, my Lord Chancellor and Master Rich took pains to rack me with their own hands, till I was nigh dead. The lieutenant caused me to be loosed from the rack. Incontinently I swooned, but they recovered me again.

"After that I sat two long hours reasoning with my Lord Chancellor upon the bare floor; where he, with many flattering words, persuaded me to leave my opinions. But the Lord my God (I thank His everlasting goodness) gave me grace to persevere, and will do, I hope to the very end.

"Then I was brought to a house and laid in a bed with as weary and painful bones as ever had patient Job; I thank my Lord God, therefore. Then my Lord Chancellor sent me word, if I would leave my opinions, I should want nothing, but if I would not, I should forthwith again to Newgate and so be burned. I sent him word that I would rather die than break my faith.

"Thus, Lord, open the eyes of their blind hearts that the truth may take place.

"Farewell, dear friend; and pray, pray, pray."

The account given by Foxe of the prisoner's cruel treatment in the Tower, adds a few particulars not stated above. He says: "First she was let down into a dungeon where Sir Anthony Knevet, the lieutenant, commanded his jailor to pinch her with the rack. Which being done as much as he thought sufficient, he went about to take her down, supposing that he had done enough. But Wriothesley the Chancellor, not contented that she was loosed so soon, confessing nothing, commanded the lieutenant to strain her again; which because he denied to do, tendering the weakness of the woman, he was threatened therefore grievously of the said Wriothesley, saying that he would signify his disobedience to the King. And so consequently upon the same he and Master Rich, throwing off their gowns, would need play the tormenters themselves. Quietly and patiently, praying unto the Lord, she abode their tyranny till her bones and joints were almost plucked asunder in such sort as she was carried away in a chair. When the racking was past, Wriothesley and his fellow took their horses towards the court.

"In the meantime while they were making their way by land, the good lieutenant, eftsoon taking boat, sped him to the court in all haste, to speak with the King before the others, and so did; making his humble suit to the King he desired his pardon, and showed him the whole matter as it stood, of the racking of Mistress Askew, and how he was threatened by the Lord Chancellor because, not knowing his Highness' pleasure, he refused to rack her, which he for compassion could not find in his heart to do, and therefore humbly craved his Highness' pardon. Which when the King had understood, he seemed not very well to like of their so extreme handling of the woman, and also granted to the lieutenant his pardon, willing him to return and see his charge. Great expectation was in the mean season among the warders and other officers of the Tower, waiting for his return; whom when they saw coming so cheerfully, declaring unto them how he had sped with the King, they were not a little joyous, and gave thanks to God therefor." When they heard the particulars of Sir Anthony Knevet's interview with the King, it appears they expected he would grant the poor tortured victim a free pardon, without any more punishment being inflicted. In that expectation they were utterly mistaken.

The report of Mrs. Askew having been placed on the rack after condemnation, soon became public, and was received with such ill-suppressed indignation, that the bishops and the Chancellor became alarmed. Therefore they put into print the declaration that had been presented to Anne Askew for her signature, during her first imprisonment, which they declared she had signed; and they said they had only placed her on the rack a little while now, to frighten her into a similar course in order to save her life again. On hearing this her friend John Lacels, also under sentence of condemnation, wrote to her, and she answered thus:—

Anne Askew to John Lacels:—

"Oh friend, most dearly-beloved in God, I marvel not a little what should move you to judge in me so slender a faith as to fear death, which is the end of all misery. In the Lord I desire you not to believe of me such wickedness; for I doubt it not, God will perform His work in me like as He hath begun. I understand the Council is not a little displeased that it should be reported abroad that I was racked in the Tower. They say now that what they did there was but to fear me; whereby I perceive they are ashamed of their uncomely doings, and fear much lest the King's majesty should have information thereof. Wherefore they would no man to noise it. Well! their cruelty, God forgive them!

"Your heart in Christ Jesus,

"Farewell and pray."

The public she also informed by the following letter:—

"Answer of Anne Askew against the false surmises of her recantation:

"I have read the process which is reported to be my recantation. But, as the Lord liveth, I never meant a thing less than to recant. Notwithstanding this, I confess that in my first trouble I was examined of the Bishop of London about the Sacrament, yet had they no grant of my mouth but this: that I believe therein as the Word of God did bind me to believe. More had they never of me. Then he made a copy, which is now in print, and required me to set thereunto my hand; but I refused it. At last I wrote—'I, Anne Askew, do believe this, if God's Word do agree to the same, and the true Catholic Church.' Then the Bishop, being in great displeasure with me because I made doubts in my writing, commanded me to prison again, where I was a while, but afterwards, by means of friends, I came out again. Here is the truth of that matter. And concerning the thing that ye covet most to know, resort to John vi., and be ruled always thereby.

"Thus fare ye well, quoth

"ANNE ASKEW."

(To be continued.)

Mark Antony, at the ebb-tide of his fortune remarked with mournful pleasure: "I have lost all, except what I have given away."

For Friends' Intelligencer.

The article under the head of "Education among Early Friends," in the Intelligencer of 5th of Eighth month, is well worthy of careful consideration. It is important that we endeavor to understand how far the author of that communication, and other advocates of a more general and extended education among Friends of the present day, regard education, in connexion with pure, true and vital religion, favorable to its possessor and to society at large. Were the extent of this claim, and the basis upon which it rests, fully understood, it is believed that objections to a liberal education among Friends would be removed.

It is not pretended that intellectual culture is essential to the clearest spiritual enlightenment, or to the greatest development of the soul. "God breathed into man the breath of life, and he became a living soul;" and with this soul he condescends, in his infinite love and mercy, to hold immediate communion, hearing its cries and prayers, and imparting to it a clear knowledge of his will, and whatever he would have it to know, with ability to perform all his requirements, being thus to it both wisdom and power. He communicates with the soul by the language of impression; that is, he impresses upon it an unmistakable consciousness or knowledge of what he would impart to it. He is a spirit, and the soul of man is a spirit; and it is through spiritual language, as "deep calling unto deep," that the soul makes known its wants to the Holy One, and the Creator communicates to the soul knowledge, strength and consolation. Hence, a person illiterate, and uncultivated in respect to science and all outward knowledge, if humbly and faithfully dedicated to God, may, doubtless, still have as clear a perception of divine truths, as full a flow of the love of God, and as blissful a foretaste of the joys of Heaven, as if he were ever so learned. Indeed, in all the relations of his heart to God, there is no lack: all is full and all is heavenly. The soul being swallowed up in love of the Father, and yielding perfect obedience to his will in all things, is enabled to live that "life which is hid with Christ in God."

But in this world, for wise and good purposes, no doubt, we are placed in a relation not only to God, but to our fellow creatures; and, in holding communication with these, a different language is needed. As the child of God is taught of him, and endowed with capacity to hold communion with him in spiritual language, so the children of men must be taught of men, in order that they may be able to communicate with one another, by a language mutually understood. This is needful, not only for the ordinary avocations of life, but in its highest concernments. We cannot doubt that the Good Being, in the wise economy of his providences towards his rational creatures, does make use of instruments, as a means of gathering to his enclosure those who have not beheld its loveliness, or who have wandered therefrom: and in order for this, there must be a language used, which those to be gathered can comprehend. The instrument must translate the spiritual language impressed upon his soul by the Divine mind into language which will be understood by those to whom it is addressed, and meet the witness in their souls. He must draw a picture of what is on his own soul, which will be recognized by them, and influence their souls. Hence, of two persons whose hearts are equally under the influence of the love and power of God, and in communion with his spirit, and one of these two has, besides, full command of language which will readily be understood by those whom he addresses, and the other has not, can there be a doubt which of these would be most likely to present a clear, living, and effective picture of the truths to be communicated? This may be illustrated. Suppose two persons, whose hearts are equally alive to the beauties of nature, its grandeur and sublimity, view some magnificent prospect. They may be similarly impressed, and equally receive all the salutary influences which such a scene is calculated to impart, so that, as it respects their own souls, they are alike gratified and alike benefited. But, upon associating with others who had not possessed the opportunity which they had enjoyed, they wish to impart the pleasure to them. One had learned the art of drawing; that is, had learned to present a picture of what he saw to the eye of another; and the other had not. Can we hesitate in deciding which of these persons would be most successful in imparting a knowledge of what he had witnessed to the understanding, instruction and gratification of others? Or, that the more perfectly he was master of his art, the more clearly and truly he could convey an idea of the scene he had witnessed?

Now, what pencilling is to the traveller, language is to the speaker. There must be the feeling, the lively activity of soul, in both, to inspire them; but without an acquired knowledge, by careful and continued study,* the full effect in neither case will be attained; and the more separated those to be taught are from the truth to be imparted, the more need there is of a clear and complete representation or picture of it. The humble and devoted Christian traveller, by having passed through the same dispensations and trials, can discover, by a few broken sentences that may be offered, that the speaker has experienced the true baptism, and

* In using the expression "careful and continued study," it is not to be understood that this must necessarily be at schools or colleges. Some of the best speakers have been *self* taught, but they *have studied*,—earnestly, and with a system.

is a child of the kingdom, just as a person to whom a scene is familiar will recognise it by a few touches of the pencil. But these humble, devoted ones are not those for whom preaching or instrumental means are needed. Being already gathered, and in immediate communion with the Great Teacher, they need not the labors of the Instrument; while those who have not come under the forming power of truth may fail to have their minds beneficially arrested by the earnest labor of the same instrument.

Undoubtedly the pure, elevated, holy, devoted, spiritual condition of heart is the main thing. This no education can impart or bestow. It is the gift of God to the concerned, seeking and dedicated soul; and one possessed of such soul will always preach loudly and intelligibly by example, so that others, seeing his good works, will be brought to glorify our Father which is in Heaven. But, no matter how highly we may regard the efficiency and sufficiency of this condition of soul, it is a fact that cannot be controverted, that an individual possessing it, in order to have his *fullest* and *most extended* influence and usefulness, must combine with his spiritual knowledge and attainments *that culture*, which will enable him to translate the spiritual impressions he receives, in language, spoken and written, that will impart clearly to others an idea or feeling of the truths desired to be communicated.

Some ministers among Friends have so high a veneration for the power and fulness of inspiration, as to believe that the *very words* they are to communicate are delivered to them. Now, there is a natural language of expression to an individual for every condition of his consciousness or emotion; so that a minister, under a right concern to address an audience, will do so in this language, which is natural to him, and feel restrained from seeking for different words. A *choice* in the selection of the words used, particularly if for those more learned, beautiful or elevated, would imply a want of full humility and giving up of the will, which would not be in harmony with the devoted and reverential feelings of a minister of Christ in the exercise of his holy calling. He would therefore feel that he dare not make it, but must be willing to become as a fool for Christ's sake. This *felt restraint* in making a choice of language in the exercise of the gift of the ministry has caused some pure minds to believe that the language to be used is inspired by the Divine mind, as well as the truths to be imparted.

Although it has been conceded in the foregoing remarks that a person whose intellect is not developed and cultivated *may* possess the fullest spiritual enlightenment and enjoyment, still it may with great practical bearing be queried whether a harmonious expansion and improvement of all the powers and faculties conferred upon us by the Almighty may not, to a certain extent, be the condition most favorable to the fulfilment of all the duties of life, as well as to that elevated and refined enjoyment designed us by a benevolent and wise Creator.

BENJAMIN HALLOWELL.

Sandy Spring, Md., 10th mo., 1865.

For Friends' Intelligencer.

THE MINISTRY.

The testimony to a free gospel ministry may be considered one of the cardinal points of our profession. While we maintain that *all* may have immediate access to the Father and the privilege of enjoying communion with him, and that through the inspiration of the Almighty the spirit in man receives an understanding of its relation to him, yet we also believe that to some are specially committed the ability and the requirement to transfer unto others the revealings of the Divine power as manifested unto them.

The possession of this gift confers no peculiar sanctity, nor does it seem to be the reward of great spiritual attainment, for we find that those to whom it is entrusted are not examples more worthy of imitation than they who are faithful to other missions. But this view does not detract from the intrinsic value of the gift, for there is perhaps no outward means which exercises a more obvious and direct influence upon our religious Society, especially upon the younger portion of it, than that of the ministry. Hence the necessity for those who feel themselves called to this service to exercise the gift entrusted to them to the glory of God. As a stream cannot rise higher than its fountain, so only in the degree that a minister abides under the qualifying power of the Holy Spirit will he be instrumental in leading others to the great Source of all truth.

While this calling is one of the most important of earthly missions, there are attached to it correspondingly great and peculiar temptations. The minister, feeling that he is actuated by a power not of himself, may improperly magnify the authority of his ministry by too positively asserting a divine motion, instead of humbly expressing what he may feel required to say, and then leaving it to find place in the hearts of his hearers. And being the subject of frequent exercises on behalf of others, there is a danger lest he give unto them what was intended for himself alone; or, by not keeping close to the inward Guide, he may darken counsel by words without knowledge, or he may exceed the measure of his gift, and weaken it by unnecessary preamble, by unprofitable additions, or useless repetitions, or by the use of unbecoming tones, gestures and other affectations of manner, and thus make the word of God of none effect through his unwatchfulness.

These departures being sometimes apparent in those acknowledged as gospel ministers, it becomes us seriously to consider how far these weaknesses may be attributed to a want of proper religious labor on the part of the other members of the body, and whether they are not to a great extent increased by the withholding of tender sympathy and timely care.

Perhaps none will deny that our Society has sustained a loss for want of more of this care. May we not with propriety ask where are the fathers and the mothers? those who having sat at the feet of the Master have received the qualifying power to speak a word in season to them that are weary, to administer counsel, and, if need be, reproof, in love. Were a united spiritual travail more generally known by all the concerned members of the Church, the effect would be to bind us more closely in the effort "to walk worthy the vocation whereunto we are called with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace." Then those who speak and those who hear would in tender love and sympathy mutually watch over one another for good, and thus become each other's helpers in the Lord. H.

Philadelphia, 10th mo., 1865.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 4, 1865.

FRIENDS TRAVELLING IN THE MINISTRY.—Amos Jones is engaged in religious service, for which he received a minute from Makefield Monthly Meeting, Bucks Co., Pa., to visit meetings within the limits of Philadelphia Quarter, to appoint some meetings amongst those not of our Society, and to visit some of the prisons.

Mary Smith has obtained a minute from Medford Monthly Meeting, N. J., to visit Western Quarterly Meeting, and some of the meetings composing it, and to attend Baltimore Yearly Meeting.

William Borton has obtained a minute from Chester Monthly Meeting, N.J., to visit Concord Quarterly Meeting and the Monthly Meetings composing it.

Perry John obtained, in Sixth month last, from Roaring Creek Monthly and Fishing Creek Half-Year's Meetings, Pa, a minute to attend Baltimore Yearly Meeting and most of the Meetings composing it.

DIED, on the 25th of Ninth month, 1865, at Berkley, N. J., EDITH LIVEZEY, daughter of Joseph and Elma Livezey, aged 6 years. She was a most promising little child, of uncommon sweetness of disposition, and greatly endeared to her parents and friends.

——, on the 16th of Tenth month, 1865, near Woodbury, N. J., SARAH S. PACKER, wife of Richard Packer.

——, on the 30th of Ninth month, 1865, in his 30th year, ALBERT BRADFIELD, of Norristown, son of Abner and Sarah Ann Bradfield, of Abington.

——, on the 24th of Tenth month, 1865, EZEKIEL BRADFIELD, son of William and Margaret Bradfield, of Abington, in his 17th year.

——, on the 16th of Tenth month, 1865, in Philadelphia, WILLIAM H., son of Henry and Mary D. Lawrence, in his 20th year.

——, on the 20th of Tenth month, 1865, at Quakertown, Pa., CALEB FOULKE, in his 25th year.

——, on the 22d of Tenth month, 1865, at his residence, Plymouth Meeting, J. HIBBARD HALL, in his 38th year.

——, on the 26th of Tenth month, 1865, SALLY A. N. CLINGER, daughter of the late Edgar Clinger and Elizabeth N. Cox, in her 24th year.

Her cheerful endurance of many long years of indisposition with its attendant privations, was an example worthy of note and must have been as a ministry of good to those about her. Her mind was richly cultivated, and having within herself resources to which she could turn, she was not dependent for happiness upon the enjoyments which usually gratify those of her age, and from which she was necessarily much debarred. Notwithstanding her unusually severe and continued suffering, she said "I have had a happy life, everybody has been so kind to me; I would not exchange with any one I know." Within a few hours of her death, rousing from a state of apparent unconsciousness, she remarked, "All will be right let the event be as it may—let it turn as it will, *all's well*." When asked if she had any choice as to the issue, she replied "No." The beautiful life of this dear young Friend, so marked by patient submission to a painful allotment, was blessed with a calm close, and while the vacancy caused by her removal is keenly felt, the Scripture language is applicable, "Rejoice and be exceeding glad, for great is your reward in Heaven."

——, at Maiden Creek, Berks Co., Pa , on the 19th ult., PHEBE PEARSON, wife of Thomas Pearson, in the 69th year of her age, a valued and much esteemed member of Exeter Monthly Meeting, Pa. This dear Friend was favored to bear a lingering and painful illness with remarkable resignation. Among the excellent traits in her character were a constant cheerfulness and a kindly feeling towards all. In her conversation she was always guarded, refraining her tongue from evil and her lips from speaking guile.

The Executive Committee of Friends within the limits of Philadelphia Yearly Meeting for promoting Subscriptions to Swarthmore College will meet on Sixth-day morning, 10th of Eleventh month, at 11 o'clock, at Race Street Meeting-house.

JOS. M. TRUMAN, JR., *Clerk.*

A Collection of cast off Toys, Books, &c., is being made by a little girl interested in the Children of the Freedmen. Those who desire to aid in the object will please send their contributions to the rooms of "The Women's Association for the Relief of the Freedmen," No. 800 Arch St., before the middle of Eleventh month, 1865.

For Friends' Intelligencer

FRIENDS' SOCIAL LYCEUM.

The second lecture of the season was delivered by Edward Parrish on the subject of counting, measuring, and weighing. The primitive methods of counting were shown to depend upon the numbering of the toes, and the present system of notation, as derived from the Arabs, owes its properties to the number of toes on the human feet—the origin of the word ten is in at least two of the primitive languages the plural of the word toe. After counting as high as the number of his toes would carry him, the uncivilized trader would necessarily start again, as we do in counting; twenty, which includes the number of fingers also, was the highest point of natural numeration and was indicated by a score—a term which has come down to us. The lecturer pointed out the inconvenience of ten, as the basis of numeration, causing want of accord between the decimal system and that of fractions. The latter was said to be best adapted to small transactions, and the former to extended calculations. We naturally divide by halving and quartering, but tenths and fifths can only be reached by the use of standards of measurement not always at hand, and sometimes unreliable. Some suggestions were made in regard to currency, which the lecturer maintained should accord with the simple and natural methods of division and multiplication; if the dollar was 96 instead of 100 cents, we could divide it into quarters, eighths, and sixteenths without having sums to pay which are not represented by any coin in use, and involve inaccuracy in almost every small transaction. Our denominations of value should obviously correspond with our denominations of measure and weight. The ancient methods of measurement were then passed in review; the fathom, the cubit, the ell, the span, the foot, the hand, used for measuring horses, are all founded upon measurements of the human body; they were formerly inaccurate from the well known variations in its proportions, but as science advanced the standards of measurement were accurately adjusted by the pendulum, which, under the same circumstances of elevation and temperature, must be of precisely a given length, to vibrate precisely in a second of time. Thus in the absence of any single object in nature which could furnish a standard of measurement, the unerring movements of the heavenly bodies which serve to measure the flight of time are made subservient to this equally important mensuration. Having an invariable standard of linear measurement, this can now be cubed to furnish a standard for measures of capacity. In the periods anterior to the invention of this method, however, gourds and other hollow objects, approximating to a uniform size were undoubtedly resorted to. Standards of weight were not less difficult to procure in man's earliest efforts to exercise his instinct for trade, and owing to the difference in the relative weights of certain common materials, confusion arose which has come down to our time, and seems to be so deeply rooted in our systems of commerce as to be almost impossible to remedy. The avoirdupois and troy weights were next discussed, differing as they do in the actual weight of all their denominations, except the grain. The origin of the grain was explained, the ancient law of England directing that 24 grains (of barley) taken from the midst of the ear should be the weight of a penny, and that 20 pennyweights should be an ounce.

Our space will not allow of extending this notice into all the particulars given in the lecture, nor into the explanations given of the modes of ascertaining specific gravity—the relative weights of the same bulk of different bodies. The uses of determining this were somewhat dwelt upon in connection with the inspection of alcoholic liquors by the revenue officers—the rectification of petroleum, and the separation of its products, and the testing of milk, and of syrups, and preserves in domestic economy.

The third lecture was by John G. Moore on the Moon, Eclipses and other astronomical phenomena. It was illustrated by an ingenious orrery of his own invention, and could not be advantageously reported without illustrations.

BEAUTIFUL ANECDOTE.

A happier illustration of the wonderful character of the Bible, and the facility with which even a child may answer by it the greatest questions, and solve the sublimest mysteries, was, perhaps, never given than at an examination of a deaf and dumb institution, some years ago, in London.

A little boy was asked, in writing, "Who made the world?"

He took the chalk, and wrote underneath the question, "In the beginning God created the heavens and the earth."

The questioner then enquired in a similar manner, "Why did Jesus Christ come into the world?"

A smile of delight and gratitude rested on the countenance of the little fellow, as he wrote:—

"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

A third was proposed, evidently adapted to call his most powerful feelings into exercise:—

"Why were you born deaf and dumb, when I can hear and speak?"

"Never," said an eye-witness, "shall I forget the look of resignation which sat upon his countenance, as he took the chalk and wrote,

'Even so, Father; for so it seemed good in Thy sight.'"—*Herald of the Truth.*

From the British Friend.

A LETTER FROM RACHEL CHANDLER TO MINISTERS AND ELDERS.

DEAR FRIENDS,—As my indisposition renders me incapable of attending the Quarterly Meeting in our county as in time past, and thereby am prevented being at the select meetings for ministers and elders; and finding a concern on my mind for the welfare of the ministers in particular, as that whereon the safety of the church in some measure depends; and believing that my lot will hardly fall so, as to have an opportunity with them who are concerned after a public manner, to exhort others in our meetings any more whilst in mutability; I therefore take the liberty, in the freedom of the Gospel, to throw my mite into the treasury, desiring you will give what I write a solid reading in your said meetings, that all may be informed, who in the least degree appear in that service, of the weighty concern that has seized my spirit on their account, in this the time of my confinement at home through bodily weakness and pain.

And, dear friends, let the fear of God have a place in your minds, that so you may be able to judge aright what belongs to each particular; for the Gospel plough is not designed for destruction when it is turned into the field by the good husbandman, who is concerned to plough up the fallow ground before he sows the good seed, lest noisome weeds should hinder its growth, or thorns should choke it; and of all parts of his husbandry the ministers have need to go through this dispensation of the plough in their own hearts for themselves, that the seed, the precious seed, be not found in them among thorns or thistles, yea, or among any of those things which will hurt or hinder the pure plant from springing up and spreading itself in the ground; first by rooting deep in the life of religion, whereby they may be enabled to endure a winter season; that they arise not too high before their time; for that some who have not known these seasons of probation have soared aloft too soon, to their hurt and damage, and the hurt and wounding of others: whereas, if the Lord hath designed us for this great and weighty work, he will certainly prove us, whether we are vessels fit to contain holy oil until the day that he calls for it; and then whether, as obedient servants, we are ready to yield ourselves to his will in what we do; for if he on proving us find we are leaky, it is no wonder if he sets us aside, or sinks us again in *Jordan*, until we become fit for use; and well will it be for all that submit to the hand of power, thus to qualify them, that they may know when to speak, and how; faithfully serving their Master according to the present knowledge received, and not go before their Guide by speaking too much—too often—too soon, or even sometimes at all; and on the other hand, carefully observing not to quench the Spirit in its motions or leadings, by withholding good from them to whom it is due, be it little or much; for there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty.

And although some that are rightly anointed and fitted for the service of the ministry, have at some seasons exceeded the limits of their gifts, through a warm zeal for God's cause, the people's good, or through a sort of emulation to appear something to their brethren; whereas they should have been content to have appeared rather as fools for his sake who made himself of no reputation. Yet these, as they grieve the seed in others, so they are grieved themselves when they look at what they have done, and are forced, yea they submit to take shame upon them, and lay down in sorrow, until their foolishness is done away by repentance, and they thereby made wiser, who now are afraid to move at all lest they should err again; and here it may be they have, and do sometimes quench the Spirit in themselves and others; and when this is the case the advice of an elder, one who is a father, that can pity and sympathize with the weak child, as well as correct it, may be necessary, in order to keep the straggler from falling; for there is a great difference between those who run, and the Lord hath not sent them, and they who only make some false steps to their own and the meeting's present disadvantage.

Wherefore, dear brethren and elders, fathers in the church, if there be any among you who can feel the children's wants, look about you, and see if there be not some who want a garment cast over them, or a swaddling band to bind up the loins of their minds, that they may be strengthened to watch more closely for the future over their own willings and runnings, and so may be helped to go more soberly on their way: and look a little to the state of your children and your fellow-servants; and guard against your own spirits in what you do, that what you say to them may savor of life, that it may reach the witness; and do not be hasty in reproof or correction; neither soothe any in a wrong case through personal affection, but sink down in yourselves to your Guide, who will not suffer you to take bribes against, or for any to the blinding your judgment; so shall you be helpful to the lambs and sheep of your Master's fold, guarding not only against wolves, but against that nature which is pushing with shoulder and horn, to the beating down the feeble among the flock.

And oh! you dear and tender among the lambs, take you care, be sure to watch for your

Captain, and mind his leadings; take good heed to his counsel; follow his direction in yourselves, and slight not the advice of your brethren, lest you become polluted and unfit to be retained in the ministerial office you have been intrusted with: for from henceforth, saith the Lord, as well as in old time, *I will be sanctified in all them that draw nigh me, to offer spiritual gifts on mine altar, and do minister about holy things;* for it is the sons and daughters of *Levi* that must be tried, that they may become as fine gold.

And dear elders, I humbly entreat you, with the ministers, that you watch against the seeds of division and discord among yourselves; for if anything of this nature appear among you, it will mar the work and overturn your devices, so that others will be leavened into the same likeness, and one will say, *I am for* Paul, and another, *I am for* Apollos; and the precious gift in themselves will be neglected and over looked, and then the seed which the good Husbandman hath sown, will be buried by such carnal proceedings and behaviour. Wherefore bear and suffer, I entreat you, with me, as it may probably be my last to you, when I say, in the language of holy writ, *have salt in yourselves, and be at peace one with another*, so shall the savor of life go forth from you, and you shall become helpful to season others; then shall you rejoice in the Lord your God, and he will rejoice over you, and do you good, and make you a blessing in his house, where you shall be as pillars that shall no more go out. The Lord himself settle, strengthen and establish you in every good word and work, to the praise of his own name, to your comfort and the good of others, is the secret breathing of one of the least among you, who am your friend and fellow-laborer with the travailing seed for the redemption thereof. R. CHANDLER.

Esher, 9th mo. 1764.

TRUST AND REST.

Fret not, poor soul; while doubt and fear
Disturb thy breast,
The pitying angels, who can see
How vain thy wild regret must be,
Say, Trust and rest.

Plan not, nor scheme—but calmly wait;
His choice is best;
While blind and erring is thy sight,
His wisdom sees and judges right,
So trust and rest.

Strive not, nor struggle; thy poor might
Can never wrest
The meanest thing to serve thy will;
All power is His alone; be still,
And trust and rest.

Desire not; self-love is strong
Within thy breast;
And yet He loves thee better still,
So let Him do His loving will,
And trust and rest.

What dost thou fear? His wisdom reigns
Supreme confessed;
His power is infinite; His love
Thy deepest, fondest dreams above—
So trust and rest.

From the Transcript.

AN INCIDENT.

I.

As the early train bound northward
Paused in theforest shade,
A group of sturdy laborers,
From the window I surveyed.
With the dew upon theshining leaves.
In the flush of early day,
Through the old primeval forest,
They were cutting a highway.

II.

Beneath the ruthless axes
The leaf crowned monarchs bent:
Through the startled flowers the cruel spades
Like a deadly whirlwind went.
With a pang at heart of sorrowing love,
I saw the darlings thrown
'Neath trampling hoof and grinding wheel,
And coldly crushing stone.

III.

And more relentless than the axe
Or cruel spade, I say,
Ye seem—oh vandal workmen,
Who are cutting this highway.—
Oh, common, vulgar natures,
No sentiment your dower:—
No poet's vision crowns the tree,
Or sanctifies the flower!

IV.

Ye care not for the ocean moan
Within the solemn pines;
Nor for the wealth of beauty thrown
Round flower and twining vines.
Ye spurn the rock with mosses wreathed,
Ye crush the violets' eyes;—
Oh common, vulgar natures,
Ye have no sympathies!
* * * * * * *

V.

Why kneels that tall young woodman
In blouse of dingy blue?
What lifteth he so carefully
From the roadside into view?
'Tis the fringed and fragrant Orchis,
On its stately stem and tall,
He hath searched for every glossy leaf,
He hath raised it, roots and all.

VI.

I looked into his sunburnt face,
And would that I could tell
How beautiful the radiant smile,
And the snow-white teeth as well.
With a loving look he pauses,—
Where shall he place his prize?
The bright tin pail with dinner filled,
In the cleft rocks meets his eyes.

VII.

In grape leaves cool with morning dew,
His noon-day meal he bound,
And slung it 'neath the clusters green,
With tendrills curling round,

Then tenderly his treasure
He fitted to its place,
With the dark, rich mould around the roots,
And the head of crowning grace.
Beneath the shelter of the vines
He found the cool, dark nook,
Where the purple petals saw themselves
Reflected in the brook.
* * * * * * *

VIII.

Oh pardon, gentle woodman,
The unworthy word of mine,
Which dared to class with vulgar souls,
A spirit fine as thine!
And though through courtly halls of pride,
Long might the eye explore
For form and face of such rare grace
As this forest hero bore.
'Tis not alone the radiant health,
Or form of manly power,
But the sweet and gentle nature,
Which heaven has made his dower.

IX

And I thought, were I awaiting
For the well known step to come,
Which would I rather welcome
To my high or lowly home;
The vapid fop's on the seat in front,
With scented gloves and hair,—
Or thine, oh sunburnt woodman,
With the Orchis blossom fair! M.

We give place to the following letter, as we are informed some have entertained the idea that little would be needed for the Freed-people during the coming winter.

From the "Press."

THE FREEDMEN IN SOUTH CAROLINA AND GEORGIA—LETTER FROM GEN. SAXTON.

HEADQUARTERS ASST. COMMISSIONER,
BUREAU REFUGEES, FREEDMEN, ETC.,
SOUTH CAROLINA AND GEORGIA,
CHARLESTON, S. C., OCT. 12, 1865.

Dr. James E. Rhoads, Sec. Penna. Freedmen's Relief Association:

MY DEAR SIR: I deem it my duty to call your attention to the fact that great numbers of destitute persons, for whose protection this bureau was established, call again for the benevolence of the North. Unless clothing of all kinds is furnished, there must be great suffering and loss of life during the inclement season now approaching. The means at the disposal of the Freedmen's Bureau are entirely inadequate to meet the pressing demands of destitute humanity. Blankets, woollen shirts, pantaloons, women's and children's under-clothing and dresses, and shoes and stockings of all sizes are needed.

Great portions of these two States have been desolated and laid waste by the late war. Industry has been interrupted, and even in large districts entirely suspended, and thousands of people are utterly destitute. Thirty-five thousand blankets are needed in South Carolina and on the "Sea Islands" alone. Every necessarary article of wearing apparel which you can send, will be the means of saving some one from suffering.

Great care will be used in the distribution of the clothing and supplies sent, as an officer will be specially appointed to acknowledge the receipt of articles, and attend to their distribution. I am, sir,

Your obd't serv't.
R. SAXTON,
Brev. Maj. Gen., Assistant Commissioner.

From the Philadelphia Inquirer.

THE INDIANS.

The text of the treaty entered into at Fort Smith, on the 13th of September, recites the sins of omission and commission of the Indian tribes who have entered into the stipulation, and agrees that the Indians shall henceforth live under the protection of the National Government; that they will recognize the latter as exercising complete jurisdiction over them, and make no treaties with other powers. The United States agrees, in consideration of these promises, to receive the Indians again under their protection, to guarantee the safety of the nations and tribes, and to adjust all questions arising under broken treaties in consequence of the Rebellion, by agreements to be made hereafter. This document is signed by representatives of fifteen tribes, of whom seventy-five delegates were loyal, and seventy-four disloyal.

Special Correspondence of the Philadelphia Inquirer.

FORT SMITH, ARKANSAS,
ON THE BORDER OF THE CHOCTAW NATION,
September 22, 1865.

The Indian Council, which has been in session at this place since the 8th instant, presided over by Judge Cooley, the present worthy Commissioner of Indian Affairs, terminated its labors yesterday, and the United States Commissioners have adjourned to meet at such time and place as the Secretary of the Interior may appoint. Their labors were somewhat interrupted, the last few days of the session, by the unhealthiness of the place, which prevented the regular attendance of some of the Indian delegations, and induced some to leave for their homes before the final adjournment. There is, however, abundant cause for congratulation in what has been effected, and is likely to be, by this timely interchange of views between the Indians of the Southwest, and the representatives of the United States Government.

It may not generally be known by your readers that in the summer and autumn of 1861, the so-called Confederate States, through their Commissioner, Albert Pike, made treaties of alliance with the Cherokees, Creeks, Choctaws, Chickasaws and Seminoles, the leading tribes of the Indian territory, and also with some of those within the borders of Kansas.

That some of these treaties were made with the cordial assent of the Indians, as well the individual members of the tribes as of their chiefs or governors, there can be no doubt. Of others there is every reason to believe, as is now urgently claimed by the Indians, that they were exacted by threats, supported by Rebel bayonets. It will be remembered that the *Northern* boundary of the Indian Territory runs east and west, nearly on a line with that which divides the States of Missouri and Arkansas; that the latter State was, in 1861, entirely under Rebel control, and even Missouri, to a very great extent, in a similar condition. Immediately after the execution of the treaties referred to, several regiments of Indian soldiers were organized in aid of the Confederacy, and the battle-ground for years covered the country of the Cherokees, the northernmost tribe within what is known as the "Indian Territory." At a later period the Creeks and Cherokees furnished to the *United States* upwards of two thousand soldiers, who continued in her service until the close of the war. There were also many loyal refugees from these tribes, and some from the Choctaws, Chickasaws and Seminoles, who have found temporary homes in the State of Kansas, as have thousands of whites also, from this and the neighboring States.

The surrender of all the Confederate forces west of the Mississippi by Kirby Smith would naturally be supposed to have included all the Indians fighting under the same banner and the same officers. Not so, however, in the view of the Indians themselves, who have always claimed distinct *nationalities*, which they were not yet ready to acknowledge overthrown. They were also well aware that their conduct had destroyed all claims to protection, and to the annuities guarantied them by the United States Government. They, therefore, continued their hostile attitude long after other Rebel arms were laid down, and desired to treat with the United States afresh for the continued occupancy of their immense landed possessions, the restoration of their annuities, and the continuance of slavery, which had been indulged in for many years by the larger tribes. It was with this knowledge that President Johnson determined to meet his erring children in a spirit of magnanimity: to allow them the continued possession of their old homes, and restore their former annuities, under proper assurances and guaranties of their future good conduct, but also to seal the entire abolition of slavery as well in the Indian country as in the States of the Union. The annuities of the four years of rebellion had already been appropriated in the support of the loyal refugees of the respective tribes to which they were due.

In the composition of the Commission appointed to effect these objects were two remarkable features. Colonel Ely S. Parker, one of its members, is himself an Indian of the Tonawanda band of Senecas, of the State of New York, a man of much culture as well as native intellect, and having a lively interest in the advancement of his people, of whatever tribe. He has been for about eighteen months past and still is, on the staff of General Grant, acting as his Private Secretary. His appointment as a member of this Commission gave immediate assurance to the Indian Delegates at the Council of the friendship of the President, and his intention to treat them with fairness and liberality. The same may be said of the appointment of your fellow-townsman, Thomas Wistar, a member of the Society of Friends, a long-tried and faithful friend of the Indian, who not only received the appointment without the solicitation of himself or friends, but consented to it at much personal inconvenience, and at the request of Secretary Harlan, and Judge Cooley, the new head of the Indian Bureau.

By the articles of appointment addressed to the several members of the commission, they were authorized to make a treaty or treaties with any of the nations, tribes or bands of Indians located in the State of Kansas, in the Indian Territory, or on the plains west of said State or Territory; and these several tribes were notified of the appointed Council, through their respective agents. The time appointed for the meeting was the 1st instant. Four of the Commissioners reached Fort Smith on the 5th, after a long and tedious overland journey from Leavenworth, Kansas. Their colleague, Brig. General Harney, United States Army, had arrived previously, by the river route.

Few of the Indian delegates had yet arrived, and these representing only the loyal tribes. The disloyal, who some time since united in what they termed the "Indian Confederation," were then in council at Armstrong Academy, about one hundred and fifty miles southwest of this, in the Choctaw country, considering the "propriety of their being represented at this council, and the policy which, under such circumstances, it would be necessary or proper for them to pursue." *Their military forces were still organized* and awaiting the result of the pending deliberations. It was finally decided to appear at the Council, hear what the Government had to say, justify their course in linking their fortunes with the Confederacy, reclaim their annuities from the United States, and demand either the continuance of slavery, or remuneration for their slaves. So they came, arriving here about the 15th inst., accompanied by an escort of cavalrymen, clad in Confederate grey.

The Council being now full, we found representatives of the following Nations and Tribes in attendance, the present population of each, according to census or the best authority within reach of the Indian Bureau, being as annexed:

Resident in the State of Kansas—		
Wyandotts	554	
Shawnees	860	
Osages	4,098	—5,512
Resident in the Indian Territory—		
Quapaws	431	
Senecas and Shawnees	163	
Senecas	180	
Cherokees	15,000	
Creeks	13,000	
Seminoles	2,000	
Choctaws	13,000	
Chickasaws	4,500	
Wichitas, Caddoes and Camanches	2.200	—50,474
Grand total		55,986

Or about one-sixth of the whole Indian population of our country, now estimated by the Indian Bureau at 350,000. At the opening of the war, the number in the tribes located in the territory exceeded the above estimate by nearly 14,000. About 10,500 slaves (of African descent) were held by the members of these tribes.

I will reserve for another letter, which I intend shall closely follow this, a summary of the Council work, including the principal points of the treaties drawn up for signature, embodying the Government plan for the settlement of all matters now open affecting the interests and future welfare of the Indians of this section, and which, it is confidently expected, will be duly executed during the approaching winter.

Fort Smith, Ark., Sept. 22, 1865.

Let no one suppose an Indian Council of 1865 the same or even like unto those of the early days of Pennsylvania; nor imagine the scene of the treaty of Fort Smith as a repetition of that familiarized to our eyes in the universal print of Penn's treaty under the elm tree at Shackamaxon. Instead of a group of blanketed savages, gathered around an open council fire, smoking the pipe of peace, and exchanging the belt of wampum, about one hundred and fifty delegates of various tribes, of whom the Osages alone, to the number of twenty or twenty-five, bore every emblem of the wild Indian of the past, gathered in a plastered, ceiled, and floored room within the walls of an United States fort, and seated themselves quietly on benches after the manner of orderly American citizens.

In addition to the Osages, who wore breechclout and blanket, moccasins and leggings, and various ornaments of bead, reed, and horn, and carried the tomahawk and pipe, the Wichitas, Caddoes, and Camanches are what are called in these parts "blanket Indians," in contradistinction to those who have adopted the garb and habits of civilized life. But these mostly wore muslin shirts, and many, leather shoes, and left at home, if, indeed, they possess them, the emblems of the warrior and hunter. The little band of Camanches here represented, separated, seven or eight years ago, from the wild "Camanches of the prairie," who still roam over the plains between Kansas and the Rocky Mountains, and settled in the southwestern part of the Indian territory as an agricultural people. As such, they have been quite successful, and, though yet poor and unacquainted with the English language, bid fair, in a few years (if the right hand of Christian fellowship is extended them by their more favored white brethren), to rival the more civilized tribes in the eastern part of the territory.

Nor must it be supposed that the Indians of the Territory generally bear in the face the appearance of the red man of the forest. With the exception of those of the tribes already alluded to by name, few of the delegates to this council bore the impress of the *full-blooded* Indian; a strong intermixture of white, and a lesser of negro blood, being very apparent. The latter intermixture was mostly confined to one or two tribes, who, for many years past, have been large African slaveholders. Several of the freedmen, or slaves, for their freedom was yet scarcely accomplished, came to this Council as delegates from the colored population of the Territory, to claim from the Commissioners their rights to life, liberty, and the pursuit of happiness. And here be it noted that, as a class, they are more intelligent, educated, and influential than their full-blooded Indian brothers, who enslaved them.

The divisions among the Indian tribes, caused by the rebellion, added greatly to the labors of this council. The question of reconstruction, in its worst form, required settlement. Each tribe acknowledged subserviency to the United States, while claiming the entire control of its own domestic affairs. About forty (40) per cent. of the Cherokees, generally acknowledged to be the most civilized and influential of the American Indians, sided with the South; and the adult males in this interest have of late been absent from their homes, either as participants in the war, or as refugees to a more congenial clime.

As a consequence, the Cherokee Legislative Council, elected this year, was composed entirely of loyal men. Vieing with their brethren of the Northern States in loyalty, but not blessed with so much magnanimity, they have within a few months adopted a rigid law of confiscation of the estates of their disloyal members, which in effect almost expatriated them.

The Creeks were divided in about the same proportion as the Cherokees, but have as yet adopted no law for the re-establishment of their former friendly relations, so far as known; while of the Choctaws and Chickasaws the loyal element was too small to exert any influence on the acts of the tribes.

Delegates from both elements, the loyal and disloyal, of the Choctaws and Creeks, attended the Council, and claimed a hearing; as also of the Osages and Seminoles, much smaller tribes.

As a preliminary to all other business, the delegates of every tribe and every band represented, were required by the United States Commissioners to sign a treaty binding themselves to perpetual peace and friendship, not with the United States only, but also *among themselves*. Thus did they *agree* to bury the hatchet and tomahawk forever. May it not prove an empty or idle *word*, but a real, enduring fact!

The Seminoles at once confirmed their promise by a joint council of their loyal and disloyal delegates, at which the several chiefs and others addressed their brethren, reciting the events of their years of separation; and as the former chief, John Jumper, who had participated in the rebellion, wiped away the tears drawn from his eyes by the touching speech of the loyal Pascopa, the spectator could hardly but believe that there and then his pledges of loyalty were sealed. The strong man was bowed, and only asked to return to his people an humble citizen.

The Creeks and Osages, too, seemed abundantly satisfied with the prospect of a thorough and settled reunion, and the United States Commissioners leave the Council with the Cherokees alone a divided people. The radical action of the loyal Legislature already alluded to, has tended greatly to alienate the disloyal, and to intensify their already embittered feelings. No hand of forgiveness and reconciliation has been extended them by their loyal brothers.

On the other hand, the very prominent position of some of the leaders of the Southern wing in the history of the past few years, and their identity with the spirit as well as form of rebellion, and the power exerted by them through cultivated intellects, make them in the view of their loyal brethren, and justly so, dangerous and unwelcome associates.

For instance, E. C. Boudinot, Secretary of the Convention which voted Arkansas out of the Union in 1861, and has since been delegate from the Cherokee Nation in the Confederate Congress at Richmond; General Stand-waitis, a prominent commander of the Rebel military force in the territory, and others.

The division of this day has also reopened and inflamed a very old sore. About the year 1835 the Cherokees were almost rent asunder by the removal from Georgia to their new home west of the Mississippi, the two parties of that day being known as the "Ross Party" and the "Ridge Party," (the former being the one in power, for John Ross was, as he has been from that time until the "Treaty at Fort Smith," the principal chief of the Cherokee nation). That trouble culminated in 1839, when several of the Ridge party, including the father of the above Boudinot, were assassinated at the hands of unknown men.

The treaty of 1846, it was thought, had adjusted all the difficulties of that trying hour, but the action of Boudinot and his friends as participants throughout in the war against the Union, and of John Ross and others, who *first* counsell.d co-operation with the South, induced the organization of Cherokee soldiery in aid thereof, and neighboring tribes to become their allies, but *afterwards* forsook the cause, and for the last two years drew their support from the United States Government, have again placed the leading spirits of the old strife in antagonism. The Commissioners labored earnestly for the harmonizing of these difficulties, but with only partial success. The Cherokee National Council meets in about two weeks, at their capital, Tahlequah, about sixty miles northwest of this, and the loyal delegates here have agreed to receive and consider such statement as the Boudinot party may be pleased to present, claiming the abrogation or modification of the offensive conscription act.

They do not, however, agree to *recommend* to the Council any modification, nor is it probable that any satisfactory one will be made. If not, the only course remaining (and of this they have been fully advised) will be for the United States Government to settle the difficulty for them. The territory of the tribe will then be divided, the two factions live apart, and the prestige of the once powerful Cherokees among their fellow Indians of the territory will be lost. In any such adjustment the Indian Bureau will look well to the ample reward of such members of the tribe as have been truly and consistently loyal.

POWER OF THE MAGNET.

The smallest natural magnet possesses the greatest proportion of attractive power. The magnet worn by Isaac Newton in his ring weighed only three grains, yet it was able to take up 746 grains, or nearly 250 times its own weight; whereas, magnets weighing above two pounds seldom lift more than five or six times their own weight. Iron is the only substance principally attracted by the magnet. The degree of magnetic attraction depends on the strength of the magnet itself, the weight and shape of the iron presented to it, the magnetic or unmagnetic state of the body, and the

distance between them. All iron bars standing erect or perpendicularly (such as the iron railings before houses), are magnetic, the north pole being at the bottom, and the south at the top. It is also a curious fact that the uppermost part of the iron ring around a carriage-wheel attracts the north end of the magnet, and is, consequently, a south pole; while the lower part of the same iron, in contact with the ground, attracts the south end of the needle, and is, therefore, a north pole. Turn the wheel round half a circle, and the poles immediately become reversed. The power of magnetic attraction resides wholly in the surface of the iron bodies, and is independent of the mass. An empty bomb-shell will attract as strongly as a solid sphere of the same material. The cutters in gun-boring become magnetic in consequence of being continually rubbed in the same direction. Wedgewood's black ware, which is made of basalt, attracts the magnet strongly.—*Exchange Paper.*

Every moment instructs and every object; for wisdom is infused into every form. It has been poured into us as blood; it convulsed us as pain; it slid into us as pleasure; it enveloped us in dull, melancholy days, or in days of cheerful labor; we did not guess its essence until after a long time.—*Emerson.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 546.)

But though the Quakers have made these beautiful regulations concerning trade, it is manifest that the world are not wholly satisfied with their conduct on this subject. People charge them with the exercise of improper callings, or of occupations inconsistent with the principles they profess.

It is well known that the Quakers consider themselves as a highly professing people; that they declaim against the follies and vanities of the world; and that they bear their testimony against civil customs and institutions, even to personal suffering. Hence, professing more than others, more is expected from them. George Fox endeavored to inculcate this idea into his new society. In his letter to the Yearly Meeting in 1679, he expresses himself as follows: "The world also does expect more from Friends than from other people, because they profess more. Therefore you should be more just than others in your words and dealings, and more righteous, holy, and pure in your lives and conversations; so that your lives and conversations may preach. For the world's tongues and mouths have preached long enough; but their lives and conversations have denied what their tongues have professed and declared." I may observe, therefore, that the circumstance of a more than ordinary profession of consistency, and not any supposed immorality on the part of the Quakers, has brought them, in the instances alluded to, under the censure of the world. Other people found in the same trades or occupations, are seldom noticed as doing wrong. But when men are set as lights upon a hill, blemishes will be discovered in them, which will be overlooked among those who walk in the vale below.

The trades or occupations which are usually condemned as improper for Quakers to follow, are numerous. I shall not, therefore, specify them all. Those, however, which I purpose to select for mention, I shall accompany with all the distinctions which equity demands on the occasion.

The trade of a distiller, or of a spirit-merchant, is considered as objectionable if in the hands of a Quaker.

That of a cotton manufacturer, who employs a number of poor children in the usual way, or in a way which is destructive to their morals and to their health, is considered as equally deserving of censure.

There is a calling which is seldom followed by itself: I mean the furnishing of funerals, or the serving of the pall. This is generally in the hands of cabinet-makers, or of upholsterers, or of woolen-drapers. Now if any Quaker should be found in any of these occupations, and if he should unite with these, that of serving the pall, he would be considered by such an union, as following an objectionable trade. For the Quakers having discarded all the

pomp, and parade, and dress, connected with funerals, from their own practice, and this upon moral principles, it is insisted upon, that they ought not to be accessary to the promotion of such ceremonials among others.

The trade of a printer or bookseller, when exercised by a Quaker, has not escaped the animadversions of the world. A distinction, however, must be made here. They who condemn this calling, can never do it justly, but in supposed cases. They must suppose, for example, that the persons in question follow these callings generally, or that they do not make an exception with respect to the printing or selling of such books as may convey poison to the morals of those who read them.

A Quaker-tailor is considered as a character, which cannot consistently exist. But a similar distinction must be made here as in a former case. The world cannot mean that if a Quaker confines himself to the making of clothes for his own society, he is reproachable for so doing; but only if he makes clothes for every one without distinction, following, as he is ordered, all the varying fashions of the world.

A Quaker-hatter is looked upon in the same light as a Quaker-tailor. But here a distinction suggests itself again. If he make only plain and useful hats for the community and for other Quakers, it cannot be understood that he is acting inconsistently with his religious profession. The charge can only lie against him, where he furnishes the hat with the gold and the silver-lace, or the lady's riding-hat with its ornaments, or the military hat with its lace, cockade and plumes. In this case he will be considered as censurable by many, because he will be looked upon as a dealer in the superfluities condemned by his own religion.

The last occupation I shall notice is that of a silversmith. And here the censure will depend upon a contingency also. If a Quaker confines himself to the selling of plain silver articles for use, little objection can be raised against his employ. But if, in addition to this, he sells gold-headed canes, trinkets, rings, earrings, bracelets, jewels and other ornaments of the person, he will be considered as chargeable with the same inconsistency as the follower of the former trades.

In examining these and other occupations of the Quakers, with a view of seeing how far the objections which have been advanced against them are valid, I own I have a difficult task to perform. For what standard shall I fix upon, or what limits shall I draw upon this occasion? The objections are founded in part upon the principle, that Quakers ought not to sell those things, of which their own practice shows that they disapprove. But shall I admit this principle without any limitation or reserve? Shall I say without any reserve, that a Quaker-woman, who discards the use of a simple ribbon from her dress, shall not sell it to another female, who has been constantly in the habit of using it, and this without any detriment to her mind? Shall I say again, without any reserve, that a Quaker-man who discards the use of black cloth, shall not sell a yard of it to another? And, if I should say so, where am I to stop? Shall I not be obliged to go over all the colors in his shop, and object to all but the brown and the drab? Shall I say again, without reserve, that a Quaker cannot sell any thing which is innocent in itself, without inquiring of the buyer its application or its use? And if I should say so, might I not as well say, that no Quaker can be in trade? I fear that to say this, would be to get into a labyrinth, out of which there would be no clue to guide us.

Difficult, however, as the task may seem, I think I may lay down three positions, which will probably not be denied, and which, if admitted, will assist us in the determination of the question before us. The first of these is, that no Quaker can be concerned in the sale of a thing, which is evil in itself. Secondly, that he cannot encourage the sale of an article, which he knows to be essentially, or very generally, (that is, in seven cases out of ten), productive of evil. And thirdly, that he cannot sell things which he has discarded from his own use, if he has discarded them on a belief that they are specifically forbidden by Christianity, or that they are morally injurious to the human mind.

If these positions be acknowledged, they will give ample latitude for the condemnation of many branches of trade.

(To be continued.)

FROZEN KINDNESS.—The world is full of kindness that never was spoken, and that is not much better than no kindness at all. The fuel of the stove makes the room warm, but there are great piles of fallen trees lying among rocks on the top of the hill where nobody can get them; these do not make anybody warm. You might freeze to death for want of wood in plain sight of all these trees, if you had no means of getting the wood home and making a fire with it. Just so in a family; love is what makes the parents and children, the brothers and sisters happy; but if they take care never to say a word about it; if they keep it a profound secret, as if it were a crime, they will not be much happier than if there was not any love among them; the home will seem cold even in summer, and if you live there you will envy the dog when any one calls him "poor fellow." —*Exchange.*

He who can *take* advice is sometimes superior to him who can *give* it.—*Von Knebel.*

MARTHA ROUTH.

(Continued from page 548.)

3d of First month, 1796, First-day. We attended a meeting at Club Foot Creek, largely attended by those not of our Society, amongst whom were many black people, and the compassion of the Everlasting Father, who is no respecter of persons, was greatly manifested towards the different classes. In the afternoon, we attended a small meeting of ministers and elders; and on Third-day were at Lower Trent, where we met my valued friend John Wigham. I believe we were mutually glad to see each other again, and were nearly united, as we had often been, in the bonds of the Gospel, wherein we were engaged among the people; and the meeting closed in supplication to our Heavenly Father, that his preserving power might continue near to those who put their trust in Him, whether in going forth or staying at home.

We proceeded to Bear Creek, sat meeting there on Fifth-day, which, though small in number, was much interrupted with the noise and playing of children: a caution was given in the early part, but it had little or no effect, that I was ready to give wholly up the apprehension of its becoming a religious opportunity; yet, after a time of painful exercise, through the watchful dedication of a younger brother, in opening the door with a few expressions, my spirit became somewhat at liberty to speak of things as I felt them, and to deal plainly with the careless professors of religion, who might have liked smooth things; but I had them not in commission. Next day we attended the Monthly Meeting at Contentney, where was a large gathering of Friends; yet it felt a low time in secret travail, and was held in silence as to ministry. I had some remarks to make to women Friends in their meeting, who seemed honestly concerned to do their best; and they received the little help then afforded with gladness.

10th of First month, First day. At the meeting at Contentney, which was very large, divers not of our Society were present; and soon after retiring in spirit, to the measure of the Divine gift in my own mind, a clear opening of the states of the people was given, when on a sudden all was taken away, and I was favored with much quietude and resignation. After sitting some time under it, I felt liberty simply to express how it had been with me, that if it should then be the case, it would not be the first time wherein I had known the Scripture declaration fulfilled, that the spirits of the prophets were subject to the prophets, and that a small key unlocked a cabinet of rich treasures, when a larger could not do it. Soon after sitting down, a tender-spirited Friend, who was then a stranger to me, dropped a few expressions in a lively manner, when my way was again opened to discharge my duty, and I humbly trust, through the renewings of Divine help, to divide the word. We attended the meetings in that neighboohood, Holly Springs, Turner's Swamp, and Nauhunty, in all which I had to labor in the Gospel, and returned to Contentney to the Quarterly Meeting. That for ministers and elders beginning on Seventh-day, where we again met our beloved friend John Wigham.

17th of First month, First-day, in a very large gathering of people, the public labor fell to the lot of the brethren; and I was thankful to feel peace in silence. Towards the close, I felt it right to request the meeting previous to entering on the discipline of the Church next morning, might be select for our own members, which, I believe was much the case; and I had to labor in a close searching line among the different ranks of the family, wherein I felt near sympathy with a lowly tried remnant, particularly in the women's meeting, who appeared humblingly sensible of the situation of things among them.

After this meeting I was at liberty in mind to depart, but it being a flat part of the country, and much rain falling for several days, the waters prevented our journeyings, except to a meeting or two again in the neighborhood. My valued fellow-laborer, John Wigham, was detained there with us.

24th of First month, First-day. We each had some further labor in the Gospel, then took a solemn and tender leave of Friends, and again parted for the work's sake, he going southward and we northward. Some bridges being washed away, it was with difficulty we got to a settlement of Friends on Third day night, after ten o'clock, at Jack's Swamp. We attended their week-day meeting, and, though a time of heavy rain, many assembled. The outward trials were made easy through the gracious ownings of the Heavenly Shepherd, who influenced with the language of encouragement to the exercised travellers. The next morning was at Rich Square, but two few of its members appeared to be so, in faith and good works; rather in love with the world and other undue liberties. Hence it was a time of close labor; yet there seemed a few mourners in Zion, who were encouraged to keep to their exercises, that in the appointed season of the Holy Shepherd, His gracious promises might appertain to them; who through the mouth of his prophet declared, he would give "Beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

31st of First month, First-day. We attended meeting at Piney Woods in the morning, and Beach Spring in the afternoon; the two following days we were at Well's, Western Branch, Little River and Simon's Creek. On Fifth and

Sixth days, at Newbegun Creek and the Narrows; in all which I had deep exercise and travail of soul, that I might experience the blessings of preservation, in true discernment, and discharge of the trust committed to me. And my great and gracious Helper condescended to accept the dedication, and favored with a renewal of strength, to go through the almost unremitting labor, with a good degree of relieving peace, in sympathy with the oppressed seed, and in earnest expostulation with the backsliders, who were warned to flee from the wrath to come; and heads of families were entreated to look more closely to the well ordering of the flock, to keep them out of hurtful company, and the many evils which sorrowfully abound even in a wilderness country.

Many black people attended these meetings, to whom the Gospel was preached; and the testimony of Truth went forth in a close manner against their oppressors, who are grievously bending their wicked designs against those who never belonged to them, in taking up, imprisoning, and selling men, women and children, whom Friends have set free, and settled on their own plantations, to work for themselves. The hearing of which, with many aggravating circumstances, hath brought nature and spirit into deep mourning. Great pains and care have been taken, and still remain to be taken by Friends, on account of this afflicted people, in pleading with the rulers of the State of North Carolina to protect those who are set free; but such is their hardness of heart, the pleaders have yet pleaded in vain; neither are the people willing to bow to the chastising rod of Omnipotence, which hath been gently, yet increasingly, shaken in this part of the vineyard various ways. On Seventh-day we attended the Monthly Meeting at Piney Woods, wherein I had a little to open the right qualification for usefulness in the discipline of the Church, and how preservation would be witnessed by those exercised therein, to keep their places and help to bring others forward. I had also some close remarks to make among women Friends, apprehending the true state of meetings was too easily passed over, in superficial answers to the queries; which sentiment the honestly disposed united with.

7th of Second month, First-day. We staid meeting again at Piney Woods, and I was favored to feel, I trust, in the silence of all flesh, a peaceful release from the bonds of the Gospel, wherein I had labored in that part of the vineyard; and under a renewed feeling of the gracious condescension of our Heavenly Father towards the children of men, my soul was humbly bowed; and, in fellowship with those whose fellowship is with Him, was led to supplicate his holy name, for the continued blessing of preservation to them that put their trust in Him, that those who were far off might be brought near to unite in the acknowledgement, that the kingdom, power and glory, belong unto Him forever. Afterwards my mind was covered with such solemn silence, as felt very instructive and precious, and I hope it was in degree witnessed by many in the meeting. In the evening, we had a religious opportunity in the family where we lodged. Several black people were present, who appeared very serious and tender in spirit; and I had to leave with Friends, as my last testimony, that there was no way so likely to bring about a thorough reformation, as a frequent attention to religious retirement in their families, wherein useful instruction might be handed both to children and servants, which would scarcely be attained any other way, tending to preserve from evil, and encourage and strengthen them in that which is good.

In the morning, we set out early towards Somerton in Virginia; and on Third-day, attended a large meeting there, though few of our own Society, among whom the life of religion felt low; but in the discharge of duty towards them and others, I felt a peaceful release. In the same week attended the meetings at Bennet's Creek, Western Branch, &c., in all which much exercise was assigned me, one was particularly trying; desolation appearing so much the state of it, that in returning, the secret impression was like visiting the sepulchres of the dead, without a sensible feeling that the quickening power of Truth had any reach. On Seventh-day, after a religious opportunity in the family where we lodged, which appeared to be a contriting one to some of the young people, we attended the Quarterly Meeting of ministers and elders at Black Water, which felt to me a low time in silent waiting.

(To be continued.)

BENJAMIN LAY.

Benjamin Lay was born in Great Britain in 1677, and died at Abington, Pennsylvania, in 1759, aged 82 years. He was one of the first to bear a faithful testimony against slaveholding, and for forty-one years labored zealously in the cause of emancipation, during twenty-eight of which he resided in Pennsylvania.

A short time before his death, the Society of Friends made a rule of Discipline, disowning their members for holding slaves, or being concerned in their importation, on hearing which he poured forth this pious ejaculation, "*Thanksgiving and praise be rendered unto the Lord God.*" After a short pause he added, "*I can now die in peace.*"

His fondness for retirement and meditation induced him to select a spot on the farm of John Phipps, near Abington Meeting-house, where he improved a natural excavation in the earth,

so as to afford him a commodious apartment. Here he kept his library of books, which amounted to nearly two hundred volumes, and in this seclusion he reflected, read and wrote.

His remains were interred in Friends' burial ground at Abington, and by a verbal will he left the members of that Monthly Meeting the sum of forty pounds, to be appropriated to the education of poor children.

"*The root of the righteous yieldeth fruit.*"

From the "Fells of Swarthmoor Hall and their Friends."

MARRIAGE, PERSECUTION, AND MARTYRDOM OF ANNE ASKEW, ANCESTOR TO MARGARET FELL.

(Concluded from page 549.)

She again, in full terms, wrote a confession of her faith before the hour arrived, when she was conducted to the stake; but as the substance of that confession has over and over been enunciated in other declarations quoted, I do not insert it. She also wrote a prayer, which is as follows:—

"O Lord! I have more enemies now than there be hairs on my head: yet, Lord, let them never overcome me with vain words, but fight them, Lord, in my stead; for on Thee cast I my care. With all the spite they can imagine they fall upon me, who am Thy poor creature. Yet, sweet Lord, let me not set by them that are against me; for in Thee is my delight And, Lord, I heartily desire of Thee, that Thou wilt, of Thy most merciful goodness, forgive them that violence which they do, and have done unto me. Open also Thou their blind hearts, that they may hereafter do that thing in Thy sight, which is only acceptable before Thee, and to set forth Thy verity aright, without all vain fantasies of sinful men. So be it, O Lord! so be it.

"By me, ANNE ASKEW."

A sense of the Lord's presence and heavenly comfort filled her heart to an extent that totally banished fear, as the day and the hour approached when the flames were to destroy her earthly tabernacle. "I saw her," said Mr Loud, tutor to Sir Richard Southwell, "and must needs confess of Mrs. Askew, now departed to the Lord, that the day afore her execution, and the same day also, she had on an angel's countenance, and a smiling face; though, when the hour of darkness came, she was so racked that she could not stand, but was holden up between two serjeants."

The time chosen for the close of the tragedy was evening, so that the scene, as night approached, should become more terrific. We shall give in the words of Foxe the martyrologist, the last details. He says:—"Now it remaineth that we touch somewhat concerning the end and martyrdom of this good woman. She being born of such stock and kindred that she might have lived in great wealth and prosperity, if she would rather have followed the world than Christ, had been so tormented that she could neither live long in so great distress, neither yet be suffered by her adversaries to die in secret. The day of her execution being appointed, she was brought into Smithfield in a chair, because she could not go on her feet. When she was brought unto the stake, she was tied by the middle with a chain that held up her body. When all things were thus prepared, Dr. Shaxton, who was appointed to preach, began his sermon. Anne Askew, hearing and answering unto him where he said well, confirming the same; where he said amiss, 'There,' said she, 'he speaketh contrary to the Book.'

"The sermon being finished, the martyrs standing there tied at three several stakes, ready to their martyrdom began their prayers. The multitude of the people was exceeding—the place where they stood being railed about to keep out the press. Upon the bench under St. Bartholomew's Church sat Wriothesley, Chancellor of England, the old Duke of Norfolk, the old Earl of Bedford, the Lord Mayor, with divers others. Before the fire should be set unto them, one of the bench, hearing that that they had gunpowder about them, and being alarmed lest the faggots by the strength of the powder would come flying about their ears, began to be afraid. But the Earl of Bedford declared unto him how the gunpowder was not laid under the faggots, but only about their bodies, to rid them quickly of their pain; so diminished that fear.

"Then Wriothesley, the Lord Chancellor, sent to Anne Askew letters offering her the King's pardon if she would recant; refusing to look upon them, she made this answer, 'I came not hither to deny my Lord and Master.' Then were the letters likewise offered unto the others, who in like manner following the constancy of the woman, denied not only to receive them, but also to look upon them. Whereupon the Lord Mayor, commanding fire to be put unto them, cried with a loud voice, 'Fiat justitia.' And thus died the good Anne Askew with these blessed martyrs; being compassed in with flames of fires, she slept in the Lord, leaving behind a singular example of Christian constancy for all men to follow."

Anne Askew's martyrdom occurred on the 26th of July, 1546, in the twenty fifth year of her age. Her tutor, John Lacels, was one of the three men who suffered at the same time. Foxe says:—"It happened well for them that they died together with Mrs. Askew, for albeit that of themselves they were strong and stout men, yet through the exhortation and example of her, being emboldened, they received the greater comfort in that painful kind of death. Beholding her invincible constancy,

and being stirred up through her persuasions, they did set apart all kind of fear."

For Friends' Intelligencer.

WESTBURY QUARTERLY MEETING.

From an account sent us by our friend J. C., we learn that this Quarterly Meeting was held at Flushing, L. I., on the 26th ult., and that it was well attended by its members and several Friends from other meetings.

At the opening of the first meeting, a season of quiet waiting was enjoyed, after which acceptable testimonies were borne, earnestly citing to more faithfulness in the performance of allotted duties, and to closer attention to the Light and Life within as the saving power; that, whereby the feeble, halting traveller will be strengthened, and enabled to press on in the path of uprightness. After the shutters were closed, the queries claimed attention, and much excellent counsel was administered, tending to stir up the lukewarm, and pointing to the important duty of attending our religious meetings.

The account further informs that "A Friend proposed that hereafter this Quarterly Meeting should be held in New York City, instead of Flushing, L. I. Some discussion then followed upon the subject. It was thought and expressed that it would be a very important change, and one which would greatly affect the interest of the Society. It was also thought that these periodical occasions were looked forward to as seasons of interest and refreshment by the members of smaller meetings in the country, and that the larger portion of the Society could well afford to be at some inconvenience for the strength and help of the smaller branches. It resulted in the appointment of a joint committee to consider the subject and report to our next meeting.

R. Hicks returned to this Meeting the minute granted her by it in Fourth month last, with the information that she had performed the visit to the comfort and satisfaction of her own mind.

Stimison Powell obtained a minute to attend the approaching Yearly Meeting of Baltimore and the meetings composing it; also to appoint some meetings.

The meeting for Worship, on Sixth-day, was largely attended by Friends and others. Several feeling communications were made, and many could acknowledge that it was good for them to be there."

Man is dear to man, the poorest poor
Long for some moments in a weary life
When they can know and feel that they have been
Themselves the fathers and the dealers out
Of some small blessings; have been kind to such
As needed kindness, for *this single cause*
That we have all of us one human heart.

W. Wordsworth.

For Friends' Intelligencer.

WILDWOOD LEAVES FROM NEW ENGLAND.

LAKE WINNIPISEOGEE.

"Wiers! passengers for the Lake leave the cars here!' was the information, given in a loud tone by the busy conductor, as the train halted for a moment, at a rude, wayside station on the shore of Lake Winnipiseogee. There was the accustomed hurry and rush and bustle, and we were standing upon the upper deck of the pretty little steamer, the "Lady of the Lake," and had leisure to look around us. But where and what was Wiers? So accustomed had I been to see every foot of available ground occupied, every stream—especially in New Hampshire—"vexed with bridges, dams and mills," that I had confidently expected to see a neat little manufacturing village nestled at the foot of the hills, or at least the cottages of summer residents, whose inmates were glad to escape from the dust, and noise, and hurry of the city, for a quiet summer at the lake-side. But, no! not a sign of human habitation met the eye: no tilled fields, no grazing sheep on the hillsides. On the right lay a wide expanse of virgin forest; on the left, the smooth surface of the lake, gleaming in the bright rays of the noontide sun, stretched far away in the distance, seeming indeed a sea of "molten glass." The utter solitude and silence, unbroken save by the low sighing of the wind among the trees, the wild cry of the loon, and the rippling of the water around the prow of our vessel, were as profound as when in the days of "Long-ago" the white man first stood upon the shore of this beautiful "Lake of the Highlands." And, indeed, even more profound was the solitude, for then the council-fires of the Indian warriors, gleaming like beacon lights in the darkness, were kindled upon every hill top, and the hunter's cheerful shout was heard in the depths of these solemn woods. But, alas! their council-fires are extinguished, to be rekindled no more; their warriors no longer return at night laden with the spoils of the chase, and their light canoes no longer glide over these peaceful waters. The solitude and the silence oppressed and saddened me. I could almost fancy that the spirits of the departed warriors still dwelt among the hills,—phantom forms, roaming with restless, noiseless footsteps through the forests once their own, and lamenting in tones low and inexpressibly sad the utter extinction of their once mighty race.

But, as we sped away from the shore, and gazed upon the beautiful and ever-changing panorama that was slowly unrolled to view, a sort of delicious calm stole over me, all pain and sadness fled away, and in their stead came a feeling of inexpressible peace and rest. Would that I had the "pen of a ready writer," that I might portray in vivid colors the scene of won-

drous enchantment that was spread out before me. There was nothing stern nor rugged, wild nor grand,—nothing to subdue nor overawe. No huge walls, rising abruptly, shut in the lake, but here, the hills clothed to their very summits with a robe of most delicate green, slope gently to the water's edge; there, the old gray rocks, to which the mosses and the lichens lovingly cling, carved in many a fantastic form, rear their hoary heads. From the very bosom of the lake rises the broken sides of Ossipee, over which the shadows love to linger, while far away, their lofty summits bathed in the "tenderest purple of distance," we catch faint glimpses of the "Mountains with Snowy Foreheads."

Sheltered by these green overshadowing hills, peacefully slumbers the gentle lake, like a weary child sleeping on its mother's bosom. No rude storm, no fierce blast, rouses it to fury, but the gentle zephyr just kisses the surface, and the answering ripples murmur peace. So calm is it, that the trees "depending, in the water, grow;" the green hills, the azure sky, the flower-strewn capes, the rocky dells, the myriads of green islets that gem its bosom, all are faithfully mirrored in the smooth expanse. No one can behold the scene, especially when the noontide sun has wrapped every object in a golden haze, covering "shadowy hills and misty mountains" with a "veil of airy gauze," without exclaiming with the Psalmist, "Out of the perfection of beauty God hath shined."

No wonder, oh placid lake! that the Indian hunters, charmed with thy gentle beauty, bestowed upon thee the poetical appellation of Winnipiseogee, the "Smile of the Great Spirit." Thy peaceful waters seem indeed a haven of rest, and thy bright green shores the "pleasant isles" beside which the storm-tossed mariner, voyaging on life's tempestuous sea, may awhile moor his bark, and rest for a little season, roving through the bowers of Content, and gathering the white lily-bells of Peace, till he regain his strength, and is ready to take up his oars, and, with renewed vigor, again battle with the storm.

Even now, as with retrospective glance I view thee, and catch the parting gleam of thy waters as the day was just departing; as I see again the roseate light that rested upon thy hill-tops, crowning them with ineffable glory,—the purple and the azure robes, that clothed with a "dim, religious light" thy more distant mountains; all seemed so unreal, so unsubstantial, that I am almost ready to fancy it all a bright glimpse of fairy-land, or, rather, of the "River of the Water of Life," where Bunyan's Pilgrims rested after their long and toilsome journey; the beautiful land, where were the "green pastures" through which flowed the "still waters;" where the trees cast not their leaf, even in the wintry season, and where lilies, white and fragrant, adorned the banks of the River.

"Oh, watched by silence and the night,
And folded in the strong embrace
Of the great mountains, with the light
Of the sweet heavens upon thy face.

"Lake of the Northland! keep thy dower
Of beauty still, and while above
Thy solemn mountains speak of power,
Be thou the mirror of God's love."

SALEM, N. J. A. R. P.

EXTRACTS FROM THE JOURNEL OF WILLIAM SAVERY.

In the year 1779, he accompanied a friend on a visit to the meetings of Friends in Virginia and Carolina, and as far as appears, it was about this time that he was engaged to speak a few words in meetings, by way of Gospel ministry. To a mind sincerely desirous of advancing in the way and work of salvation, this journey must have furnished many instructive lessons which carefully treasured up would be lastingly beneficial. Some circumstances seem to have made such deep impressions on his feelings, as occasioned him to notice them with much concern. A Friend had been drafted to serve in the army, but being conscientiously scrupulous against bearing arms, could not comply with the requisition. He was therefore tried by a court martial, sentenced to be whipped, and received forty lashes on his bare back with a whip of nine cords. Although he had no friend to sympathize with or encourage him in a faithful testimony to the peaceable kingdom and government of Christ, he meekly and patiently suffered his flesh to be thus barbarously mangled in the presence of some thousands of persons. William says, "Great endeavors were afterward used both by threats and persuasions, to induce him to comply with some service in the military establishment, such as waiting upon the sick, or in some other employ that they might take hold of so as to answer their purpose: but remaining steadily fixed, he could have no freedom to countenance their measures, let the consequence be what it might. I think it is worthy of remark, that his prudent wife appeared to be more concerned on account of an evil report that her husband had been brought to a compliance, than for all his suffering, or all they were worth in the world. After the time had expired for which he had been drafted, he returned home.

Know thyself. The last and the pride of creation, the link uniting divinity and matter; behold a part of God himself within thee, remember thine own dignity, nor dare to descend to evil or meanness.

Vaunt not of thy body, because it was first formed, nor of thy brain, because therein thy

soul resideth. Is not the master of the house more honorable than its walls?

Thy soul is the monarch of thy frame; suffer not its subjects to rebel against it.—*Economy of life.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 11, 1865.

Baltimore Yearly Meeting.—This body convened on the 30th ult. Many of the members were in attendance who for the last four years had been prevented from meeting with their friends, and it is cause of gratitude that the trying circumstances which separated them have been removed, and all are once more permitted to mingle in religious fellowship.

We hope to have the Extracts next week.

Movemets of Travelling Friends.—Stimison Powell obtained from his Monthly Meeting a minute which was endorsed by Westbury Quarterly Meeting, N.Y.. for religious service in Baltimore Yearly Meeting, and the Meetings composing it.

Joseph A. Dugdale received a minute from Prairie Grove Monthly Meeting, Iowa, for the purpose of appointing meetings among Friends, and those not associated with us in religious fellowship, in the States of Iowa and Western Illinois.

Nathan Thomas obtained a minute from the same Meeting, in the 8th mo, in order to attend the Iowa Yearly Meeting of Orthodox Friends. He was allowed to sit said Meeting, and to express therein the exercise that was upon his mind.

As our object in noticing the movements of Friends travelling in the Ministry, is simply to inform our readers of the laborers *now* in that field, we would be glad in future to have a copy of their minutes sent us as soon as practicable after they are issued. We do not design embracing concerns that have already been accomplished. When a minute merely embraces the attendance of a Yearly Meeting, and said minute will be noticed in the Extracts which will appear in our pages, we think further notice needless.

This will explain why some that we have received have not been published. We prefer a copy of the minute recorded, from which to form a notice.

The account of Westbury Quarterly Meeting which will be found in another column embraces a subject of importance, not only to Friends in that section, but to our Society at large. It is worthy of consideration, whether the life and strength of the body are not promoted by holding those Meetings which are composed of smaller meetings, alternately, among the different branches.

Such an arrangement affords an opportunity to all the members of each constituent meeting to enjoy at times these seasons of refreshment. Many who appreciate the privilege of assembling with their friends on such occasions, are often necessarily prevented from doing so, when the meeting is held at a distance from their homes. The aged and the young are mostly unable to attend under such circumstances, and many of the members are virtually excluded from the good that might result were the meetings arranged so as to alternate in the different neighborhoods.

The assurance that the Intelligencer is looked for with interest and read with satisfaction, sometimes comes to us from unexpected quarters. We value such assurances as evidences that our difficulties as Editors are measurably understood and appreciated by some of our subscribers.

It is not always in our power to gain access to the kind of reading matter we desire to transfer to our columns; for while trifling and unsubstantial publications are scattered broadcast so that all may readily obtain them, literary treasures, by which our paper might be greatly enriched, are too often locked up in private libraries or in the memories of individuals.

The "testimony to the general excellence of the Intelligencer," from "an old man of 72," has been received, and his criticisms will obtain the attention to which they are entitled. Though we may not at present fully accept all the views he advances, yet we desire in all things to be instructed, and to reject no means by which Truth may be advanced. While we admit there is no propriety in retaining *dead forms* after the spirit that rendered them vital has departed, we feel it is important that we be

fully convinced that the form is of no further value before we lay it aside. We, however, accept the concern of our friend in the spirit in which it is expressed.

LECTURES ON ANCIENT PHILOSOPHY AND PHILOSOPHERS.—One of the advantages felt by many residents of the city as some compensation for being deprived of the freedom and companionship of nature pertaining to country life, is the privilege of gaining instruction by lectures; and, as the season approaches, we see several courses announced. Of these, Dr. J. Thomas's course of five lectures, advertised in our paper, appears to be specially worthy of notice. Perhaps few men in this country are more profoundly versed in the languages and history of Ancient Greece and Rome; and, in addition to the historical interest with which the subject is invested, we doubt not, from our knowledge of Dr. Thomas, that he will draw with a master hand the contrast between the heathen philosophy—in which there was undoubtedly much of deep instruction—and the higher Christian teaching, which it has been the privilege of modern nations to enjoy.

MARRIED, on the 18th of Tenth month, 1865, according to the order of Friends, at the house of Isaac Lippincott, Westfield, N. J., JOSEPH L. THOMAS, of Riverton, son of William S. and Rebecca Thomas, to ELIZABETH H., daughter of Isaac and Mary Ann H. Lippincott.

——, on Fifth day, the 12th of Tenth month, 1865, at the residence of the bride's parents, according to the order of the religious Society of Friends, WM. H. EACHUS, of West Marlboro Township, to ANNA ELIZABETH SWAYNE, of East Marlboro, Chester Co., Pa.; members of London Grove Monthly Meeting.

DIED, on the 4th of Ninth month, 1865, THOMAS COCKAYNE, in the 69th year of his age; a member of Fall Creek Monthly Meeting, Ind.

He was faithful in the constant attendance of all his religious meetings, and in the performance of what he believed to be his religious duty in other respects. Love of justice was a prominent feature in his character.

——, suddenly, on the 11th of Ninth month, 1865, at Burlington, N. J., AMOS GEORGE, aged 75 years.

——, on the 20th of Ninth month, 1865, at Mount Holly, ELIZABETH S., wife of Amos Bullock, in the 72d year of her age.

——, on the 22d of Ninth month, 1865, in the 2d year of his age, WHITTIER, son of Fenelon and Hannah G. Darlington, members of Birmingham Monthly Meeting.

——, on the morning of the 23d of Tenth month, 1865, at the residence of her brother-in-law, David Pancoast, Woodstown, N. J., MARTHA C., wife of William Folwell, in the 75th year of her age. Her close was calm and peaceful, expressing to a near relative, "I am willing to go; there is nothing in the way.

DIED, on the 21st of Tenth month, 1865, with supposed congestion of the brain, MARTHA COCKAYNE, widow of Thomas Cockayne, in the 63d year of her age; a member and Elder of Fall Creek Monthly Meeting, Ind.

We believe there is something more due to this very worthy and beloved friend than the mere announcement to the public of her death. As a parent she was wise, prudent, and kind, and governed her family with a religious circumspection and care. Her many virtues were manifested and exampled to her affectionate and devoted children, and enforced by her own practical life, order, and constancy.

Although her path through life was attended with many and close trials, yet through faith in the mercy and goodness of God, she was sustained in a remarkable degree, to the admiration of her friends. She filled many of the most weighty and responsible offices in our Society, with an ability, faithfulness and fidelity well worthy of the blessed cause. Possessing a benevolent and active mind, her virtues were not exercised only within the bosom of her own Society; but wherever suffering and affliction required aid, thither were her steps directed, ministering to the relief and comfort of these with a devotion and self-sacrifice equalled by few, and perhaps surpassed by none. We desire not unduly to eulogize the deceased, but to hold up to view her many virtues, that her numerous friends may be encouraged to imitate her excellent example.

——, on the 26th of Tenth month, 1865, in Philadelphia, Pa., PAUL, son of Thomas W. and Mary Stuckey, aged 18 months.

——, on the 27th of Tenth month, 1865, MIRIAM B. SMITH, in her 70th year; a member of Philadelphia Monthly Meeting.

——, on the 2d of Eleventh month, 1865, at Norristown, JOHN SHOEMAKER, in his 80th year.

——, on the 2d of Eleventh month, 1865, JOHN J. PHILLIPS, aged 63 years; a member of Green Street Monthly Meeting.

WANTED,

A Friend and his wife, without children, to take charge of "The Home for Destitute Colored Children," at Maylandville, near Philadelphia. A note, with references, addressed to HULDAH JUSTICE, No. 842 North Eighth St., will receive attention.

For Friends' Intelligencer.

FRIENDS' SOCIAL LYCEUM.

The lecture at the Lyceum on the 31st ult. was by Grace Anna Lewis. Subject—Ornithology.

Children, early begin to ask of parents, teachers, or friends, questions concerning those beautiful creatures which day by day excite their admiration—now flitting here and there a moment with them, now gone; their interest only stimulated, never satisfied. They long to know where their houses are, who feeds and protects them, where they go when the storms of winter howl amid the leafless forests, whence they come in groups with the golden sunshine, the green verdure and the many-hued flowers of spring. Does this very tuft of grass at their feet conceal the dwelling of some tiny sparrow, that rich green bush a robin or a brown thrush?

May not yonder lofty waving tree guard some hidden oriole, and what kind of eggs might be found in the nests of either—green, white, speckled or blue?

The eagerness of the child is only the forerunner of thoughtful inquiry on the part of man—when God placed his image upon earth, he predestined a thinker. *His* thoughts, expressed in the material universe, were intended for the final comprehension of his children, and it matters little where we begin; all studies of the Creation, are based upon truth—they lead in the end up to *Him*. From all we already know of the Creation, we feel assured that only an infinitesimal portion is yet opened to our view. On the one hand nature passed into invisibility from the almost inconceivable minuteness of its atoms, and on the other it is lost in obscurity from the immeasurable distance of its groups of suns; but this we know, that the same intelligence planted, and the same hand joined all, and that the perfection which baffles man's imitation, even in so much as a blade of grass, must pervade all things, from the smallest animalcule to the grandest aggregation of the farthest circling worlds.

The Christian naturalist, trying to read God's purpose from all created things, sees opening out from the impenetrable mystery of the Divine counsels, a magnificent panorama stretching on through æons of æons. Bowed in adoration before the sublime spectacle whose entrance and whose ending are equally obscure, what *can* he do but add his voice to the chime which rang out when the morning stars sang together for joy, repeating in unison with star-angel and archangel hymns of thanksgiving and praise to God forever.

It has long been a cherished conviction of the lecturer that the study of nature is a cultivation of the religious element in man. The mind which at every turn is furnished with new proofs of the goodness, the wisdom, the power, the prescience, the adorable love of the Creator, has in every such proof a cord to bind it anew to its Maker.

The families of birds are so connected with one another, that an accurate knowledge of particular species can scarcely be attained without some idea of their relationship to other birds and to the class as a whole.

To understand the habits of birds, we must look at the soils, productions, climates, physical conformation of districts, divisions of land and water, the smaller quadrupeds, and the products of the ocean; to perceive their true classification we must look to Geology.

A portion of the feathered race finds appropriate food only on the margin of the sea—others choose swamps and marshy districts or haunt the sides of lakes and rivers—others select wide and fertile plains; many inhabit deserts, and there are some which retire to the recesses of lofty mountains or lesser hills. A portion makes the woods of cultivated districts melodious with their rich music, while many somewhat less gifted it may be in the power of song, prefer the near vicinity of man, and find both welcome and security in the fields, the orchards and the gardens of *gentle-mannered* human beings.

In the choice of situation there is a law; swimming birds seek water, whether it be inland, on lakes or rivers, or on the open sea, walking birds inhabit plains, birds of prey retire to mountainous districts or to undisturbed forests where abundance of game can be found; when they remain in cultivated districts they choose the most retired spots, and from thence sally forth in search of food, taking wide sweeps of country for their hunting grounds, as in the case of the hawk, eagle and turkey buzzard.

The light sandy soil of New Jersey, and its margin of sea coast, offer the Ornithologist some attractions not found in the coal, iron, copper, limestone and clay regions of Pennsylvania, and so every part of the world, where different influences of climates and situation exist, a different class of feathered tenants is found.

The migration of birds, their various modes of rearing their young, the wonderful variety in their eggs, the anatomical structure by which lightness and swiftness are secured to those requiring to traverse the air, their exquisite plumage, so brilliant in the tropics, so delicate and subdued in the colder climate; the inimitable sweetness of song of the more highly organized, quite denied to some tribes,—these and many other features of their study all fall within the range of ornithology, a study which commends itself especially to those who enjoy opportunities for residence among rural sights and rural sounds.

SETTLING UP.

There are few precepts which embody a profounder wisdom than the Divine injunction, "Take no thought for to-morrow, for the morrow shall take thought for the things of itself." Liable to abuse and perverse application, as all maxims are, it does yet embody a practical philosophy, a far-reaching sagacity, which can hardly be overestimated. Few who have had any considerable experience can fail to recall instances wherein borrowed trouble concerning apprehended contingencies has been proved idle and absurd by the steady march of events—clear vistas opening an approach through obstacles that seemed at a distance impenetrable. To do to-day the duty which lies nearest, trusting that to-morrow's will be equally lucid and tangible, is the method whereby genuine ability and living faith have ever commended themselves to ultimate success and the favorable judgment of history.

The following letter from Wm. F. Mitchell is addressed to one of the members of "Friends' Association for the Aid and Elevation of the Freedmen:"

NASHVILLE, TENN., Tenth mo. 17, 1865.

DEAR FRIEND,—During the summer, our orphanage passed through a trying experience. We lost the Matron, by death, in the Seventh month, and from that time the children were under the care of the colored helpers only. Of the teachers who were left at Nashville, all were ill but one, and she was required to nurse the rest. The Government refused to issue rations to the children, about three weeks since, so they are now our charge. A number of them will be bound out next month; but, as the weather grows colder, there are more coming in. We have now forty-five. On First-day, at Stevenson, Ala., a woman showed me three boys, aged 2½, 4 and 6 years, who had been left with her by their father, who promised to pay her for keeping them. He had been gone three months, and she had never heard from him. We gave her five dollars, and to-night the children are at the asylum. A teacher was ill at Stevenson, and another teacher volunteered to nurse her. When the latter came up to-night, she brought these children. The little one was ill; a journey of 113 miles is pretty hard on a child 2½ years old, without a mother. Miss Hudson, the lady referred to, begged money of the colored troops at Stevenson, bought cloth, and made it up for them there; and they landed here this evening, looking nicely.

We shall get into our new building next week. It is well adapted to our purposes; large, airy, well ventilated, and has a nice tank for rain water and a bath tub. Nearly all the children attend school. There are several lame boys among the rest. I hope way will be made for these boys to learn broom-making or shoemaking, or something of the sort.

I cannot believe that the orphans will fail of support. There will be many others of the freed-people who must and will perish, at a distance from human succor; but I doubt not these little ones will be cared for. Our funds are exhausted now, but our arrangements are completed for the new house.

We have an excellent Matron, Mrs. Bond, from Michigan, sometime a nurse in the hospitals.

What we need most now is money. An opportunity will soon present for buying meal and fuel at reduced prices. If we have money, we can make quite a saving. We need children's shoes. We have cloth, which we are working up into boys' clothing.

More than a hundred orphans have been sheltered here. To-night, a boy of thirteen, who had been gone some time, returned, and asked to be readmitted, as the gentleman who employed him had left the city. I took him into our teacher's family to help us a while. While at tea to-night, I asked him which of the barracks he was taken from when the orphanage was first established. I found he was one of the nine boys who were in that tent, and who saw one after another of their comrades die of exposure. I asked him if any of the rest were living, and he said, 'There is one more.'

A Sabbath School has lately been opened for their benefit, and the constant residence at the camp of a family of teachers will be a great help to them.

Most of our needs in the housekeeping line are supplied. Food and raiment, and the matron and helpers, are now our expenses.

When the camp was broken up, about two weeks since, there were two old men, one with a wife as old as himself. They asked to stay about the orphanage, cut wood, and do for us all they could. The one with a wife I concluded to keep, and was telling the other that he must try to look elsewhere, when, with a pitiful look, he said, "Massa, de old man will find it mighty hard to get through dis winter." With the remark that I heard in Philadelphia, "We cannot take care of the poor of the South," I hesitated, and then yielded; I could not turn him away. There is going to be great suffering here this winter. The aged are beginning to appear and ask "just a little help." May our heavenly Father aid us by his counsel to do our whole duty by this suffering people.

Next week I shall district the villages among our teachers. I hope some will get off to the country while there is time.

The fall rains are just commencing; and while the rivers will rise, and goods may be brought us, we shall hear every night the pounding and hammering of the occupants of these leaky cabins, as they essay to make them tight. I close with the hope that thy interest in our orphans' home remains unabated. I wish thou could see these children. All who see them are interested in them. My wife just remarked, "How nice it would be to have a Christmas tree for them." It would be their 'Hegira,' from which they might date both ways.

Thine, truly, WM. F. MITCHELL.

"FRIENDS' ASSOCIATION FOR THE AID AND ELEVATION OF THE FREEDMEN" earnestly solicit funds to enable them to meet the above and similar appeals which are constantly reaching them from the suffering and destitute Freed-people.

Contributions in goods, clothing, money, &c., will be gladly received by

MACPHERSON SAUNDERS, *Treasurer*,
No. 34 N. Fourth St., Philada.

THE SCHOOL AT CAMP WADSWORTH, VA.

Lydia T. Atkinson, who is laboring among the Freedmen at this point, under the auspices of "Friends' Association for their Aid and Elevation," writes them:—

"You have as yet received no information relative to the school, and now I give it with genuine pleasure, for never seemed my little flock more promising.

"I have over forty pupils in all,—men, women and children. Twenty-five of them attend the day school. We had a visitor a few days since,—a Southern lady; and I could not help feeling a gratified pride as I remarked her wondering face, and heard her expressions of surprise, when the little ones pointed out on the map every State from Maine to Texas, repeating accurately, and without prompting, the capital of each. And when she saw the writing and heard the reading of the different classes, she said she had thought the teaching of such a school would be an unpleasant task, but she believed she would quite enjoy it.

"Some of the pupils of the evening school, who walk a mile to atteud it, have not once failed to appear. Such perseverance is very encouraging.

"I fear there will be suffering this winter among those who have yet to seek homes, and have little in reserve to procure the necessaries of life."

SANITARY VALUE OF NATURAL HISTORY.

Supposing a botanist and another person (the two being equally robust and capable of exertion) were to set forth at the same time, the one on a botanizing excursion, the other to exercise his muscles in taking an ordinary walk; on their return home three or four hours afterwards, though each might have performed the same distance, the botanist, whose gratified mind has been healthfully stimulating the nerves of motion to effect muscular action, would feel far less fatigue, and have reaped far more benefit from his ramble, than the sauntering man whose muscles had not been so keenly excited by nervous impulse. And this exhibits one of the many advantages which would arise from cultivating in young people (particularly young ladies, who are debarred from the more boisterous sports of the opposite sex) a taste for such studies as geology, botany, entomology, and natural history generally. During their rambles in the country their minds would be continually receiving, from some source or other, that pleasurable impulse which we see to be so necessary for healthful muscular activity, and which it is impossible for the mere monotonous and mechanical act of walking to produce.—*Hopley on Education.*

SUMMER FRIENDS.

BY FREDERICK S. COZZENS.

When spring the fields in daisies dressed
And flushed the woods with maple buds,
I spied a little blue-bird's nest
Within a cedar's branchy studs.

Its old gray grass, inlaid with hair,
The summer's sun had withered up,
And autumn's acorns still were there,
Though snows had brimmed its tiny cup:

What then? I heard a pilgrim hymn;
And half forgave the long neglect,
When perched upon the threshold rim
A little feathered architect.

And straw by straw the walls he wrought
And hair by hair the floor he spread;
And when his blue-bird wife he brought,
They slept within the nuptial bed.

Oh! how I loved my pranksome guest!
For him I loved his help-mate too;
With jealous care I fenced their nest,
And watched them as they sang or flew.

So April passed; and gentle May
Went murmuring by with leaves and bees;
And two small blue-winged chicks had they
When summer broadened on the trees.

My very solitude had made
That tiny household seem more sweet;
And often to the bank I strayed
To watch the nestlings chirp and eat.

But when the palsied autumn came,
And shook the boughs and bared the wood,
I scarce the feathered brood could blame,
Though void their puny wigwam stood:

For summer friends had come like these,
Like these the summer friends had flown;
When stormy winter stripped the trees,
They left the cold and me alone.

LIFTED OVER.

As tender mothers, guiding baby steps,
When places come at which the tiny feet
Would trip, lift up the little ones, in arms
Of love, and set them down beyond the harm,
So did our Father watch the precious boy,
Led o'er the stones by me, who stumbled oft
Myself, but strove to help my darling on:
He saw the sweet limbs faltering, and saw
Rough ways before us, where my arms would fail;
So reached from heaven, and lifting the dear child,
Who smiled in leaving me, He put Him down
Beyond all hurt, beyond all sight, and bade
Him wait for me! Shall I not then be glad,
And, thanking God, press on to overtake?

MARAH.

'As no man liveth to himself' so no man sinneth to himself; and every vagrant habit uprooted from the young and ignorant—every principle of duty strengthened—every encouragement to reform offered, and rightly persevered in—is casting a shield of safety over the property, life, peace and every true interest of the community, so that it may be said of this most emphatically, as of every other duty of man '*knowing these things, happy are ye if ye do them.*

From the Atlantic Monthly.

AMONG THE HONEY MAKERS.

Among all the anecdotes given, perhaps the best instance in relation to the intelligence of the bee is that narrative of its stratagems in warfare with the famous Death's-Head Moth. Mr. Huish, to be sure, leaning upon Buffon, laughs at it, believes it on a par with Jack's Beanstalk, and is grimly satisfied that no bees ever erected fortifications of any kind other than as against the effluvium of murdered mouse or snail when they wall up its source in a tomb of wax; but it is impossible to look at the benevolent, bland face in my picture of Huber, with its sweetness of expression, and its innocent, wide, wandering eyes, and not wish to believe every word he says. M. Michelet tells the story so pleasantly that it would be difficult not to quote it, especially as it is well to be credulous in good company.

"About the time of the American Revolution, a little before that of the French, there appeared and multiplied a thing unknown to all Europe, a being of frightful shape, a large and powerful moth, marked plainly enough in its yellowish gray, with an ugly death's head. This sinister creature, that had never before been seen, alarmed the rural regions, and appeared to be an augury of the greatest misfortunes. In reality, those who were terrified by it had brought it upon themselves. It had entered the country as a caterpillar upon its capital plant, the American potato, the fashionable vegetable of the time, extolled by Parmentier, protected by Louis XVI., and spread everywhere. The *savans* christened this stranger by a name not too reasuring,—the Sphinx Atropos.

"This animal was terrible indeed,—but only for honey. Of that it was gluttonous, and capable of everything in order to obtain it. A people of thirty thousand bees did not appall it. In the depth of midnight, the voracious monster, profiting by that hour when the outskirts of the city are weakly guarded, with a little sinister lugubrious noise, muffled as if by the cloth down which covered him, invaded the hive, sought the combs, gorged himself, pillaged, spoiled, overthrew the stores and the brood. In vain might the attacked party awaken, assemble and riot; stings could not pierce the covering,—the species of soft, elastic mattress with which he was everywhere furnished, like the Mexicans of the time of Cortés in their cotton armor that no Spanish weapon could penetrate.

"Huber took counsel with himself for some means of protecting his bees from this daring robber. Should he make gratings? should he make doors? and how? That was his thought. The best imagined closure possible was the inconvenience of hindering the great movement of exit and entrance always going on at the sill of the hive. Their impatience rendered these barriers, in which they would entangle themselves and break their wings, intolerable to the bees.

"One morning, the faithful servant who aided him in all his experiments informed him that the bees had already solved the problem for themselves. They had, in various hives, conceived and carried out divers systems of defence and fortification. Here they had constructed a waxen wall, with narrow windows, through which the huge enemy could not pass; and there, by a more ingenious invention, without stirring anything, they had placed at their gates intersecting arcades or little partitions, one behind another, but alternating, so that opposite the empty spaces between those of the first row stood the partitions of the second row. Thus were contrived numerous openings for the impatient crowd of bees, who could go out and come in as usual, and without any other obstacle than the slight one of going a little zigzag; but limits, absolute obstructions, for the great, clumsy enemy, who could not enter with his unfolded wings, nor even insinuate himself without bruises between the narrow corridors."

EARLY TRAVEL FROM NEW YORK TO PHILADELPHIA.

In 1756 the first stage started between New York and Philadelphia—three days through; the year before the mail was changed from once a fortnight to a weekly route. During the year 1756 the first British packet boats commenced sailing from New York to Falmouth, each letter carried to pay "four penny weight of silver." Previous to 1758 all newspapers went free of postage; from their great increase they were charged nine pence a year for fifty miles, and one shilling and six pence for one hundred miles. In 1765 a second stage was advertised for Philadelphia, a covered Jersey wagon, at two pence a mile, and owned there. The next year another line commenced, says an old journal, "the Flying Machine," with good wagons, seats on springs, time two days, and fare three pence a mile, or "twenty shillings through." John Marceau, at Blazing Star, "notifies that persons may go from New York to Philadelphia and back in five days, remaining in Philadelphia two nights and one day,; fare twenty shillings through. There will be two wagons and two drivers, and four sets of horses. The passengers must lodge at Paulus Hook Ferry the night before, and start the next morning early."

In what concerns you much, do not think you have companions; know that you are alone in the world.

For Friends' Intelligencer.

SKETCHES OF INSECTS.

BY I. H.

We can scarcely imagine anything more graceful than a butterfly flitting joyously among the flowers; now alighting on an expanded blossom and sipping the nectar deeply buried at the base of the petals, and now poising himself on his wings, rising and falling as if to show the brilliant markings of the under as well as the upper side. It is not strange that they have been selected as emblems of gaiety, grace and beauty, which it would be the most wanton cruelty to maim or kill. But how often is it found that the fairest objects in life are the most hurtful, and that the most attractive of the animal creation are the greatest destroyers of our hopes and prospects. The wise husbandman, gardener or fruit-culturist rejoices not at the numerous butterflies, moths and delicate millers he notices, for they are tokens to him of wormeaten fruit, of vegetables destroyed, and of crops laid waste.

A few years ago, for instance, the appearance of numerous small millers through a belt of country extending from the seaboard to the western wilds, and perhaps 300 miles in width, was noticed, and speculation was rife as to what the result would be. Careful housekeepers thought they might be the carpet moth, and with assiduity tried to prevent their entrance into the house. But a short time revealed the mystery—millions of the Palmer-worm stripped our apple trees of their foliage, and in consequence the young fruit perished. That highly ornamented painted lady, as the Thistle butterfly is called, seen in such numbers through the summer, is but a gaily dressed representative of a destructive worm which stripped the leaves off many of our ornamental trees. Likewise that joyous butterfly with yellow wings, marked and striped with dark lines, is the product of that black and yellow worm that eats the parsnip and celery in the garden. The Mourning-Cloak butterfly, clothed in robes of black, with white trimmings, lays her egg on our ornamental trees, and a crop of black destructive worms will despoil the leaves.

This is the order of life. The brilliant and showy things of earth are seldom useful—while plain and unattractive are mostly our best friends. The study of insects is not only highly interesting, but is eminently useful. Our insect enemies are increasing on us in this country, for we have not only what were native, but some of our worst have been brought here from foreign climes. We should know enough of entomology to discriminate between friend and foe. We should know better than to protect and delight in the gaily painted butterfly and moth, while we shrink with aversion from its parent, the great ugly worm, which, to the naturalist, is equally an object of interest and study.

A collection of butterflies, with their names attached, is an interesting objeet for the young student, and would be much admired by all. To those that live in the country, or spend their summers there, a collection of the most common can be readily made, as they are generally easily caught in a net made for the purpose. Often the chrysalis or pupa is found suspended from the trees and fences, or near the surface of the ground; and if put in a box or jar, can be kept until the next season, when they undergo their change. The finest cocoons to be found, are the large silky bags of the Cecropia moth. If these are detached from the bushes, and kept until the next summer, we will possess the largest moth or butterfly we have. They are so heavy, and have such an expanse of wing, that they fly but little. The worm of this moth is often found on young apple trees, and will soon strip a small tree of its leaves. They have small knobs or warts on their backs, called breathing tubes, for worms must breathe as well as we; and if one is put into a vessel of water, bubbles of air will soon be seen coming from these warts. The foot of this worm is very strong, being composed of little blue hooks like steel, by which he clings to the trees: they look very stout and sharp when viewed through a microscope. The silk of the cocoon is very strong and coarse; it can be reeled, and it is said garments made of it will wear a life-time.

Perhaps they may yet be raised for their silk, as we are now experimenting with the Ailanthus silk worm. A gentleman of Brooklyn, Long Island, has 10,000 of the last species, and they are doing finely. They raise two crops a year. The worm resembles the potato worm in size and color, and is perfectly hardy, enduring the changes of heat, cold and storms with impunity. Probably the Ailanthus may again come into favor, and the silk worm that feeds on it be the means of developing a new and profitable branch of industry. Another native silk worm eats the leaves of the Tulip, Magnolia and Sassafras tree. It draws the leaf by a curious and very ingenious method, completely around its cocoon, and sometimes fastens the footstalks of the leaves to the stem, and there hangs, swaying in the wind, until its change takes place. It is the worm of the Promethea moth. The male is so different from the female, that we would scarcely imagine that two cocoons, and the pupa in them, could be so different. Another large silk-weaving worm is the larva of the Polypheme moth. The moth is very large, its wings expanding from three to six inches. They are of a dark yellow clouded with black, with large oval spots on their wings resembling an eye. The worm is quite large, and ornamented with

orange and blue warts, and to an unprejudiced eye is very pretty. They are generally found in the woods, and their cocoons being made by drawing a number of leaves together, fall with them, and lie among the dry leaves through the winter. The worm of the Luna moth nearly resembles the above, it lives on the forest trees, and the silk is of the same quality. The Luna moth is very pretty; of a light pea green color, very delicate, and the wings are prolonged behind like a tail.

These are our silk weavers, and it has been a subject of much inquiry whether they could not be brought to aid in furnishing us this truly desirable article, silk. But we value our young apple and ornamental trees too highly to wish them stripped of their leaves even for silk, and we destroy the cocoons, and the worms too, whenever we find them.

There is a larger worm than these called the walnut regal moth, full of warts and spines, resembling hairs, looking to most really terrific; but he is perfectly harmless and very beautiful. It does not spin a cocoon, but enters the ground to undergo its transformation.

(To be continued.)

SELECTED FOR THE CHILDREN.

WILD FLOWERS.

Children, have you made acquaintances with he wild flowers which grew around you, in he woods, among the rocks on the hillside, y the brook, or in the swamp? Do you know heir dear little faces by sight? Can you call hem by their names? Possibly, you think hat there are no flowers there. When I came ere to live, Maria, who had lived here all her fe, sixteen years, told me that none grew ere. Yet I have found more than a hundred fferent kinds already, and I have not found hem all yet. Why didn't Maria see them? ecause she did not look. · · · · Jesus said, Consider the lilies of the field," and then he ld how beautiful they were, just as if he was oking at them and admiring them, as no doubt was, while some proud Pharisee may have lked past, thinking them beneath his notice. How beautiful the blossom of the grass is, pecially when the dew is on it! Did you er notice it? St. James, speaking in his istle of "the flower of the grass," uses this pression: "The grace of the fashion of it." w look, the very next time you are out, and how graceful it is; it will do you more od than to look at the patterns of the em idery on the dresses of the ladies who walk front of you; for "the fashion of this world seth away," and is not of much account; t God's beautiful thoughts of grace and love ess are repeated in varied yet similar forms m age to age, and every one of them is worth dying and remembering.

Perhaps you will hear some people laugh at botany, and tell you that it is full of hard names. Some of them are rather long; but that isn't much matter. I like to know them, so that I may know which of the flowers are sisters to each other, or just how they stand related.

Here is a Buttercup. It has more than a dozen brothers and sisters, other kinds of Buttercups, some of them very much like this, and some rather unlike. Many of them are called Crow foots. Some of them grow in the grass, and are sociable, and come round the door-yards, and by the roadside; some live in the woods; some stand with their roots in the water and sand of the meadow-ditches; and some float in ponds and rivers, and don't touch land at all, but keep their leaves under the cool water, and look out with their bright faces into the sunshine among the water-lilies.

Do you want to know the family name of all these? It is Ranunculus.

Besides these sisters, Miss Buttercup has a host of cousins, among whom are the Marsh Marigolds, which are so unfortunate as to be gathered and sold in market in spring, for people to eat; Columbines, the Larkspurs, and even the great red Peonies, which live in gardens, and seldom see their country cousins. In all parts of the world are scattered the branches of this family, at least a thousand of them: but there are not nearly so many as that within our reach.

Now, look and see if you can find some of the Ranunculus family, and make their acquaintance.

Let me tell you about a curious little thing which grows on the edge of the ditch yonder, and on the lumps of black earth in the marsh beyond. It is so small that, if you do not use your eyes carefully, perhaps it will hide behind the grass, and you will not see it. It has reddish stems, and round leaves, smaller than your little finger nail, covered with pretty mossy hairs, and on every one of them is a tiny drop of dew, which does not go away when the sun shines, because it does not belong to the sun, but is the plant's own manufacture. So the plant is called the Sun-dew. Now the Sun-dew does not get all the nourishment it wants out of the earth with its little roots, nor out of the air with its little leaves; so it imitates the spider, and gets a living by catching flies. They come to drink the little drops of dew when they are thirsty, and they find them sweet and sticky, and the mossy hairs hold them down, and they cannot get away. When they are dead, the Sun-dew sucks all the moisture out of their bodies, and so she grows strong to put forth more little traps of leaves, and at last she sends up a pretty little stem, as long as your finger, with small white blossoms upon it.

Look for it in the meadow, and if that is gone, perhaps you will find something else just as pretty. Ask your teacher, or some friend, to help you find their names, or study them out yourselves. "I like this flower," said little Jamie to me the other day, "if it isn't as pretty as the violets. For God likes it, doesn't he? or else he wouldn't have made it."

THE TOWER OF BABEL, on which late accounts announce that a cross was recently placed by a missionary, consists now of only two of the eight stories formerly erected. The remains are, however, visible from a very great distance. Each side of the quadrangular basis measures two hundred yards in length, and the bricks of which it is composed are of the purest white clay, with a very slight brownish tint, which in the sun assumes a wonderfully rich hue, scarcely to be imitated by the painter. The bricks, before being baked, were covered with characters, traced most surely with the hand, in a clear and regular style. The bitumen which served for cement was derived from a fountain which still exists near the tower, and which flows with such abundance that it forms a stream, and would invade the neighboring river, did not the natives from time to time set fire to the stream of bitumen, and then wait quietly until the flames should cease for want of aliment.—*Galignani.*

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A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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Benj Stratton, *Richmond, Ind.*
William H Churchman, *Indianapolis, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 562.)

A Quaker bookseller, according to these positions, cannot sell a profane or improper book.

A Quaker spirit-merchant cannot sell his liquor but to those who he believes will use it in moderation, or medicinally, or on proper occasions.

A Quaker, who is a manufacturer of cotton, cannot exercise his occupation but upon an amended plan.

A Quaker silversmith cannot deal in any splendid ornaments of the person.

The latter cannot do this for the following reasons: The Quakers reject all such ornaments, because they believe them to be specifically condemned by Christianity. The words of the apostles Paul and Peter, have been quoted both by Fox, Penn, Barclay, and others, upon this subject. But surely, if the Christian religion positively condemns the use of them in one, it condemns the use of them in another. And how can any one professing this religion, sell that, the use of which he believes it to have forbidden? The Quakers also have rejected all ornaments of the person, as we find by their own writers, on account of their immoral tendency; or because they are supposed to be instrumental in puffing up the creature, or in the generation of vanity and pride. But if they have rejected the use of them upon this principle, they are bound, as Christians, to refuse to sell them to others. Christian love, and the Christian obligation to do as we would wish to be done by, positively enjoin this conduct. For no man, consistently with this divine law and obligation, can sow the seeds of moral disease in his neighbor's mind.

And here I may observe, that though there are trades, which may be innocent in themselves, yet Quakers may make them objectionable by the manner in which they may conduct themselves in disposing of the articles which belong to them. They can never pass them off, as other people do, by the declaration that they are the fashionable articles of the day. Such words ought never to come out of Quakers' mouths; not so much because their own lives are a living protest against the fashions of the world, as because they cannot knowingly be instrumental in doing a moral injury to others. For it is undoubtedly the belief of the Quakers, as I had occasion to observe in a former volume, that the following of such fashions begets a worldly spirit, and that in proportion as men indulge this spirit, they are found to follow the loose and changeable morality of the world, instead of the strict and steady morality of the gospel.

That some such positions as these may be fixed upon for the farther regulation of commercial concerns among the Quakers, is evident, when we consider the example of many estimable persons in this society.

The Quakers, in the early times of their institution, were very circumspect about the nature of their occupations, and particularly as to dealing in superfluities and ornaments of the person. Gilbert Latey was one of those who bore his public testimony against them. Though he was only a tailor, he was known and highly respected by King James the Second. He would not allow his servants to put any corruptive finery upon the clothes which he had been ordered to make for others. From Gilbert Latey I may pass to John Woolman. In examining the Journal of the latter I find him speaking thus: "It had been my general practice to buy and sell things really useful. Things that served chiefly to please the vain mind in people, I was not easy to trade in; seldom did it; and whenever I did, I found it weaken me as a Christian." And from John Woolman I might mention the names of many, and, if delicacy did not forbid me, those of Quakers now living, who relinquished or regulated their callings, on an idea that they could not consistently follow them at all, or that they could not follow them according to the usual manner of the world. I knew the relation of a Quaker distiller, who left off his business upon principle. I was intimate with a Quaker book, seller. He did not give up his occupation, for this was unnecessary; but he was scrupulous about the selling of an improper book. Another friend of mine, in the Society, succeeded but a few years ago to a draper's shop. The furnishing of funerals had been a profitable part of the employ. But he refused to be concerned in this branch of it, wholly owing to his scruples about it. Another had been established as a silversmith for many years, and had traded in the ornamental part of the business, but he left it wholly, though advantageously situated, for the same reason, and betook himself to another trade. I know other Quakers, who have held other occupations, not usually objectionable by the world, who have become uneasy about them, and have relinquished them in their turn. These noble instances of the dereliction of gain, where it has interfered with principle, I feel it only justice to mention in this place. It is an homage due to Quakerism, for genuine Quakerism will always produce such instances. No true Quaker will remain in any occupation, which he believes it improper to pursue. And I hope, if there are Quakers, who mix the sale of objectionable with that of the other articles of their trade, it is because they have entered into this mixed business without their usual portion of thought, or that the occupation itself has never come as an improper occupation before their minds.

Upon the whole, it must be stated that it is wholly owing to the more than ordinary professions of the Quakers, as a religious body, that the charges in question have been exhibited against such individuals among them, as have been found in particular trades. If other people had been found in the same callings, the same blemishes would not have been so apparent. And if others had been found in the same callings, and it had been observed of these, that they had made all the beautiful regulations which I have shown the Quakers to have done on the subject of trade, these blemishes would have been removed from the usual range of the human vision. They would have been like the spots in the sun's disk, which are hid from the observation of the human eye, because they are lost in the superior beauty of its blaze. But when the Quakers have been looked at solely as Quakers, or as men of high religious profession, these blemishes have become conspicuous. The moon, when it eclipses the sun, appears as a blemish in the body of that luminary. So a public departure from publicly professed principles will always be noticed, because it will be an excrescence or blemish, too large and protuberant to be overlooked in the moral character.

Men are so constituted by nature, and their mutual intercourse is such, that circumstances must unavoidably arise, which will occasion differences. These differences will occasionally rouse the passions; and, after all, they will still be to be settled. The Quakers, like other men, have their differences. But you rarely see any disturbance of the temper on this account. You rarely hear intemperate invectives. You are witness to no blows. If in the courts of law you have never seen their characters stained by convictions for a breach of the marriage-contract, or the crime of adultery; so neither have you seen them disgraced by convictions for brutal violence, or that most barbarous of all Gothic customs, the duel.

It is a lamentable fact, when we consider that we live in an age, removed above eighteen hundred years from the first promulgation of Christianity, one of the great objects of which was to insist upon the subjugation of the passions, that our children should not have been better instructed, than that we should now have to behold men, of apparently good education, settling their disputes by an appeal to arms. It is difficult to conceive what preposterous principles can actuate men, to induce them to such a mode of decision. Justice is the ultimate wish of every reasonable man in the termination of his casual differences with others. But, in the determination of cases by the sword, the injured man not unfrequently falls, while the aggressor sometimes adds to his offence, by making a widow or an orphan, and by the murder of a fellow-creature. But it is possible the duellist may conceive that he adds to his reputation by decisions of this sanguinary

nature. But surely he has no other reputation with good men, than that of a weak, or a savage, or an infatuated creature; and, if he falls, he is pitied by these on no other motive than that of his folly and of his crime. What philosopher can extol his courage, who, knowing the bondage of the mind while under the dominion of fashion, believes that more courage is necessary in refusing a challenge, than in going into the field? What legislator can applaud his patriotism, when he sees him violate the laws of his country? What Christian his religion, when he reflects on the relative duties of man, on the law of love and benevolence that should have guided him, on the principle that it is more noble to suffer than to resist, and on the circumstance, that he may put himself into the doubly criminal situation of a murderer and a suicide by the same act?

(To be continued.)

SPIRITUAL SELFISHNESS.

"Of a truth there can be no meaner type of human selfishness than that afforded by him who, unmindful of the world of sin and suffering about him, occupies himself in the pitiful business of saving his own soul in the very spirit of the miser, watching over his own private hoard while his neighbors starve for the lack of bread. * * *

'The more piety, the more compassion,' says Isaac Taylor; and this is true, if we understand by piety, not self-concentered ascetism, but the pure religion and undefiled which visits the widow and the fatherless, and yet keeps itself unspotted from the world,—which deals justly, loves mercy, and yet walks humbly before God."—*Whittier.*

MARTHA ROUTH.

(Continued from page 565.)

14th of Second month, First-day. A public meeting was held, composed of a large mixed gathering; but many, both professors with us and others, appeared so inattentive to what they were come about, that painful indeed was the labor. On Second-day, previous to entering on the discipline, I was led in a close searching line among Friends, which tended greatly to the relief of my own mind. That evening we went a few miles on our way to a meeting called Stanton, which was appointed next day at ten, attended another in the afternoon at Seaconch, and in the course of the week Burleigh, Gravelly Run, and Curles.

21st of Second month, First-day. At Wainoak, which was a large gathering, many not of our Society attended, and through the renewing of holy help the doctrines of the Gospel were opened, and the Lord's power magnified, who is worthy forever. On Second-day we went to Scimino, had an appointed meeting there on Third, in a poor miserable house, that needed no other light than what came from the vacancies in the wood, that we were almost pierced with the cold; but finding a few worth visiting, we were somewhat comforted together; that I could feelingly bear testimony, I did not serve a hard master, but a rich rewarder of those that put their trust in Him. After meeting we rode thirty-five miles. On Fourth day at Black Creek, a small meeting. On Sixth-day, we had two at Richmond, the first, with Friends, through the ownings of the great Shepherd, was a contriting time to some, who were tenderly counselled to keep under his direction. The other was in the Masons' Hall with the town's people, who conducted becomingly, and a humble trust was raised that the cause did not suffer. Thence we proceeded to Cedar Creek, and attended the Monthly Meeting there on Seventh-day, the business whereof seemed more agreeably and satisfactorily conducted, than that of any which we had been at.

28th of Second month, First-day. The Select Quarterly Meeting at Cedar Creek began at nine, which felt more lively than some others we had attended, and my mind was strengthened in the discharge of duty. At eleven the public meeting for worship came on, which was a large gathering. A Friend from North Carolina, in the course of a religious visit, being there, had a short but living testimony to bear. On his closing, the word of life arose in my heart, and opened Gospel truths to the different states of the people; and near the close, the testimony went forth like a two edged sword, against the iniquitous traffic of buying, selling, and evilly entreating the sons and daughters of men. Through the arising of His power, who binds Leviathan, the crooked serpent, the spirits of such were chained, so as to make no opposition; though I was afterwards informed, that divers were present, who made it their particular business to buy and sell the black people. I humbly trust many minds were made thankful to the blessed Author of all good, who is worthy of praise.

On Second-day the Quarterly Meeting was held, wherein tender counsel was opened to Friends. On Third-day we were at meeting at Genito, and returned to Cedar Creek in the evening, feeling a draught in my mind to be at their meeting on Fourth day. There being a school for Friends' children and others, the first we had seen in the Southern States, they were particularly desired to attend; and though a wet morning, and all lived distant from the house, they were fully gathered with most of the members about the tenth hour; and through the gracious extendings of our Heavenly Father's love, I believe it was a tendering and instructive season to the children and others.

We then took leave, and went sixteen miles on our way to Caroline, where a meeting was appointed next day, in which, through Divine favor, spiritual strength was renewed to preach the Gospel, setting forth the nature of, and qualification for, such services—what the purity and spirituality of the principle of Truth would lead into, and preserve out of, and the true ministry as taught by Christ, was set over a false hireling one. Many not of our Society were present, who appeared attentive; and if any good was done, "Thanks be to God for his unspeakable gift," mercifully dispensed to the children of men.

We next morning proceeded on our way to Stafford, and had considerable difficulty in getting through the waters, which were much out of usual bounds, by reason of heavy rains. One instance of preservation, when we appeared in imminent danger, I think worthy of notice: when about the middle of a very wide and deep water, which covered a foot bridge, one of our horses and the wheels of the wagon got upon it, and put the other in such a position, as hardly to be able to keep his feet; both he and the carriage appearing nearly thrown over. Our guides were at some distance; but at this critical juncture, when it seemed alike unsafe to stand still or to move, I was favored with presence of mind to call them back, to hold up the top of the wagon, while we gently moved on to a level place; which we accomplished without any damage.

Thus have we experienced merciful deliverance, through the great Care-taker, when much danger hath seemed to await us! We then requested our guides to ride abreast before us, at a suitable distance, that they might discover any bank or hollow, and avoid it, which we had often found very useful. I mention this for the help of other travellers in similar situations.

6th of Third month, First-day. We attended meeting at Stafford, a large mixed gathering, and the labor was exercising, yet I hoped might be to some profit. We lodged that night at a Tavern on the way to Alexandria; in getting to which we had much difficulty, from the depth of mire and clay. Next day we called to see a family who had once been members of our Society, who still seemed to retain much love for Friends; and, being detained by a heavy snow-storm, I felt religously engaged to have the people of the village, both black and white, invited to come together; which was readily made way for, and the meeting held at our lodgings. Though divers appeared scarcely to have heard tell of the Holy Ghost, or the inward appearance of the Spirit of Truth; yet, through an exercising labor, a hope revived that some little knowledge was communicated to the learned and unlearned.

Towards the close, I had to plead the cause of the oppressed, "to proclaim the acceptable year of the Lord, and the day of vengeance of our God," in his own appointed season, on those who should continue the evil traffic; using our fellow creatures, only differing from us in the color of their skin, as the brute creation. When the meeting ended, a well-looking man took leave of me, expressing a desire that the Divine blessing might attend the work. When he was gone I was told he kept many slaves, and was far from being a kind master: so that there seemed some ground to apprehend the power of conviction at that time touched his mind. We reached Alexandria the next day, sat their meeting on Fifth day, and had to labor in the Gospel in a close awakening manner, much to the relief of my own mind, which had felt secretly weary and heavy laden. Some not of our Society being present, had informed others, so that when about to depart next day, a Friend asked me if I had been informed, that one of their chief magistrates had sent a request I might be stopped longer in the town. I told him I had heard nothing of it, and having often thought, when unclothed of strength, it would be no marvel if bonds and affictions awaited me from the hands of unreasonable men, rather expected it might be something of that sort, and felt quieted in resignation if it should be the case. He then produced a letter he had received from the above mentioned magistrate, expressive of a desire on the part of himself and others, that my departure might be somewhat deferred in order to admit of another meeting. I wished the Friend to inform the writer, that, having felt a peaceful liberty of mind from further religious labor in that town, I was then about to leave it; that I had found my way much shut up in the Southern States, from having public meetings, being painfully impressed with a feeling, that there was but little room availingly to preach the Gospel, which breathes peace on earth and good will to men, while so much oppression and cruelty is exercised towards our fellow-creatures, entirely repugnant to the nature and spirit of Christianity; and until that evil was done away, I did not believe it would spread much among them. The Friend said he would endeavor to communicate the message, agreeably to my desire.

13th of Third month, First day. We attended a meeting at Indian Spring, in which much painful exercise was my portion, the state thereof appearing like that described by the prophet, the head sick, the heart faint, and scarcely any soundness to be found. On Second-day we journeyed to Elk Ridge, where a meeting was appointed on Third day, which was a large mixed gathering, and mercifully owned with a renewal of strength to labor in the Gospel; though the testimony of Truth, as at many other seasons, went forth like a sharp threshing

instrument, against those that oppressed their fellow-creatures. From thence we went to Baltimore, in Maryland, where we rested one day; and the next attended their week-day meeting which was a very large gathering of Friends, and many others not of our religious Society, who, I evidently felt, were desirous to hear the Gospel preached; but I was favored with a peaceful acquittance, in keeping silence before the Lord. Next morning we set forward to a meeting called Little Falls; but there appeared a great falling away from the the purity and spirituality of the principle we profess, which caused heavy labor, to awaken carnal professors.

(To be continued.)

We should be careful not to stigmatize whole nations or trades by terming them rogues, impertinent, &c., for even if we have no individual in view, each individual of the nation or trade is a sufferer by the sarcasm, and cannot like to be so stigmatized.—*St. Francis de Sales.*

JOHN WOOLMAN'S FIRST SERVICE IN ENGLAND.

John Woolman in his Journal has this note: "On the 8th of Sixth mo, 1772, we landed at London, and I went straightway to the Yearly Meeting of Ministers and Elders, which had been gathered, I suppose, about half an hour. In this meeting my mind was humbly contrite"

It will be remembered that this circumspect Christian, owing to some delicate scruples, had crossed the ocean as a steerage passenger. About noon on the Fourth-day previous to his landing a pilot boat from Dover furnished opportunity, of which some availed themselves, of landing, and of reaching London promptly, "but," says he, "I felt easy in staying in the ship."

This simple disciple arriving late in the meeting, unannounced, and very peculiar in his appearance, was likely, at first sight, to be regarded as some itinerant enthusiast. His certificate was presented and read, when some one remarked, that perhaps the dedication of the Friend might be accepted, and he might feel himself easy to return to his native land. John Woolman entered into the closet of his heart, there to seek in meekness of wisdom, instruction from his safe Counsellor. No feeling of resentment prevailed; but, conscious that the spirit of the prophets is subject to the prophets, he was humbled and deeply affected by the want of the unity of the brethren, and his tears flowed freely. In the constraining love of Christ, and in love for his church and people, he had, at costly sacrifice, taken his life in his hands, and left behind him his home and its endearments. That love still gushed out to the people of England, yet, for the moment it seemed as though it must be pent within his heart. He rose with meekness, and stated that he did not feel any release from his prospect, but he could not travel in Truth's service without the unity of his Friends, and that, while this was withheld, he should not be easy to be at any cost to them; that he was acquainted with the trades of a tailor and a shoemaker, and that he hoped while the impediment continued to be felt, Friends would be kindly willing to employ him in such business as he was capable of, that he might not be chargeable to any.

A season of silence ensued, during which tears flowed freely from many eyes. After a time, in the pure openings of truth, John Woolman spoke a few words in the ministry, in which capacity his voice had not, till that moment, been heard in Great Britain. The Church was favored with true discernment. The spirit of his blessed Master bore witness to his gift. All obstruction was removed, and the flow of unity (first expressed by the Friend who had before spoken his doubts) became "a river to swim in," and John Woolman, owned by the brethren, passed on to his labor, in all humility realizing that, as an instrument and messenger and servant of servants, he had nothing wherein to glory; that the work was not his own; that the ability to perform it was not of himself; and reverently thankful to his Lord, who had given him a place in the love of his friends, which was so acceptable to his tender spirit.

The above incident given from memory and derived from the verbal tradition of the late Rebecca Jones, has probably not been previously committed to writing.—*Friends' Review.*

From "The Ideal Church" in the Christian Examiner.

RELIGIOUS OPINION.

Hence we see why the mere discussion, adoption and rejection of opinions produces so little religious life, adds so little to the moral power of the race. The fact that such a one is wrong does not put you in the right. The narrowness of his creed does not widen your heart. The satisfaction that you take in contrasting the supposed justice of your views with the supposed insufficiency of his, is not a religious one. If you wish to be in the Church you had better not try to put him out of it, since the first consequence of your true membership will be your recognition of his. Nor will it do for you to seize upon certain points of opinion, miscalled articles of faith, and impose them either upon his recognition or upon his repudiation. In the religionary dogmatism of mankind, many things are assigned to the jurisdiction of faith which lie strictly within the province of opinion. All circumstances established by evidence must be matters of opinion. It is every man's right and duty to weigh and decide these for himself.

If he allow another man or set of men to decide them for him, he only adopts the opinion of others, in accordance with a secondary opinion of his own. He will deal with this class of facts according to his intelligence and opportunity, for neither of which he is responsible. They have not in themselves power either to advance or retard the process of his redemption from the absolute dominion of nature, and the slavery of self. The power they have rests in their symbolical and sympathetic relation to religious truth; and this is an important, but not a primal power. But religious truths are truths of reflection and of consciousness. They have their slow development in the region of human society. All their steps prove to be necessary and sacred. Wisdom is justified of all her children,—of her babes as well as of her full grown men. These truths elevate, enlarge, and enlighten opinion. But they distance man's power of conception and of expression too far to be adequately embodied in any thing that he can utter or formulate. Their true embodiment will be found in the sincerity of zeal, the disinterestedness of effort, and the perseverance of hope and endeavor. Even these give the ideal truth a very imperfect illustration.

THE MINISTRY OF THE SENSES AND APPETITES TO HUMAN CULTURE.

BY O. DEWEY.

It is my wish and purpose to vindicate man's physical organization from the charge that it is naturally low and debasing, or was ever meant to be so; it is my wish and purpose in approaching this heaven-built sanctuary of the soul, to offer, not scorn and desecration, but reverence and worship.

There are two kinds of houses that a man lives in. There is the house that the carpenter built. And there is *this house*, that God hath built for the spirit's dwelling. The former is built for an end: for the use, for the accommodation, and, justly considered, for the moral cultivation of its inhabitant. Can we suppose less of the latter? The body is an organic structure, with a thousand fold more contrivance in it than a house, or a whole city of houses. But organization is a means to an end. Now this relation is what I understand by the term philosophy; and I might have *said*, that my lecture this evening is on the philosophy of the human organization, senses, and appetites.

The human frame has much in common with the animal organism. All this, though it abundantly manifests the wisdom and goodness of the Creator, and would demand attention in a system of Natural Theology, I shall leave out of the account; save and in so far as it serves especially to elicit and train the human faculties. With the benefit of this exception we may fairly say, that the eye and the ear, though common to man and animal, have for man a peculiar, that is to say, a mental and moral instrumentality. In considering the ministry of the body to the soul, I shall keep in mind this distinction between the human and animal organization, because it touches the very point in hand. The animal organism ministers to instinct merely; the human, to intellect and moral culture. Take, for instance, the sense of touch; which animals possess indeed, but in a degree so inferior that, comparatively, they may be said not to possess it at all. If, instead of this sensitive vesture of feeling, man had been clothed with hide and hair and hoof, the human soul had been imprisoned in obstruction and stupor. It is the mother's caress that first wakes the infant soul to life. The fond embrace is the earliest nurture of affection and seal of friendship. In all the animal world there is no kiss. The grasp of the hand—all over the world the sign of comity and kindness—is a significant token of the human destiny; it is the sign manual upon the great charter of human brotherhood. Shaking hands—it may be a very wearisome thing to a popular favorite in a long summer's day; it may seem to many a very unmeaning ceremony; but it links and binds the race in the bonds of moral fraternity. But the whole frame, too, is thus sensitive. The air that falls upon it, softer than veils of down, breathes exquisite pleasure through every pore. The sense of touch, the eldest born and earliest teacher of all the rest, imparts in fact a character to all the other senses, and to the whole nature; so that I am tempted to say that the delicacy or torpor of this organization is, for any child, one of the clearest prognostics of his future development; and I doubt whether a man, who can let a fly walk all over his face without knowing it, though deep powers and passions may dwell within, is ever a man of fine, quick and sympathetic sensibility.

Next, the faculty of speech is peculiar to man. This is given for expression; but mark that it is given for the expression and culture of higher things than are found in animal natures. Much may be revealed, it is true, in dumb show, in pantomime, or by inarticulate cries; and animals do this: and man's most ordinary wants could be so expressed; and those who maintain that speech was an immediate, Divine gift to man from his Creator, because it was an immediate necessity, seem to me to overlook this fact; besides, that a miracle is not to be supposed where a miracle is unnecessary; and I have *known* two children playing by themselves for a single summer to form a language of their own. Neither dumb show, however, nor childish prattle, suffices for the higher wants of humanity. For the finer discriminations of thought and feeling, for the opening and culture of the human understanding, *cul*

tivated speech is necessary; and such, we cannot doubt, is its special office.

I cannot altogether pass over the wonder of this thing in our humanity, though I must not dwell upon it. Language, the breath of all human thought, the living tissue of all human communication, the telegraphic line that stretches through thousands of years, the texture into which are woven the character and history of nations and ages—all other devices, all other arts sink in comparison with this grand instrument, at once of Divine intelligence and human ingenuity—the common speech of men. To describe the *organs* of speech, their structure, relations, and action; and then the corresponding organ that receives it, the ear; and then the medium of speech, the subtle and elastic air, would require ample treatises. And yet the act of an instant calls all these agencies into play. A man utters a word, but one word; and a volume could not describe all that has been concentrated in that utterance. Nor to one ear alone does the utterance pass, but to many. A man utters a word; and instantly it breaks, as it were, into a thousand particles, which pass like sunbeams through the air, and, in one moment of time, print an intelligible thought upon the minds of thousands. And the *might of speech*, the power given to a word, the living strength that girds a man when his whole nature speaks out—there is no force in the world that is felt like that. Justly, therefore, is the power of God represented by a word. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth."

There is another peculiarity in man, of a totally opposite, and yet perhaps of a no less significant character; and that is laughter. Some men question much about recreation; whether they will have it or have it not; whether they will admit it into their plan. But Heaven has sent it into their plan; and they must have it, whether they will or not. Nay, they laugh about *nothing*, too—which makes it yet more significant in this view. But laughter has a still further and higher significance. It is the expression of the mind's freest enjoyment. It is like the clapping of hands in an assembly—the riotous outbreak in us of pleasure, delight, sympathy. It is healthful too, I might say, by the bye. It helps more to digest a dinner than old wine, or anything else fancied to help it. But its highest office is in the delicacy of apprehension which it indicates. There are twenty kinds of laughter, with as many meanings; laughter is the relish of wit, the mockery of folly, the utterance of joy, the murmur of approbation, the shout of welcome. It expresses what words cannot. It is the flower that bursts from the hard, logical stem of talk. Sad were the life in which there was no laughter; sad and bad, I should fear. Men do not laugh when they are meditating wicked deeds; the guilty face is serious enough—stern or livid with its seriousness. Sad were the life to which nothing ludicrous ever presented itself; it were scarcely human. In fact, laughter is perhaps the most distinctive visible mark of our humanity. If an anomalous or masked being were presented before us, concerning which we doubted whether it was a man—that which would most immediately decide the point in his favor, would be a burst of laughter. There are sighs and screams, and there is singing in the animal world, but not laughter.

In a letter, supposed to be written shortly before his death, Leighton writes thus: "I am grown exceedingly uneasy in writing and speaking—yea, almost in thinking—when I reflect how cloudy our clearest thoughts are; but I think, again, what other can we do, till the day break, and the shadows flee away?—As one that lieth awake in the night must be thinking; and one thought that will likely oftenest return, when by all other thoughts he finds little relief, is, When will it be day?"

From "The Friend."

THE POWER OF FAITH.

A member of the Society of Friends, who resided in the most northern part of Philadelphia Quarterly Meeting, many miles from the city, many years ago, felt a strong religious concern to attend that meeting at its next approaching sitting. He was a religious, exemplary man, and it was right for him to endeavor to be in attendance there, even if he had not felt it to be, at that time particularly, his religious duty. But he was one of those who although rich in faith, was poor as respects worldly substance, and had no means of raising the small sum of ready money necessary to meet his expenses by the way. The impression of duty continuing, he set off on the journey, doubtless with many heart-sinkings and fears. On crossing a stream he saw something shining in the water, which proved to be a silver coin. Very thankful was he to his heavenly Father for this merciful provision, and he passed on his way, paying therewith all unavoidable expenses until he arrived at a neighborhood of Friends, where he was freely entertained, and from whence he was enabled to reach the city without further outlay.

Knowing a Friend by character, he went to his house, where he was hospitably taken in, but being unknown to all, felt himself poor and discouraged. Whilst sitting in this condition of mind, Samuel Emlen, the blind seer, being present, began to speak to him in a very encouraging way. He felt in the openings of life the Friend's estate, and although a stranger to him, was bound to declare, that his blameless

life and inoffensive manners, were of good savor in the neighborhood where he resided, and that his faithfulness was saying to his neighbors, "Come and see my zeal for the Lord of Hosts!" This communication opened the way of the poor Friend in the minds of those to whom he had been a stranger. He was comforted, and his faith strengthened in the superintendence and providential leadings of his heavenly Father, so mercifully extended to him on this occasion.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 18, 1865.

Rebecca Price received on the 7th inst. a minute from Little Falls Monthly Meeting, Md., to attend Fairfax Quarterly Meeting, Va., and to visit the families of Friends composing it.

MEETING FOR THE FREEDMEN.—The "Women's Association of Philadelphia for the Relief of the Freedmen," and "Friends' Association for the Relief of the Freedmen," having united in one organization under the latter title, held the first meeting on the evening of the 8th inst.

MARRIED, on Third-day, the 7th of Eleventh month, 1865, according to the order of Friends, at the house of Isaac Haldeman, Media, Pa., EDGAR T. MILLER to MARY HALDEMAN; members of Chester Monthly Meeting, Pa.

DIED, on the 17th of Eighth month, 1865, in Philadelphia, JOSEPH HENDERSON, in his 63d year.

——, on the 28th of Eighth month, 1865, PHEBE L., widow of the late Joseph Marple, in her 77th year.

——, on the 29th of Ninth month, 1865, at West Chester, Pa., JASPER HOOPES, in his 52d year; a member of Birmingham Monthly Meeting.

——, on the 11th of Tenth month, 1865, at the residence of her husband, in West Chester, MARY ANN CARVER, aged 47 years.

She endeavored to fulfil her various allotments in life as became a Christian.

——, on the 15th of 10th month, 1865, at Quakertown, Pa., WILLIE W., son of Richard R. and Sarah F. Green, aged 15 years.

——, on the 6th of Eleventh month, at the residence of her brother-in-law, Joseph Cowperthwaite, ANN CARLILE, in her 70th year; a member of the Monthly Meeting of Friends of Philadelphia.

For Friends' Intelligencer.

TO SUBSCRIBERS TO SWARTHMORE COLLEGE.

The Treasurer, William C. Biddle, requests us to announce that the certificates of stock for subscribers within the limits of Philadelphia Yearly Meeting are now ready, and will be furnished on application to him at his office, 131 Market Street, Philadelphia.

EXTRACTS FROM THE MINUTES OF BALTIMORE YEARLY MEETING.

At the Yearly Meeting of Friends, held in Baltimore, for the Western Shore of Maryland, and the adjacent parts of Pennsylvania and Virginia, by adjournments, from the 30th of 10th month to the 2d of the 11th month, inclusive, 1865.

Certificates and minutes for the following named Friends, who are acceptably in attendance with us at this time, from within the limits of other Yearly Meetings, were received from the Meeting of Ministers and Elders, and read, viz.:

David H. Barnes and Naomi, his wife, Ministers from Purchase Monthly Meeting, New York.

Ann Weaver, a Minister from Green Street Monthly Meeting, Philadelphia.

Stimonson Powell, a Minister from Westbury Monthly Meeting, New York.

Catharine P. Foulke, a Minister from Richland Monthly Meeting, Pennsylvania.

Thomas C. Stringham, a Minister from Creek Monthly meeting, New York.

Maria Jane Kent, a Minister from Penn's Grove Monthly Meeting, Penna.

Perry John, a Minister from Roaring Creek Monthly Meeting, Penna.

James Jackson, a Minister from Sadsbury Monthly Meeting, Penna.; Abigail Jackson, his wife, an Elder.

Phebe Wilson, a Minister; David Wilson, her husband, an Elder; from Centre Monthly Meeting, Delaware.

Wm. Dorsey, a Minister from Philadelphia Monthly Meeting, Race Street, Philadelphia.

Mary H. Child, a Minister; John Child, her husband, an Elder, from Darby Monthly Meeting, Penna.

Esther Haviland, a Minister from Chapaqua Monthly Meeting, New York.

Mary A. Smith, a Minister from Medford Monthly Meeting, New Jersey.

Solomon Haviland, and Hannah, his wife, companions of David H. and Naomi Barnes, from Purchase Monthly Meeting, New York.

Thomas Sands, an Elder, companion of Thomas C. Stringham, from Creek Monthly Meeting, New York.

Lot Gregg, and Hannah B., his wife, from Plainfield Monthly Meeting, Ohio.

Charles Hollingshead, an Elder, companion of Mary A. Smith, from Medford Monthly Meeting, New Jersey.

Thomas Bonsall, an Elder, from Bradford Monthly Meeting, Penna.

Wm. Cornell, and Phebe W., his wife, Elders, from Rochester Monthly Meeting, New York.

Edmund Willetts, a member, companion for

Stimonson Powell, from Westbury Monthly Meeting, New York.

Acceptable Epistles from our brethren of Philadelphia, New York, Genesee, Ohio and Indiana Yearly Meetings were received and read, to our edification and comfort, as giving evidences of a vigilance and living concern for the faithful maintenance of our precious principles and testimonies in all parts of our Zion, however widely separated.

A committee was appointed to prepare Essays of Epistles to the several Yearly Meetings with which we correspond, as way opens therefor, and produce them to a future sitting.

The same Committee was directed to endeavor to embody the exercises of the Meeting while engaged in the consideration of the state of society, in a suitable minute, and produce it to a future sitting, to be printed in our Extracts for the benefit of our absent members.

The following subject came up in the Report from Baltimore Quarterly Meeting, viz.:

"The subject of the infringement of our testimony against military services, having been brought to the notice of this Meeting, after a time of solid deliberation, it was concluded to ask the Yearly Meeting the proper course for our Monthly Meetings to pursue in reference to said violations."

Which was referred to a committee to take into serious and careful consideration, and report to a future sitting of this Meeting, their judgment thereon.

The Representatives were requested to confer together at the close of this sitting, and propose at the opening of our next, the names of suitable Friends to serve this Meeting as Clerk and Assistant Clerk the present year.

Then adjourned to 3 o'clock in the afternoon.

Friends gathered nearly pursuant to adjournment, when Wm. B. Sterr, on behalf of the Representatives, reported that they had conferred together, and had agreed to propose Benjamin Hallowell for Clerk, and Levi K. Brown for Assistant Clerk; who, being separately considered, were approved by the meeting, and the Friends named were accordingly appointed to those stations for the present year.

The following was contained in the Report from Fairfax Quarterly Meeting, viz:

"A Report was embodied in the Report at this time received, from Hopewell Monthly Meeting, from a Committee of Centre Preparative Meeting, upon the subject of the destruction, and the prospect of rebuilding, Centre Meeting House, in the Town of Winchester, Virginia, which Report is as follows, viz:

In tracing the history of the destruction of the Meeting House, we find that it was first occupied as an hospital, for a few weeks, by the Southern army, in the Summer of 1861, but was left by them in a pretty good condition. Meetings were held there afterwards, until about the 12th of 3d month 1862, on which day Gen. Banks' army arrived in Winchester. As near as we can ascertain, on the next day (the 13th) the military authorities demanded the *key* and took possession of the house. Friends never used it afterwards.

The entire fencing around the lot, with a portion of the inside work of the building, were destroyed by the soldiers, during the time they occupied the town.

We next find that in the winter of 1862, '63, whilst Gen. Milroy's forces occupied the town, the remainder of the inside wood work, including window and door frames, was destroyed by the soldiers.

The walls of the building remained standing until about 9th month, 1863, when they fell down. After the fall of the walls, the remaining materials were either used or destroyed by a portion of the citizens of the town.

There was no army here at that time.

Your Committee, upon examining the premises, find no part of the *building* left but a small portion of the foundation wall.

With regard to the cost of the building, your Committee would express the opinion, that, considering the present high prices of materials and labor, it will require $2,500 or $3,000 to replace it.

We would also express the opinion, in which we believe the entire Meeting will unite, that the new Meeting house should be located in a more convenient and central part of the town.

CHARLES L. WOOD,
JOHN W. MARVIN.

WINCHESTER, VA., *8th month 9th*, 1865.

"Upon consideration, the Clerk of the Quarterly Meeting was directed to forward a copy of the preceding report to the Yearly Meeting, thus recommending the subject to its consideration and action: the members of Centre Meeting not feeling able, under their present straitened circumstances, to proceed in the matter without pecuniary assistance."

The subject claiming the consideration of the Yearly Meeting, it was referred to a committee, who were directed to report to a future sitting, what action, in their judgment, it would be proper for this meeting to take in the case.

The Standing Committee on the Indian Concern produced a Report* which was satisfactory to the meeting. The Committee was continued, and encouraged to embrace every right opening to continue their service to these interesting people.

The minutes of the proceedings of the Meet-

* This report will appear in a future number.

ing for Sufferings, were read, and the proceedings of that Meeting were approved and sanctioned by the Yearly Meeting.

The Clerks were directed to insert in our Extracts, the following Report of the Committee of the Meeting for Sufferings to that Body, respecting the division of property with our Orthodox Brethren, viz. :

To the Meeting for Sufferings :

The Committee appointed at our last Meeting, upon the subject of the division of Property with the other branch of Society, Report that on the 20th of the 1st month last they addressed to our Orthodox Friends, a communication, of which the following is a copy, viz. :

To the Meeting for Sufferings which represents the Yearly Meeting of Friends that meets at Courtland Street, Baltimore :

Dear Friends,—We have been appointed a Committee by our Meeting for Sufferings, to endeavor to carry into effect the object embraced in the following minute, which was adopted by our late Yearly Meeting, viz. :

"The Meeting for Sufferings is directed to open communication with the other part of Society, commonly called our Orthodox Friends, for an equitable division of all the property we now hold, which was formerly jointly held by them and us, according to the number of members of the two branches at the time of the separation; and, if amicable arrangements to that end can be effected, to pay them the amount that may be agreed upon, as their just share of all the property held by us."

We think it proper to state, that it has been the desire of some of us, for many years past, that a course of this kind should be pursued, and efforts to that end have been heretofore made; but the Body of our Society was not then prepared to adopt the measure. It therefore seemed right, in order to move in that harmony which is so beautiful and healthful in a religious organization, to wait, as for the hindmost of the Flock, remembering the sacred injunction, "He that believeth shall not make haste," and remain alive under the concern, till the opposition should be removed.

We are now favored to be able to say, that this desired period has arrived. The preceding minute was adopted by our late Yearly Meeting, with entire unanimity. Not one voice was opposed thereto.

Now, dear Friends, it is our ardent desire, that the proposition of our Yearly Meeting, thus made, may be entertained by you, in the same kind and conciliatory spirit in which it is tendered; and of this, we have no reason whatever to doubt. And moreover, we hope and trust, that the reciprocal exercise of kind and good feeling, in the amicable adjustment of this subject, may be the means of bringing us closer and closer to each other, in kindness and charity, by bringing us nearer and nearer to God, in the bonds of His love.

The present communication is made in entire frankness, and with strict integrity of purpose, and, if we know our own hearts, in true brotherly and Christian feeling, in which we can subscribe ourselves your sincere friends,

BENJN. HALLOWELL,
SAMUEL TOWNSEND,
SAMUEL M. JANNEY,
DAVID G. MCCOY,
BENJN. P. MOORE,
JOSEPH MATTHEWS,
RICHARD H. TOWNESND, and
GERARD H. REESE.

On behalf of the Meeting for Sufferings which represents Baltimore Yearly Meeting of Friends, that meets at Lombard Street.

BALTIMORE, 1*st month* 20*th*, 1865.

To which communication we received the following reply, viz :

To Benjamin Hallowell and others, Committee on behalf of the Meeting for Sufferings which represents the Yearly Meeting of Friends that meets at Lombard Street.

Dear Friends,—We have considered the communication addressed to our Meeting for Sufferings, by you, as a Committee of your Meeting.

There was not time to call our Meeting together, but as members of it, we frankly state our views, which we believe to be those of our other members.

The proposition embraced in the minute of your Yearly Meeting, is acceptable to us, and we are prepared, with the consent of our meeting, to carry it out in the same Christian spirit in which we believe it has been proposed.

We cordially reciprocate the kind and brotherly feelings which you have expressed, and remain your friends.

R. M. JANNEY,
FRANCIS T. KING,
JAMES CAREY,
JAMES CAREY THOMAS,
JESSE TYSON,
MILES WHITE,
THOS. R. MATTHEWS.

BALTIMORE, 1*st month* 20*th*, 1865.

Four members of our Committee, by appointment, subsequently had a very satisfactory personal interview with four of these Friends, during which they had expressed a willingness to unite with us in an application to the Maryland Legislature for power to sell and convey the Fair Hill Boarding School Property, and to aid in selling the Pasture Lot, and in the valuation of the Lombard Street Property. Indeed, a disposition was gratifyingly manifested to do

their full part to carry out the arrangement proposed by our Yearly Meeting.

From the length of time that has since elapsed, the Committee believe it to be impracticable to ascertain, with entire precision, the number of members of the two branches at the time of the separation; but our Orthodox Friends, in our interview with them, expressed their belief, that the relation was about one to four, which would give one fifth, or twenty per cent. for their share, and that they were willing to settle upon this basis; and although, from the best estimates we have been able to gain, this is a *large* proportion, yet the Committee have thought it best, for the sake of that precious harmony that happily exists between the Representatives of the two branches, who have had intercourse with each other upon the subject, and which harmony we desire may increase and extend, to recommend to the Meeting for Sufferings, that a settlement be authorized with them in this proportion.

Signed on behalf of the Committee,

BENJ'N P. MOORE.,
DAVID G. McCOY.

BALTIMORE 3*d month* 11*th*, 1865.

This Report upon being read and considered, was approved and adopted by the Meeting for Sufferings, and the Committee was continued, and authorized and directed to divide the property with our Orthodox Friends, upon the terms contained in the Report; that is, to pay them one-fifth of the net proceeds of the sale of the Fair Hill Boarding School Property, one-fifth of the net proceeds of the sale of the Pasture Lot, and one-fiifth of one-half the valuation that may be agreed upon of the Lombard Street Meeting House Property, these three pieces of property being all that is embraced in the minute of our Yearly Meeting, under which we are acting.

It was the judgment of the Yearly Meeting that a Standing Committee be appointed to take charge of the proceeds of the sale of the Fair Hill Boarding School Property, as represented in the proceedings of the Meeting for Sufferings, as a Yearly Meeting School Fund; and the following named Friends were appointed to bring forward to a future sitting the names of suitable Friends to constitute such Committee, viz.: Wm. John Thomas, Jacob Burroughs, Jesse Hogue, Wm. Williams, Wm. Ellis, Wm. Hughes, Joseph Thomas, John W. Cole, Nathan Moore and Jesse Underwood.

The proposition brought before the Yearly Meeting, by the reading of the minutes of the Meeting for Sufferings, to unite with Baltimore Monthly Meeting in adding to buildings of Lombard Street Property, so as to add to the accommodation of Friends at the time of the Yearly Meeting, was referred to the Meeting for Sufferings, and, if that Meeting shall think it best to adopt the measure proposed, it is authorized to use such part of the proceeds of the sale of the Pasture Lot when effected, as may be necessary, and remains, after the other payments to which that fund may be subject, are satisfied.

A number of Friends were appointed to bring forward to a future sitting, the names of suitable Friends to constitute a Meeting for Sufferings for the ensuing year.

Then adjourned to 10 o'clock to-morrow morning.

Thirty-first of the month, and 3d of the week.

The meeting having entered upon the consideration of the state of Society, as represented by the answer to the Queries from all our Quarterly Meetings, except Centre, it proceeded therein as far as the fourth Query, inclusive, under a covering of precious solemnity, in which much salutary counsel was handed forth by exercised minds for our encouragement and strength.

Then adjourned to 3 o'clock in the afternoon.

The meeting gathered about the time adjourned to, when the consideration of the state of Society was resumed, and the meeting proceeded therein through the remainder of the Queries, and the answers thereto; and a summary was adopted, as representing the state of Society amongst us during the past year.

Answer to Eleventh Query.

Wapsaenonock Monthly Meeting, in Muscatine County, in the State of Iowa, was established as a branch of Fairfax Quarterly Meeting, on the 3d of Ninth month, 1864, by a Committee of Prairie Grove Monthly Meeting, in accordance with liberty granted them by said Quarterly Meeting in the Eighth month preceding.

Fairfax Quarterly Meeting informs, that information had been received in the Report from Alexandria Monthly Meeting, held at Wood Lawn, that the Preparative and Mid-week Meetings at Alexandria, and the Mid-week Meeting at Washington had been discontinued, and that an indulged Meeting had been granted at Alexandria, on First Days at 11 o'clock. Also, that the time of holding Alexandria Monthly Meeting, had been changed from the 5th day following the 2*d* second day in each month, at 11 o'clock, to the 5th day following the 1*st* second day in each month, at 10 o'clock, which information was directed to be forwarded to the Yearly Meeting.

The Committee appointed at a former sitting upon the subject which came up from Fairfax Quarterly Meeting produced the following Report, viz.:—

The Committee appointed to take into con-

sideration the subject brought up in the Report from Fairfax Quarterly Meeting, Report that the Committee were united in judgment, that the sum of Three Thousand Dollars should be raised for the purpose of purchasing a site, and erecting thereon a suitable building for a Meeting House, in the town of Winchester, Va.

They are opinion that this amount can be obtained by voluntary subscription, among our members and would recommend this course to the Yearly Meeting.

Signed by direction, and on behalf of the Committee, by

RICHARD T. BENTLEY, *Clerk.*

Which Report, upon being read and considered, was united with, and adopted by the Yearly Meeting, so far, as to direct that Subscription papers be opened for raising the 3000 dollars reported to be needed, by voluntary subscriptions; and should any deficiency exist, it will be made up by the Yearly Meeting next year. Friends were encouraged to be liberal in their subscriptions to so interesting an object.

The sum that is collected is to be forwarded to the Treasurer of the Yearly Meeting, and to be held by him subject to the order of Hopewell Monthly Meeting for the purposes mentioned in the Report.

Then adjourned to 3 o'clock to-morrow afternoon.

First of the 11th month, and 4th of the week.

The Committee appointed upon the subject last year, produced a Report.*

The Committee appointed upon the subject last year in relation to our Virginia Friends, produced the following report, viz.:

The Committee appointed at our last Yearly Meeting, to extend relief on its behalf to such of our members in Virginia who have suffered by the ravages of war, report, that in pursuance of their appointment, they met at the close of our last Yearly Meeting, and authorized a *Sub-Committee* of their number to purchase and forward such supplies of food and clothing from this city, as the committee residing in Virginia might order from time to time, and they are gratified to inform the Yearly Meeting, that the deep feeling and sympathy manifested by it for its suffering members in that quarter of our heritage, has been, through the service of the committee, productive of much good; the *pressing* wants of all whose situations were made known, were relieved, and although the expenditures of the committee amounted to more than $5,000, the expense to the Yearly Meeting has only been the small sum of $585 71, the greater portion being the voluntary contributions of our members and our brethren of Philadelphia and New York, who have also, with commendable liberality, forwarded a large amount of money and supplies on their own account.

The Committee have not felt themselves authorized to extend their operations beyond the relief contemplated by the Yearly Meeting, but the condition of the *children* of many of the Friends in that section who are deprived of school facilities, has awakened their sympathies, and they are willing to lay the subject before the Yearly Meeting for its action in the case.

On behalf of the Committee,

GERARD H. REESE, *Clerk.*

This Report, upon being read, and deliberately considered, was approved and adopted, and the same committee was continued to give practical attention to the School Education of the Children referred to in their report, and report to this meeting, next year, the amount of expenses thereby incurred, which will be paid by the Yearly Meeting.

The Treasurer of the Yearly Meeting is directed to pay to the order of the Clerk of said Committee the amount expended by the Committee on behalf of the Yearly Meeting, last year, as stated in the report.

(To be continued.)

* Report on the establishment of meetings in the State of Iowa as branches of Fairfax Quarterly Meeting will be published in a future number.

For Friends' Intelligencer.

FRIENDS' SOCIAL LYCEUM.

The lecture at the Lyceum on the 7th inst. was delivered by Dr. Joseph Thomas, on "A Tour in India."

He commenced at the starting point of the journey, and carried his audience through the voyage. The route which the party took is called the overland passage. It was interesting to be informed that they travelled over the Isthmus of Suez in omnibuses; since then, however, there has been a railroad laid across the Isthmus.

Dr. Thomas described the visit to the Cinnamon Garden at Ceylon, from which the finest quality of Cinnamon was exclusively obtained; they are now much neglected.

The modes of travel in India are by railroad, by curious conveyances drawn by horses, which allow the passengers to lie down or sit up at pleasure, and upon the backs of camels, all of which constituted interesting features in the tour. The journey extended to the regions of perpetual snow in the Himalaya Mountains. The vast extent and the enormous elevation of these grandest mountains in the world, from the peaks of which the eye takes in a range of hundreds of miles, were vividly described.

Were it not for the elephants, Hindoostan would not be inhabitable by man. The tigers are so numerous and fierce, that on one occasion a man was taken from the decks of a ship lying

in the Ganges, by a tiger, who swam with him to the shore; on another, an individual in a hunting party was carried off from his companions gathered around the camp fire. The elephant, however, has been trained so that he may be used by hunters, who are thus enabled to keep this animal in check. Some thrilling details of Tiger hunts, served to diversify the lecture.

Dr. Thomas also related some of the circumstances of the terrible Sepoy rebellion, which occurred during the period he spent in the East Indies.

For Friends' Intelligencer.

LIBRARY ASSOCIATION OF FRIENDS.

ANNUAL REPORT.

Once more has another year rolled round, and once more it becomes the duty of the *Committee of Management* to furnish you with a statement of the condition of the Institution, and to give some account of their stewardship. Without claiming any merit for the little they have accomplished, they believe the *thirty-first* year of its existence has been fraught with as much of good, and as much of interest as any preceding year.

The benefits and advantages of a well selected Library have been so often dilated upon, that a reiteration of them here would be little less than a useless repetition. They must necessarily be apparent to every serious and reflecting mind, and from such, should certainly receive countenance and encouragement.

There is one view of the subject, however, which, it would seem, cannot be too often referred to, the great importance of furnishing the youthful mind with that kind of mental food best adapted to its present welfare and permanent strength. For a number of years this has claimed the serious attention of successive committees of management, and, it is believed, with considerable success. An examination of our shelves will shew the "*Juvenile Department*" to be filled with books calculated to impress those for whom it was especially arranged, with the importance of cultivating the kindest and best feelings of their natures in their intercourse with their young associates, that may, perchance, grow with their growth, and strengthen with their strength, and doubtless exert a beneficial influence in after years.

As they advance further, our "*Abridged*" department presents to them, in an attractive form, Histories, Travels, Science, &c., amply sufficient for their attainments without burdening them with the voluminous editions too often placed before them. In this way, with judicious care, they may become well fitted for still further advancement; while our "*Scientific*" "*Religious*" "*Voyages and Travels,*" and "*Miscellaneous*" departments into which the library is divided, and each embracing, as the committee believe, a choice selection from many of the best authors, cannot but arrest their attention, and prove of incalculable benefit.

Of the difficulties of procuring a "*choice selection*" it is scarce worth while to speak. The name and character of the various publications issuing from the press at the present day is *legion*, of which comparatively few are deemed desirable to place on our shelves.

As was stated in a former report, although the Library was established, and is still wholly sustained by members of the Society of Friends, a glance at the record of our applicants shews "that a number not members have been admitted to equal gratuitous privileges with them. This extension of its benefits has to be limited to such a number as our collection of books, our accommodation for visitors, and the state of our finances will warrant. Any attempt to accomplish more than would be judicious on these points would mar, rather than advance, for all parties the benefits contemplated by its establishment. Were it not for this consideration they would gladly open its doors to every honest seeker after truth and knowledge who might apply."

The following statistics shew to some extent the appreciation in which our collection of books is held, viz.

The use of the Library during the past year has been as follows:

During the *first* six months, viz., from the Tenth month last to the Third month, both inclusive, there were loaned to an aggregate of

738 Females,..... ..1891 books.
493 Males,.....1319 "

Making a total of *three thousand two hundred and ten* volumes loaned during that period.

During the last six months, viz., from Fourth month 1st to Tenth month 1st, inclusive, there were loaned to an aggregate of

570 Females,.....1446 books.
291 Males,..... 761 "

Making a total of *two thousand two hundred and seven* volumes loaned during that period.

Showing, when combined, that there have been loaned during the year,

3337 volumes on 1308 applications of females
2080 " 784 " males.

Or a circulation of *five thousand four hundred and seventeen* volumes during the past twelve months.

From the Librarian's Annual Report we learn that during the past year *four hundred and thirty* individuals have borrowed books from the Library, of whom two hundred and seventy were *females* and one hundred and sixty *males*, a large proportion of the entire number, say about two hundred being minors, of whom about one half are under fifteen years of age. He also further reports: "It is encouraging to

be able to say that good order has been observed, and an increasing interest manifested amongst all classes, but particularly the young. There are very few if any books out over time, and it is not known that any are lost."

The increase of the Library during the past year has been *ninety-seven* volumes comprising *eighty six* works, of which ten volumes were donations; making the whole number of books now in the Library, *six thousand one hundred and forty-four*, classified as follows:

Abridged and Juvenile	965
Scientific	752
Religious	1296
Voyages and Travels	640
History and Biography	1064
Miscellaneous	1427

Catalogues of which, and completed up to the present time, can be procured of the Librarian at the low price of twenty-five cents.

Friends' Social Lyceum established under the auspices of the Association through its Committee of Management, continued its sessions again during last winter, and it is believed, not only with *pleasure*, but with *profit* to all concerned. Independent of the positive mental improvement which has attended them, these social comminglings have brought friends nearer together in feeling, and have had a tendency to beget a mutual interest between the elder and younger members of society, that cannot but be advantageous to both.

The Treasurer's account settled to the 19th inst. makes the following exhibit:

RECEIPTS.

Balance on hand at last settlement,	172.97
Received from subscriptions	302.50
" fines for books out over time,	16.88
Catalogues sold,	4.25
	$196.60

EXPENDITURES.

Cash paid for new Books,	124.56	
" " " Rebinding Books,	30.65	
Librarian's salary and assistance rendered Librarian,	99.50	
Insurance on Books,	8 25	
Floor Oil Cloth and repairs to Carpet,	29.55	
Commission for Collecting, $296 65	29.65	
Incidental expenses including Printing and distributing Annual Reports, Notices, &c.	38.27	
		360.43
Balance due the Association,		136.17

which the Committee are anxious to expend for Books as soon as the publishing season commences.

The *first*, *second* and *third* volumes of *Friends' Intelligencer* are wanted to complete our set, and the Committee would be thankful for information where they can be procured.

The Library is now open, as heretofore, on *Fourth* and *Seventh-day* evenings, for the accommodation of Friends generally, and on *Seventh-day afternoons* for the *exclusive accommodation of females*. Entrance from Fifteenth Street.

Extracted from the Minutes.

JACOB M. ELLIS, *Clerk*,

Philadelphia, Tenth month, 1865.

There is a voice from the tomb sweeter than song; there is a remembrance of the dead, to which we turn even from the charms of the living. These we would not exchange for the song of pleasure or the bursts of revelry.

TO A FRIEND ON HIS BIRTH-DAY.

Just sixty-two! Then trim thy light,
And get thy jewels all reset;
'Tis past meridian, but still bright,
And lacks some hours to sunset yet.
At sixty-two,
Be strong and true;
Scour off thy rust, and shine anew.

'Tis yet high day: thy staff resume,
And fight fresh battles for the truth;
For what is age but youth's full bloom—
A riper, more transcendent youth!
A wedge of gold
Is never old;
Streams broader grow, as downward rolled.

At sixty-two, life is begun;
At seventy-three begin once more;
Fly swifter as you near the sun,
And brighter shine at eighty-four:
At ninety-five,
Shouldst thou arrive,
Still wait on God, and work and thrive.

Keep thy locks wet with morning dew,
And freely let thy graces flow;
For life well spent is ever new,
And years anointed younger grow.
So work away;
Be young for aye;
From sunset into breaking day!

—*Exchange paper.*

WORDS.

The robin repeats his two beautiful words,
The meadow-lark whistles his one refrain:
And steadily over and over again
The same song swells from a hundred birds.

Bobolink, chickadee, blackbird and jay,
Thrasher and woodpecker, cuckoo and wren,
Each sings its word, or its phrase, and then
It has nothing further to sing or say.

Into that word, or that sweet little phrase,
All there may be of its life must crowd;
And low and liquid, or hoarse and loud,
It breathes its burdens of joy and praise.

A little child sits in her father's door,
Chatting and singing with careless tongue ;
And thousand musical words are sung,
And he holds unuttered a thousand more.

Words measure power; and they measure thine ;
Greater art thou in thy childish years
Than all the birds of a hundred spheres ;
They are birds only, but thou art divine.

Words measure destiny. Power to declare
Infinite ranges of passion and thought
Holds with the infinite holy its lot—
Is of eternity only the heir.

Words measure life, and they measure its joy ;
Thou hast more joy in thy childish years
Than the birds of a hundred tuneful spheres,
To sing with the beautiful birds, my boy!

J. G. Holland.

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &c.

TENTH MONTH.

	1864.	1865.
Rain during some portion of the 24 hours,	9 days.	10 days.
Rain all or nearly all day,	1 "	0 "
Snow—very slight falls,	1 "	0 "
Cloudy, without storms,	12 "	7 "
Clear, in the ordinary acceptation of the term,	8 "	14 "
	31 "	31 "

TEMPERATURE, RAIN, DEATHS, &c.	1864.	1865.
Mean temperature of 10th month per Penna. Hospital,	54.75 deg.	54.88 deg.
Highest do. during month,	76.50 "	79.00 "
Lowest do. do. do.	39.00 "	39.50 "
Rain during the month,	1.82 in.	3.05 in.
Deaths during the month, being 5 current weeks for 1864 and 4 for 1865,	1448	1084

Average of the mean temperature of 10th month for the past *seventy-six* years,	54.55 deg.
Highest mean of do. during that entire period, 1793,	64.00 "
Lowest do. do. do. 1827,	46.00 "

COMPARISON OF RAIN.

	1864.	1865.
Totals for the first six months of each year,	22.24 inch	28.94 inch.

	1864.	1865.
Seventh month,	3.77 inch.	2.97 inch.
Eighth "	1.92 "	3.75 "
Ninth "	7.16 "	7.96 "
Tenth "	1.82 "	3.05 "
Totals for 10 months	36.91 inch.	46.67 inch.

The temperature of the month under review has varied very little from the same month last year, and but little from the *average* for the past SEVENTY-SIX years, while it will be seen that the quantity of rain is still ahead of last year. J. M. E.

Philada., 11th mo. 6, 1865.

PARASITES IN THE TROPICS.

In these tropical forests each plant and tree seems to be striving to outvie its fellow, struggling upward toward light and air—branch, and leaf, and stem—regardless of its neighbors. Parasitic plants are seen fastening with firm grip on others, making use of them with reckless indifference, as instruments for there own advancement. Live and let live is clearly not the maxim taught in these wildernesses. There is one kind of parasitic tree very common near Parà, which exhibits this feature in a very prominent manner. It is called the Sipó Matador, or the Murderer Siana. It belongs to the fig order, and has been described by Von Martius in the " Atlas to Spix and Martius's travels." I observed many specimens. The base of its stem would be unable to bear the weight of the upper growth; it is obliged, therefore, to support itself on a tree of another species. In this it is not essentially different from other climbing trees and plants, but the way the Matador sets about it is peculiar, and produces certainly a disagreeable impression. It springs up close to the tree on which it intends to fix itself, and the wood of its stem grows by spreading itself like a plastic mould over one side of the trunk of its supporter. It then puts forth from each side an arm-like branch, which grows rapidly, and looks as though a stream of sap were flowing and hardening as it went. This adheres closely to the trunk of the victim, and the two arms meet on the opposite side and blend together. These arms are put forth at somewhat regular intervals in mounting upward, and the victim, when its strangler is full grown, becomes tightly clasped by a number of inflexible rings. These gradually grow larger as the murderer flourishes, rearing its crown of foliage to the sky mingled with that of its neighbor, and in course of time they kill it by stopping the flow of its sap. The strange spectacle then remains of the selfish parasite clasping in its arms the lifeless and decaying body of its victim which had been a help to its own growth. Its ends have been served—it has flowered and fruited, reproduced and disseminated its kind; and now, when the dead trunk moulders away, its own end approaches; its support is gone and itself also falls.—*Bates' Naturalist on the Amazon.*

True piety has in it nothing weak, nothing sad, nothing constrained. It enlarges the heart, it is simple, free and attractive.—*Fenelon.*

Know,
That without star or angel for their guide,
Who worship God shall find him. Humble love,
And not proud reason, keeps the door of Heaven.
Love finds admittance where proud science fails.

Young.

The first colored student at Harvard was admitted to the Freshman Class on the 21st of 9th month. We learn that he has taken the second prize in one of the literary tests.

It is now the settled policy of the Freedmen's Bureau to cease giving Government rations to freedmen who are able to work, so that they may be induced to enter into labor-contracts with planters and others throughout the South. A circular addressed by Col. Brown, Assistant Commissioner in Riahmond, says that while the rights of the freedmen will be protected, they must meet the first and most essential conditions of freedom—a visible means of support and fidelity to contracts. This policy is considered to be for the "best good of the freedman."

That sincerity which is not charitable proceeds from a charity which is not sincere.—*St. Francis de Sales.*

Teach us in times of deep distress,
To own thy hand, O God;
And in submi-sive silence learn
The lessons of thy rod.

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A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

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Newtown, Bucks Co., 10th mo., 1865. 114 AT 1223 vxnd.

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"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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William H. Churchman, *Indianapolis, Ind.*
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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 579.)

George Fox in his doctrine of the influence of the spirit as a divine teacher, and in that of the necessity of the subjugation of the passions in order that the inward man might be in a fit state to receive its admonitions, left to the Society a system of education, which, if acted upon, could not fail of producing peaceable and quiet characters; but foreseeing that among the best men, differences would unavoidably arise from their intercourse in business and other causes, it was his desire that these should be settled in a Christian manner. He advised, therefore, that no member should appeal to law; but that he should refer his difference to arbitration, by persons of exemplary character in the Society. This mode of decision appeared to him to be consistent with the spirit of Christianity, and with the advice of the apostle Paul, who recommended that all the differences among the Christians of his own time should be referred to the decision of the saints, or of such other Christians as were eminent for their lives and conversation.

This mode of decision, which began to take place among the Quakers in the time of George Fox, has been continued by them to the present day. Cases, where property is concerned to the amount of many thousands, are determined in no other manner. By this process the Quakers obtain their verdicts in a way peculiarly satisfactory. For law-suits are at best tedious. They often destroy brotherly love in the individuals, while they continue. They excite also, during this time, not unfrequently, a vindictive spirit, and lead to family feuds and quarrels. They agitate the mind also, hurt the temper, and disqualify a man for the proper exercise of his devotion. Add to this, that the expenses of law are frequently so great, that burthens are imposed upon men for matters of little consequence, which they feel as evils and incumbrances for a portion of their lives; burthens which guilt alone, and which no indiscretion, could have merited. Hence the Quakers experience advantages in the settlement of their differences, which are known but to few others.

The Quakers, when any difference arises about things that are not of serious moment, generally settle it amicably between themselves; but in matters that are intricate and of weighty concern, they have recourse to arbitration. If it should happen, that they are slow in proceeding to arbitration, overseers, or any others of the Society, who may come to the knowledge of the circumstance, are to step in and to offer their advice. If their advice is rejected, complaint is to be made to their own Monthly Meeting concerning them; after which they will come under the discipline of the Society, and if they still persist in refusing to settle their differences or to proceed to arbitration, they may be disowned. I may mention here,

that any member going to law with another, without having previously tried to accommodate matters between them according to the rules of the Society, comes under discipline in like manner.

When arbitration is determined on, the Quakers are enjoined to apply to persons of their own Society to decide the case. It is considered, however, as desirable, that they should not trouble their ministers, if they can help it, on these occasions, as the minds of these ought to be drawn out as little as possible into worldly concerns. If Quakers, however, should not find among Quakers such as they would choose to employ for these purposes, or such as may not possess skill in regard to the matter in dispute, they may apply to others out of the Society, sooner than go to law.

The following is a concise statement of the rules recommended by the Society, in the case of arbitration.

Each party is to choose one or two Friends as arbitrators, and all the persons so chosen are to agree upon a third or a fifth. The arbitrators are not to consider themselves as advocates for the party by whom they were chosen, but as men whose duty it is to judge righteously, fearing the Lord. The parties are to enter into engagements to abide by the award of the arbitrators. Every meeting of the arbitrators is to be made known to the parties concerned, till they have been fully heard. No private meetings are allowed between some of the arbitrators, or with one party separate from the other, on the business referred to them. No representation of the case of one party, either by writing or otherwise, is to be admitted, without its being fully made known to the other; and, if required, a copy of such representation is to be delivered to the other party. The arbitrators are to hear both parties fully, in the presence of each other, whilst either has any fresh matter to offer, for a time mutually limited. In the case of any doubtful point of law, the arbitrators are jointly to agree upon a case, and consult counsel. It is recommended to arbitrators to propose to the parties, that they should give an acknowledgment in writing, before the award is made, that they have been candidly and fully heard.

In the same manner as a Quaker proceeds with a Quaker in the case of any difference, he is led by his education and habits to proceed with others, who are not members of the same Society. A Quaker seldom goes to law with a person of another denomination till he has proposed arbitration. If the proposal be not accepted, the Quaker has then no remedy but the law. For a person who is out of the Society cannot be obliged, upon the pain of disownment, as a Quaker may, to submit to such mode of decision, being out of the reach of the Quaker-discipline.

I shall close my observations upon this subject, by giving an account of an institution for the accommodation of differences, which took place in the year 1793, upon Quaker principles.

In the town of Newcastle-upon-Tyne, a number of disputes were continually arising on the subject of shipping concerns, which were referred to the decision of the laws. These decisions were often grievously expensive. They were, besides, frequently different from what sea-faring persons conceived to be just. The latter circumstance was attributed to the ignorance of lawyers in maritime affairs. Much money was, therefore, often expended, and no one satisfied. Some Quakers in the neighborhood, in conjunction with others, came forward with a view of obviating these evils. They proposed arbitration as a remedy. They met with some opposition at first, but principally from the gentlemen of the law. After having, however, shown the impropriety of many of the legal verdicts that had been given, they had the pleasure of seeing their plans publicly introduced and sanctioned. For in the month of June, 1793, a number of gentlemen, respectable for their knowledge in mercantile and maritime affairs, met at the Trinity-hall in Newcastle, and associated themselves for these and other purposes, calling themselves "The Newcastle-upon-Tyne Association for general Arbitration."

This Association was to have four general meetings in the year, one in each quarter, at which they were to receive cases. For any urgent matter, however, which might occur, the clerk was to have the power of calling a special meeting.

Each person, on delivering a case, was to pay a small fee. Out of these fees the clerk's salary and incidental expenses were to be paid. But the surplus was to be given to the poor.

The parties were to enter into arbitration-bonds, as is usual upon such occasions.

Each party was to choose out of this association or standing committee, one arbitrator for himself, and the association were to choose or to ballot for a third. And here it will be proper to observe, that this standing association appeared to be capable of affording arbitrators equal to the determination of every case. For, if the matter in dispute between the two parties were to happen to be a mercantile question, there were merchants in the association: If a question relative to shipping, there were shipowners in it: If a question of insurance, there were insurance brokers also. A man could hardly fail of having his case determined by persons who were competent to the task.

Though this beautiful institution was thus publicly introduced, and introduced with con-

siderable expectations and applause, cases came in but slowly. Custom and prejudice are not to be rooted out in a moment. In process of time, however, several were offered, considered, and decided, and the presumption was, that the institution would have grown with time. Of those cases which were determined, some relating to ships, were found to be particularly intricate, and cost the arbitrators considerable time and trouble. The verdicts, however, which were given, were in all of them satisfactory. The Institution, at length became so popular, that, incredible to relate, its own popularity destroyed it! So many persons were ambitious of the honor of becoming members of the committee, that some of inferior knowledge and judgment and character were too hastily admitted into it. The consequence was, that people dared not trust their affairs to the abilities of every member: and the institution expired, after having rendered important services to numerous individuals who had tried it.

(To be continued.)

Those who know themselves, however superficially, are but too well aware that the great hindrances to effectual and profitable worship of every description are formality—the substitution of the shadow for the substance, of the letter for the spirit—drawing near to God with our lips when our hearts are far from him. We feel and admit that it is the Spirit of God alone which can keep us in the real spirit of prayer.

MARTHA ROUTH.

(Continued from page 565)

20th of Third month, First day. We attended a small meeting; divers not of our Society came in, and counsel was opened, also encouragement to the few belonging to us, in consistent walking. We went some miles on our way that evening, where we had fresh opportunity painfully to observe, how little attention is paid by many Friends scattered in the country, to take their families steadily to religious meetings; for we found nine females where we lodged, none of whom had attended that day, though divers of the younger were then out on an excursion of what is called pleasure. Mournful, indeed, is the neglect of many parents in the discharge of care toward their children; and great are the undue liberties taken by many of the young people, which hath been cause of much close and exercising labor, in public and private. We crossed the Susquehanna next day, and called to see a family of Friends from England, who had been greatly tried with indisposition incident to that part of the country; we felt much sympathy with them, and our visit appeared comforting and reviving to their minds.

On Fourth-day we were at Whitely Creek, where it was satisfactory to feel there was a wrestling seed, with whom my spirit united in travail, though too many were in a lukewarm state. On Fifth-day we were at Wilmington, a time of close labor. On Sixth-day at the Monthly Meeting at Providence, which was largely attended by Friends; and, through the renewings of Divine help, it was an instructive season. That evening we got safe to Philadelphia, where we again met my beloved fellow-laborers, Deborah Darby and Rebecca Young, with other near and dear friends; and under a grateful, humbling sense of the manifold trials and difficulties we had been preserved in and brought through by the sustaining help of our Heavenly Father, the silent tribute of acknowledgment was raised in my soul: "Thine is the kingdom, the power, and the glory, both now and forever."

On Seventh-day morning began the spring meeting for ministers and elders, which was largely attended, and after the previous business was gone through, our friend Samuel Emlen and three others spread their concern to pay a religious visit to some parts of Europe. It having been but a short time since the former returned, the consideration of his going again had impressed my mind with more than common exercise, almost to doubting the propriety of it; but in that opportunity, I was favored to feel the spirit of Truth to bear witness with my spirit, that the holy Shepherd was again putting him forth, that all within me was made to say, Amen. In the evening of that day I was seized with a heavy cold, attended with sickness and strong feverish symptoms, arising, I believe, from the heat of the house, and the chill in going into the cold air.

27th of Third month. I sat the meeting at Pine street in the morning, under so much bodily suffering, that I doubted the propriety of being there, believing I might rather be a hurt to it than otherwise: knowing by experience that fellow laborers are sometimes apt to look towards strangers, and neglect the exercise of their own gifts. As soon as I got to our lodgings, I found it needful to retire to bed, where I continued till next evening, in a serene, peaceful state of mind, having all I stood in need of tenderly administered to the bodily frame; and I was so far restored as to attend the last sitting of the Select Meeting on Third-day. Certificates of concurrence were then produced for the before mentioned Friends, also certificates for our beloved Deborah Darby and Rebecca Young, expressive of Friends' near unity, with their religious labors and deportment.

3d of Fourth month, First-day. Attended the meeting at Chichester, which was a large mixed gathering, wherein a renewal of strength was experienced, to labor in the Gospel. In the evening we were at a meeting appointed for

the inhabitants of Wilmington, which was largely attended. During the gathering of the people, greatly was my mind humbled, and I was brought into a very low dependent state, with a secret but earnest cry, that the holy Head of the Church, who had compassion on the multitude, might be graciously pleased to own us together by the breaking of bread, whether in silent waiting or in public labor; and feeling the gentle moving of life, opening my way to express a word or two of my own feelings, I stood up, and in the dedication, the gradual arising of the water of life not only touched the soles of the feet, and reached the ankles, but became like a river. The doctrines of the Gospel were largely opened, and the right anointing for Gospel ministry, whether in male or female, was pointed out; also that life and salvation came by and through Christ, as we his creatures yield ourselves to obey his will; with an earnest solicitude, that all might be brought into that state. I humbly trust it was a solemn season, the tribute of acknowledgment ascending to the Lord on High, who is worthy forever.

I was weary in body, but felt peaceful quietude of mind; and next morning we set forward to visit the meetings on the eastern shore of Maryland and Delaware, taking them as follows: Sassafras on Third-day, a very small meeting of Friends; divers others coming in, it proved a more satisfactory opportunity than I expected, in which some counsel was opened, I trust to the states of those present, both in reproof, caution, and encouragement. On Fourth-day we sat the week day meeting at the head of Chester. Many not of our Society attending, the house was filled; and the doctrines of the Gospel were renewedly opened. We were at Cecil on Fifth day, and Chester on Sixth-day morning; in the evening we had a public one in the town of Chester; in all which I was engaged to labor, in the ability received, for the discharge of duty, wherein I felt peace.

10th of Fourth month, First-day. We sat a small meeting of Friends at Choptank Bridge; where the inhabitants of the village came in; and Gospel truths were opened, tending to awaken and stir up the mind to seek after the principles of pure and undefiled religion; to which many appeared much strangers. On Second-day, at Tuckahoe, in the silent part of the meeting, an instructive sense of the necessity of all that is of the creature being reduced into entire submission, and dependence on the Creator, impressed my feelings, with pointings of duty to open the subject to others; and in the resignation of my own will, I humbly trust I was enabled to speak, as the spirit gave utterance to the reaching of the witness in some minds then present.

On Fourth-day we were at Bayside, where more not of our Society came than could get into the house; to whom the compassionate regard of the Shepherd of Israel was manifested. The family where we lodged received us kindly, and the woman appeared like a steady Friend; yet I was secretly exercised, the cause being hid, and I felt no liberty to make enquiry. On going to meeting, I told one of the Friends I had no wish to return to the house of bondage, yet believe it was right we did: for on entering again under the roof, it feelingly presented to my view that the man was a slaveholder; and on asking the Friend who came with us, I found it was so, and that his wife had been convinced of Friends' principles. Before we left, I found my peace to consist in discharging my religious duty, not only respecting keeping our fellow-creatures in bonds, but on some other subjects; and the remarks appeared to be well received. One of the daughters in particular was much tendered, that when I took leave of her, she laid her head on my shoulders, said nothing, but wept abundantly. We thence proceeded to Third Haven and Marshy Creek. At the latter we had a meeting, among a people called Nicholites, who much resembled Friends in their outward deportment. I endeavored to discharge my duty, according to renewed ability, and an apprehension took place, that they would not be long a distinct Society from Friends.

17th of Fourth month, First-day. We were at Cool Spring, on Second-day at Three Runs, Third at Motherkiln; in all which exercising labor was assigned: the latter in particular was a very large mixed gathering, in which were many black people. Strength was given to divide the word to the different states, and I humbly trust it was a time thankfully to be remembered: the praise thereof was given to the holy Head of the Church, to wh m alone it belonged. We went to Warner Mifflin's to dine, with several other Friends, and feeling an exercise that drew to silence, I found it right to give way to it; and it became general with those present, among whom were several young people; but very unexpected indeed were the remarks I had to make of the state of some we read of, who had made a covenant with death, and were at an agreement with hell. The secret conflict of my mind was great, in having such a passage to mention in a small company, among whom appeared little visible sign of deviation. I was informed some weeks after, that a young woman then present, the only child of a valuable minister, married, the same week, a man of deistical principles and ordinary character.

24th of Fourth month, First-day. We were at a large meeting of Friends at Concord, and a very exercising one to me; though had I been more honest to my feelings in the discharge of duty, I might have felt a more peaceful reward. Another meeting being appointed

in the evening at Middletown, seven miles distant and a very rough road, we could not stay to dine; indeed I had no appetite to eat, so we took a little matter in the wagon, and reached the meeting in due time; which was also a very large gathering, and through the renewed extendings of holy Help, was an open time of labor, tending greatly to the relief of my oppressed mind. We went that night to Chester, where a meeting was appointed at ten next morning, as was another at Darby in the afternoon, both of which were seasons of heavy exercise; but the healing balsam of peace being mercifully granted, was an ample reward for the labor of the day.

(To be continued.)

Of the most excellent portion of the soul it may be said, God has given it to each man as a seal of divinity, which may elevate us from the earth to affinity with heaven, for we are not sprung from earth but heaven.—*Christian Examiner.*

For Friends' Intelligencer.

"And the remnant of Jacob shall be upon many people as dew upon the land."

On the beautiful banks of the Hudson lies a borough of from fifteen to seventeen thousand inhabitants. Here are erected numerous churches of large dimensions and of a magnificent style of architecture. Here, also, is a small, low, one-story meeting house, contrasting widely with the splendid edifices around. In this community there are a few members of the Society of Friends. These assemble for worship in this humble little building, and, in solemn silence, wait upon that God who is a spirit, and, in sweet simplicity, pay their secret devotions unto Him who is worshipped in spirit and in truth. Parents and children sit down together, and, though vocal ministry is seldom heard among them, yet the greatest of all Teachers is there, and crowns these little gatherings with His life-giving presence, thus fulfilling the gracious promise, "Where two or three are gathered in my name, there am I in the midst of them."

In this instance, the concern of a dear mother for her children (the father uniting) first induced her to draw them together in the family circle, and sit in silence one hour together on First-day mornings, when all, even the little children, were so comforted that, after awhile, a meeting house was purchased, and numbers were added to the flock. When the leaven of the kingdom is thus permitted to work in the heart, small beginnings are often followed by encouraging results; and, as in the case above noted, evidence is furnished that the Gospel stands not in word, but in power.

God blesses the sacrifice made in the cross, and proves that His power is a present help in every time of need.

I make this statement to encourage all who may have no meetings within reach "to go and do likewise." S. Hunt.

For Friends' Intelligencer.

THE SOCIETY OF FRIENDS.

Since the Yearly Meeting in Fifth month last, and more frequently since the publication of an interesting "Address to Friends," querying, "Can all professing the name of Friends become united?" we have heard the remark from members of the division of the society called Orthodox (the name is here used by way of distinction), that our portion of it was "*seeking to come back*" to those from whom we have been separated in religious fellowship since the sad rupture of 1827.

If I have a right understanding of the concern expressed in the Yearly Meeting by a much esteemed member of that body, it was that a more Christian feeling should be cultivated, by all professing the name of Friends, toward each other, than had been for years exhibited. He felt that an unrestrained intercourse would be favorable to the removal of the barriers which exist for want of a mutual exercise of that charity "which suffereth long and is kind," and which clothes its subjects with love and good will towards all, enabling them to preserve the "unity of the spirit in the bond of peace."

This desire was responded to by the meeting, and a committee appointed to consider the subject and act upon it as Best Wisdom might direct. At the several meetings of this committee, there was witnessed the baptism of the Spirit, as it is known by those who seek the Truth in the love of it, and they were felt to be seasons of favor and profit, but no way opened for public action. The concern was referred to the next Yearly Meeting, not with the prospect of our uniting with those whose *test* of religion appears to consist in subscribing to certain theological dogmas, which for centuries have agitated the so-called Christian world, but to promote harmony and fellow feeling under the apostolic view that that religion which is pure and undefiled consists in "visiting the widow and the fatherless," and in keeping ourselves "unspotted from the world."

Viewing the conduct of many who profess to be led by the "unerring spirit," as at variance with the Divine command to "love one another," we are desirous that this great inconsistency may be removed—that we may not only be disciples by profession, but that our faith may be shown to be a living one, by our *works;* for "without works, faith is dead." From the history of "early Friends," we learn that in various points of doctrine they were

not all of one mind; but this disturbed not the sweet current of unity which flowed as from heart to heart among those who had been convinced of the all-sufficiency of the Light within for the salvation of man, as he is obedient to its secret revealings. So long as this "Light" was recognized as the "fundamental principle," the society maintained its integrity; but the time came when the wisdom of man seemed to make "the commandments of God of none effect," and divisions and subdivisions have resulted therefrom. The concern of our friend, as recognized by the Yearly Meeting, is to bring all bearing the name of Friends to the ancient foundation of love to God and love to man; believing this mark of discipleship is as distinguishable now as when the blessed Jesus declared, "by *this* shall all men know that ye are my disciples, *if ye have love one unto another.*" The sad effects of the want of this Christian virtue is traceable from the older to the younger branches of the Society. The youthful mind is susceptible of divine impressions, and made capable of judging of that which is seen and heard, and is sometimes led to question the efficacy of a religion which allows a bitterness of spirit to be indulged in by its high professors. A case in point came under my notice a few months since. Being upon a steamboat, I was approached by a stranger—a young man of interesting demeanor—who apologized for the freedom of speaking to me, but said he felt he could not leave the boat without doing so. His mother (deceased) had been a Friend, and he was always attracted toward those who wore the garb; for, while he was not a member of the society, he was a Friend in spirit. He then alluded to the cause of his being "without the fold," and believed it was the case with many others.

There had been a meeting in the neighborhood in which he resided, but it was rent asunder at the time of "the division." Some of its members were attached to a meeting several miles distant, while others were nominally disowned, and the effect upon the young was to lead them to seek a more peaceful spirit among other denominations. "The *bitterness*," he remarked, "manifested by Friends, who were professing to be led by an unerring spirit, insomuch that they could not take each other by the hand, brought my mind into doubt for a time as to *the principle*, but I believe the defect to be in those who make profession of it, and not in the Light itself; and I feel, though I have not the privilege of frequently attending their meetings or mingling with Friends, that I cannot be anything else than a Quaker, and would rejoice if those professing the name of Friends would become sufficiently united to hold a meeting in our place."

I have no doubt there are many others situated similarly to this young man, and therefore the responsibility of those making the high profession that all bearing the name of Friends do can scarcely be over-rated; and I wonder not that the religious exercise of many should be to break down the strongholds of prejudice, which have been raised through an unrighteous warfare, and endeavor to live in conformity with the teachings of that wisdom which is first *pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.*"

11th mo., 1865. A. A. T.

WHENCE COMETH WISDOM?

"There is a knowledge of natural things, but wisdom is an excellent gift of God."

"Surely, there is a vein for the silver, and a place for gold where they find it. Iron is taken out of the earth, and brass is molten out of the stone. He setteth an end to darkness, and searcheth out all perfection—the stones of darkness and the shadow of death. As for the earth, out of it cometh bread; and under it is turned up, as it were, fire. The stones of it are the place of sapphires, and it hath dust of gold.

There is a path which no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it.

He putteth forth his hand upon the rock; he overturneth the mountains by the roots. He cutteth out rivers among the rocks, and his eye seeth every precious thing. He bindeth the floods from overflowing, and the thing that is hid, bringeth he forth to light.

But where shall *wisdom* be found, and where is the place of understanding?

Man knoweth not the price thereof, nor is it found in the land of the living.

The depth saith it is not in me, and the sea saith it is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold.

No mention shall be made of coral or of pearls, for the price of wisdom is above rubies. The topas of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence, then, cometh wisdom, and where is the place of understanding?

Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

God understandeth the way thereof, and He knoweth the place thereof; for He looketh to the ends of the earth, and seeth under the whole heaven, to make the weight for the winds, and he weigheth the waters by measure."

Job, 28th ch.

For Friends' Intelligencer.

SKETCHES OF INSECTS.

BY I. H.

(Continued from page 575.)

Those of us that till the earth often find in the spring of the year, chrysales about three inches long, of a dark brown color with a loop from the head to the breast like a handle to a pitcher. This is the worm that ate our tomato and potato vines last year, and he will soon change to a hawk moth. We often see near sunset a busy, buzzing moth flying around the flowers, especially those that are trumpet-shaped which the bees cannot reach to sip the honey from. This moth understands the business better. He uncoils a flexible tube three inches long which he carries nicely rolled up beneath his throat, and probes to the bottom even of the stramonium blossoms to extract the honey. In the worm state this is a well known enemy which all think it right to kill, but how few so cruel as to destroy or even hurt the hawk moth, although it is preparing to lay plenty of eggs for another crop of worms. Another variety is named the Saturnia Io. The moth is quite handsome, of a light brown and orange color with large dark spots on the hind wings, a very amiable moth 'tis true, but the worm most persons have a peculiar aversion to. He is pretty, delicately marked and lined and quite interesting, but many a curious boy who has been tempted to touch the fine prickles almost like velvet, but has had his fingers to smart by the experiment.

Many times we have ourselves suffered from coming inadvertently in contact with their thorns. They live on elm trees, and are often found on hops, beans, and corn.

We are often reminded in reflecting on insect life, of the truth of Pope's lines that "partial evil is but universal good." The present year is marked by a great scarcity of apples, pears and perhaps quinces. All say it is a great calamity. A failure of the apple crop is a national loss. But we must look deeper. Last year the codling moth and the curculio were very plentiful, destroying or impairing the value of immense quantities of fruit. Their ravages had been increasing from year to year, and we knew no effectual remedy to prevent their increase. This year the crop fails and where, and how can they be sustained? If there was a total dearth of fruit, there would be no moths or worms left, but Deity has not so ordered the world. When too plenty, He speaks the word, and the elements for their destruction obey. The insect foes are greatly lessened and for a while they trouble us not. Frost, ice, heat and drought cause changes beyond our control and are His agents to regulate life and production.

An instance of this regulating power is strikingly illustrated by the nearly total disappearance of the asparagus beetle. This pest of the asparagus grower came suddenly upon us and swept over whole fields destroying the entire crop. The various means tried to cause their destruction of the worm, salt, lime, &c., had no effect and we believed that this delicious vegetable would be numbered among the things of the past. But in three or four years after its first appearance a minute black fly, new, and unknown before, was observed in great numbers in company with the asparagus worm. Then did the market gardener rejoice, for he believed they betokened good. And he was not disappointed, for now as fine and abundant crops of asparagus are sent to market from Long Island as ever before. For many years the span worms have nearly destroyed the foliage and sometimes the trees, too, in the cities of New York and Brooklyn. Various devices were tried to prevent the havoc, but with no effect.

This year thousands of cedar birds or waxwings, impelled perhaps by the scarcity of food (cherries probably among the bill of fare), visited the trees in those cities, and nearly cleared them of worms. Perhaps another failure of his food in the country, or the remembrance of the former feast, will induce them again to try life in the city, and these disagreeable worms will be entirely removed. When our insect enemies are very numerous, and especially injurious to fruit, the cause of this increase is often attributed to the destruction of small birds. When this destruction is carried on in so wholesale a manner as is the case in France, it may, but it is doubtful, whether the few birds that are killed by our sportsmen in this country make any difference. In this neighborhood of Westbury we scarcely hear a gun fired in a week, and the birds enjoy almost a paradise, but insect enemies are as numerous as elsewhere. By the law of supply and demand, birds go in numbers in proportion to the amount of food for them. If we cultivate fruit in large quantities there will be an abundance of those enemies that live on the fruit and leaves, and there the birds will congregate.

All the birds that please us with their songs are not alike useful. However we may love the company of the robin and catbird, justice compels me to say that probably they do the fruit-grower more hurt than good. If there are no cherries, strawberries, blackberries or grapes, these birds will search for insect food, and live as far as we can perceive well enough. But who ever saw them eating worms when cherries were plentiful; or who has known the cat bird, that saucy fellow, quit his old home for the South while any grapes hang on the vines? Our little sparrows, orioles, fly-catchers, &c, are much more useful in destroying insects; though they probably do not discriminate be-

tween those that are useful to us and those that are not; and our best friend among the insects, the pretty lady-bug and the brilliant tiger beetle, are as much relished by the birds, as the millers and moths that destroy the fruit. Many of these destructive insects fly only during the night. Our friend, the bat, the night-hawk, the whippoorwill, and perhaps the owl, are busy with these nocturnal foes.

Thus we see in all earth's living forms that there are checks and balances. Some appear made to subsist by the destruction of species, but little differing from themselves; and we have seen that when one species are too numerous and destructive, a check to their increase is provided; for in wisdom He has made them all.

I. H.

10th mo. 13, 1865.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 25, 1865.

FRIENDS TRAVELLING IN THE MINISTRY.—George Truman received on the 15th inst. from the Monthly Meeting of Friends of Philadelphia, held at Race street, a minute to attend and appoint some meetings within the limits of our own Yearly Meeting, and also within the limits of Shrewsbury and Rahway Quarterly Meeting.

"GATHER THE CHILDREN."—A conference was recently held in Friends' Meeting House, Westchester, Pa., originating in a concern felt by some of the members of that meeting to incite in the minds of the young people a desire to examine the ground upon which our principles and testimonies are founded, and to give them a more intimate knowledge of the sufferings endured by our early Friends in the advocacy of those testimonies.

After a few introductory remarks, stating the object of the meeting, a section was read from "Janney's History of Friends." The remainder of the evening was chiefly occupied in the expression of views relating to the various testimonies held by Friends, and the course to be pursued in their examination.

An interesting meeting, with the same object, was held on the 15th inst. at Race street Meeting House. After a free expression as to the need of this kind of instruction to our young people, it was concluded to meet once in two weeks, for the reading of parts of the discipline and conversation on the subjects embraced therein. Five Friends were appointed as a committee of arrangement.

We learn that similar meetings have been held in other places in our own State, and in Maryland. We fear that the force and fulness of the Prophet's injunction, to "gather the children," has not been enough kept in view among us. It is, therefore, encouraging to observe these independent, simultaneous efforts in the different neighborhoods.

As we have frequent evidence that the spiritual capacity is often aroused by outward influences, it seems incumbent upon us to use every means in our power to awaken it to consciousness, and to stimulate its growth in the right direction; and if, through indolence or indifference, we fail in this trust, we must expect weakness and declension within our borders.

When we compare the vital importance of our principles and testimonies with the lukewarmness sometimes apparent in cherishing and supporting them, we feel a loss must have been sustained for want of the kind of effort now proposed to be inaugurated, and we hope, through this movement, many may be brought to a clearer appreciation of the testimonies of Truth, as held by Friends, and a greater concern for their maintenance and advancement.

ERRATUM.—In the report of the lecture on Ornithology, at Friend's Social Lyceum, a few weeks since, for "the same intelligence planted and the same hand joined all," read, "the same intelligence *planned*, and the same hand *formed* all."

DIED, on the 28th of Eighth month, 1865, LYDIA ROBERTS, late of Norristown, Pa., in the 58th year of her age; a member of Horsham Monthly Meeting.

We feel there are few persons with whom we meet in our intercourse through life that have a larger share of the traits which constitute the Christian character than she, who taught by example rather than precept. She was one of whom it might be truly said, "An Israelite indeed, in whom there is no guile." Her meek, quiet spirit and unobtrusive manner endeared her to a large circle of friends, who appreciated her worth. She was ever charitable to the erring, and ready to give a word of encouragement to the weary. Though she endured much physical pain, she was resigned under all. May we, who have survived her, profit by her example, that we, too, may receive the answer of "Well done!"

DIED, on the 11th of Fourth month, 1865, of dropsy, ALICE WAY, aged 75 years, wife of Samuel Way; members of Dunning's Creek Monthly Meeting, Bedford Co., Pa.

——, on the 11th of Tenth month, 1865, of typhoid fever, THOMAS G. WRIGHT, aged 58; a much esteemed Elder of the same meeting.

——, on the 19th of Tenth month, 1865, of typhoid fever, JANE, consort of Thomas G. Wright, aged 57 years; a member of same meeting.

——, on the 7th of Eleventh month, 1865, of typhoid fever, ANGELINA, daughter of Jesse and Edith Blackburn, in the 26th year of her age; member of same meeting.

——, on the 21st of Tenth month, 1865, ELLIS RIDGWAY MEIRS, aged 6 weeks, son of Henry and Caroline R. Meirs.

SWARTHMORE COLLEGE.

The Annual Meeting of the Subscribers to the Stock of Swarthmore College will be held at Race St. Meeting House, Philadelphia, on Third-day, the 5th of Twelfth month next, at 3 o'clock in the afternoon.

EDWARD PARRISH, } *Clerks.*
EDITH W. ATLEE, }

TO SUBSCRIBERS TO SWARTHMORE COLLEGE.

The Treasurer, William C. Biddle, requests us to announce that the Certificates of Stock for Subscribers within the limits of Philadelphia Yearly Meeting are now ready, and will be furnished on application to him at his office, No. 131 Market St., Philadelphia.

FRIENDS' FUEL ASSOCIATION FOR THE POOR.

The Annual Meeting of this Association will be held on Seventh-day evening, Twelfth month 2d, 1865, at 7½ o'clock, at Race St. Meeting-House, (Monthly Meeting Room.) The Annual Summary of the Society's operations will be read.

The general attendance of Men and Women Friends and others interested is invited. The high price of fuel, and comparative scarcity of employment, will very probably increase the demands on the Association, and it is hoped that liberal contributions will be made to its funds, which may be sent to the Treasurer, T. MORRIS PEROT, 621 Market Street.

JOS. M. TRUMAN, JR., *Clerk.*

EXTRACTS FROM THE MINUTES OF BALTIMORE YEARLY MEETING.

(Concluded from page 588.)

The standing Committee on the Fair Hill Boarding School Property, produced the following Report, which was satisfactory and accepted, and the Committee was released, viz:

The Committee that have had the Fair Hill Boarding School Property under their care, report that their duties ceased upon the sale of the property, on the 13th of the 6th month last.

The Committee recur with satisfaction to the fact, that, under their supervision, the property steadily advanced in value, and during this time the Friends in charge of the school having voluntarily made the offer, more than twenty of our members, selected by the Committee, had all the advantages of the institution gratuitously, as scholars of the Yearly Meeting.

Some of those, thus educated, are now teaching, while others taught for a time in their respective neighborhoods, thus extending the benefits of the Fair Hill School, and enabling a portion of our Friends to have their children educated by those in membership with us. Having finished its labors, the Committee now ask to be released.

2d of the month and 5th of the week:—The Committee appointed upon the subject brought up from Baltimore Quarterly Meeting, produced the following Report, viz:

To the Yearly Meeting now sitting.

The Committee appointed to consider the question brought up by the Baltimore Quarterly Meeting, in relation to the violation of our testimony against war and military services, report: that, after serious and deliberate consideration, we have agreed to submit to the Meeting the following views on this important and interesting subject:

1. That it was the evident design of the blessed Messiah, the Prince of Peace, to establish the reign of harmony and love among mankind; that he preached this doctrine, exemplified it in His spotless life, and suffered for it, leaving us an example that we should follow his steps.

2. That the early Christian Church, during the time of the apostles and their immediate successors, abstained from war and military services, as being inconsistent with the spirit and design of the gospel. The weapons of their warfare, were not carnal, but spiritual, and they enlarged the Redeemer's kingdom, by patiently suffering for his cause.

3. That after a long night of apostacy, during which the doctrines of Christianity were obscured, and the practice of the church greatly corrupted by a mercenary priesthood, the Society of Friends was, as we believe, raised up by Divine Providence, to revive primitive Christianity, and one of its distinguishing characteristics was a testimony against war—a practice which they considered irreconcilable with the spirit of the gospel. "They believed that the spirit of Christ would ultimately lead all people to that peaceable kingdom, in which nations shall not lift up sword against nation, neither shall they learn war any more; but they knew that the work was progressive, and they did not expect outward wars to cease untill the world should more generally yield obedience to the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death."

The same principles which actuated them, are, we trust, maintained, to a considerable extent, by the Society in our day.

During the dreadful civil war, through which the nation has just passed, the members of our Society have been subjected to a severe test of these peaceable principles, and when we consider that many among us are members by birthright, and have not passed through the furnace of spiritual baptism, it is not surprising that they should be carried away by the current of popular enthusiasm. They saw their country involved in a contest which threatened the destruction of our Government—the best civil government, as we believe, that has ever been established among men—and some, we fear, have forgotten their allegiance to that Higher Power, to whom we owe unreserved obedience.

In consideration of the extraordinary circumstances in which Friends have been placed, we recommend, that in regard to past offences in the violation of our testimonies against war and military services, a lenient course should be pursued. We therefore propose, that the Yearly Meeting direct Monthly Meetings to appoint committees of judicious Friends, to whom voluntary acknowledgments may be made, and when such verbal acknowledgments are satisfactory to the committee, they may be accepted without reporting the names of the individuals to the Monthly Meeting.

Voluntary acknowledgments may also be made in the Monthly Meeting, and accepted, if satisfactory, without recording the names of the parties.

In cases where the labors of the committee are ineffectual, the names of the delinquents shall be reported to the Monthly Meeting.

In regard to the purchase and holding of Government bonds, and the payment of certain taxes, by some called war taxes, there appears to be a difference of sentiment among Friends, and we recommend that each individual be left, in these matters, to follow his own religious convictions, trusting that the dictates of an enlightened conscience may be observed, and that Friends will be charitable in judging of the conduct of others.

We recommend that the last clause of the 5th paragraph on the subject of War in our Book of Discipline, be omitted, and that the following clause be substituted for it, viz:

"The bearing of arms, the practice of military exercises, and the paying of money in lieu of personal military services, we regard as violations of our testimony against war, and those of our members who deviate in either of these particulars, are to be tenderly dealt with, and if they cannot be brought to a sense of their error, are to be disowned.

The clause proposed to be omitted reads as follows, viz:

"A due attention to this concern is recommended to Quarterly, Monthly and Preparative Meetings, and to Friends in general: it being our judgment, that if any of our members do, either openly or by connivance, pay any fine, penalty or tax, in lieu of personal service, for carrying on war, or allow their children, or apprentices who are members, to act in the performance of what is called military duty, or are concerned in arming or equipping vessels with guns, or deal in public certificates, issued as a compensation for expenses accrued, or services performed in war, that they be tenderly dealt with, and if they cannot be brought to an acknowledgment of their error, they are to be disowned."

Signed by direction and on behalf of the Committee.

SAM'L. M. JANNEY.

This Report claimed the deep and solemn consideration of the Meeting, and, after a full expression of sentiment, the report was approved and adopted by the Meeting, and our Monthly Meetings are directed to proceed in the *cases* referred to in the Report, in accordance with the principles and directions therein contained.

And our Monthly Meetings were earnestly encouraged, while we thus give evidence of a desire to be tender towards all who have been drawn to violate our precious testimonies against war, to be faithful in the maintenance of our sublime principles and testimonies in favor of universal peace and love.

The Meeting again gathered, pursuant to to adjournment, when the Committee appointed to bring forward the names of suitable Friends for a Joint Committee, to attend at the opening of the Quarterly Meeting in Iowa, produced the following Report:

The Committee apointed to nominate Friends to attend at the opening of a Quarterly Meeting, to be composed of Prairie Grove and Wapsanœnock Monthly Meetings, (Iowa,) to be held at Prairie Grove on the second Second-day in the 6th month next, and to be held at the same time in the 12th, 3d and 9th months—the meetings for Ministers and Elders on the Seventh day preceding—proposed the following Friends for said Committee: William Tate, Priscilla Tate, Benjamin Rush Roberts, Mary L. Roberts, Chalkley Gillingham, Daniel Matthews, Elizabeth Matthews and Hetty Canby.

JOHN NEEDLES,
LYDIA JEFFERIS.

Which, upon being read, was united with, and the Friends therein named were directed to attend, as way may open therefor, at the opening of the Quarterly Meeting authorized to be established at Prairie Grove, on the second day immediately following the second 7th day in the 6th month next, and at the Quarterly Meeting of Ministers and Elders on

the 7th day preceding, both to meet at 10 o'clock in the forenoon. And the Treasurer of this Meeting was directed to furnish each member of the Committee who may proceed on this mission, with a railroad ticket from Baltimore to Mount Pleasant, Iowa, and back to Baltimore.

The Committee appointed to prepare a minute, embodying the exercises of this Meeting, produced the following Report, which was satisfactory, viz:

On entering upon the consideration of the state of Society as portrayed in the answers to the Queries, the meeting was brought under a solemn covering on account of the many deficiencies amongst us, and living desires were awakened, that our members in their several neighborhoods may be incited to greater diligence in the attendance of our religious meetings. It was impressively shown, that the neglect of this *paramount* duty of "assembling ourselves together," gave evidence that the first and great commandment "thou shalt love the Lord, thy God, with all thy heart, with all thy mind, and with all thy strength," was not the governing principle in our hearts. It was also shown in the many lively testimonies borne, that individual faithfulness to this divine light in the soul—this love of the universal Father—prepared us to fulfil also the second commandment, "Thou shalt love thy neighbor as thyself," and thus enable us to extend this holy principle of love to our brethren, "as becomes our Christian profession," for without this our religion is vain, and our faith vain.

We have felt it to be a cause of gratitude to the Father of all our sure mercies, that the desolations of war have been stayed in our land, while at the same time we have to lament, that so many of our precious young members, and some of more mature age, have been led to join the ranks of the warrior, disregarding the emphatic declaration of our blessed Master to His disciples, "my kingdom is not of this world, else would my servants fight." We were exhorted that while remembering the scripture injunction to "deal gently with the young man," we should not desert the glorious banner of the Prince of Peace. It was feelingly testified that the many departures from this distinguishing characteristic of the followers of our blessed Lord, as reported in the answers which have come up from our subordinate meetings, should teach us humility, inasmuch as we are thus shown we are not all living up to our principles in this particular; hence the necessity of a return to our first love in humble prostration before Him "who dwelleth in the high and holy place, and with him who is of a contrite spirit, to revive the spirit of the humble and the heart of the contrite ones."

The duty of remembering the poor and comforting the afflicted has claimed our serious attention. We are persuaded that the spirit of Christ will, in all ages, bring forth similar fruits; and as in the Apostles' days no man counted aught that he had his own, but gave all to be used as any had need; so in our day, those who have abundance should remember the afflicted and destitute and minister liberally to their wants, thus gladdening their hearts and causing them to glorify Him who is the Author of every blessing.

The condition of the colored people residing within our limits has been brought feelingly before us, and while we rejoice at their liberation from the shackles that have so long impeded their moral and intellectual advancement, we are conscious that there is yet much to do on their behalf, and a wide field open for religious labor among them. An earnest desire is felt that we may be no less faithful in this interesting concern than were our forefathers, who, through obedience to the Divine Monitor, became the pioneers in the great work of emancipation.

The frequent reading of the Holy Scriptures was a duty urged upon parents and heads of families, and we were earnestly and affectionately exhorted, to encourage our children by example as well as precept to make themselves acquainted with these valuable writings, believing they would be instrumental in the Divine hand, in pointing out the way of life and salvation, when read with a prayerful spirit and an earnest desire to be profited thereby. They would prove to us and our children, as they have to our worthy predecessors, a Chart of the Sea of Life, by which our frail vessels might safely sail to the haven of rest and peace, if we are careful to keep our eye single to the compass of Divine Light in the soul, which always points to the Polar Star of Truth.

The attendance of our members at this meeting has been large, and among them are many from that section of our country which has so lately been the scene of sanguinary conflict. Since our last Yearly Meeting they have been subjected to heavy losses of property and much anxiety of mind, by the ravages of War. Notwithstanding the perilous situation in which they have sometimes been placed, their religious meetings have been very generally kept up, their lives have been, through Divine mercy, preserved from the hand of violence, and their necessities supplied. The sympathy and aid extended to them by members of this and other Yearly Meetings, are gratefully appreciated, and have tended to strengthen the ties of brotherly love by which all the branches of our religious body are united.

We have been favored, through the several sittings of this Meeting, with the solemnizing influence of the presence of the Great Head

of the Church, under which we have been enabled to transact all the business that has claimed our attention, which has been of unusual interest and importance, with a great degree of brotherly love and condescension, for which our hearts are tendered in gratitude to the Giver of all Good. The Meeting adjourned, to meet again at the usual time next year, if consistent with the Divine will.

BENJN. HALLOWELL, *Clerk.*

EXTRACTS FROM THE MINUTES OF BALTIMORE YEARLY MEETING OF WOMEN FRIENDS.

At a Yearly Meeting of Women Friends, held in Baltimore, by adjournments, from the 30th of 10th month to the 2d of 11th month, 1865, inclusive.

The Representatives were requested to confer together at the close of this meeting, to consider, and report to our next meeting, the names of Friends to serve as Clerk and Assistant Clerk for the present year.

2d day afternoon.—Mary L. Roberts, on behalf of the Representatives, proposed the name of Mary G. Moore for Clerk, and Susan H. Jones for Assistant Clerk; which appointment was united with.

31st of the month and 3d of the week.—Our dear Friends, Perry John and William Dorsey, paid us an acceptable visit, and our hearts were baptized together under the precious feeling of the tender love of our Heavenly Father spread as a canopy over us.

A report from the Committee to examine and adjust the Treasurer's account was read and approved.

The state of Society was entered upon, and proceeded in as far as the eighth query.

4th of the week and 1st of 11th month.—The remaining queries were read, and the unusual number of valued Friends, who have been removed from works to rewards, caused a feeling of solemnity to spread over us, with the hope that we may be ready for the summons that comes to all, and that we may be permitted to enter into that rest where partings and sorrows are no more.

A report from a committee appointed by Men's Meeting, to explain the orgin of Prairie Grove Monthly Meeting, Iowa, was read.

The subject of the establishment of a Quarterly Meeting in Iowa, which was continued under the care of the Yearly Meeting, from last year, was resumed; the Men's Meeting informing us that they had united in granting the request, and had appointed a committee to join a committee of Women's Meeting, in nominating Friends to attend the opening of the Quarterly Meeting, should we unite with them in it. The subject was referred for consideration until to-morrow.

2d of the month and 5th of the week.—The consideration of the request from Iowa Friends was resumed, and, after much deliberation, their request for the establishment of a Quarterly Meeting was concurred in, and a committee was appointed to bring forward names of Friends to attend the opening of that Meeting.

A report from the Fair Hill Boarding School Committee was read and approved, and the Committee was released.

3d of the month and 6th of the week.—The following Report of the Book Committee was read and approved:

Report of the Book Committee of Baltimore Yearly Meeting of Women Friends.

To the Yearly Meeting now sitting:

Dear Friends,—During the past year, in consequence of the limited condition of our treasury, and the demands made upon it for other purposes than the purchase of books, we have done nothing more than continue the subscription for twelve copies of "Friends' Intelligencer," which have been sent to distant members of the Yearly Meeting, who were in need of such reading, and to whom we are informed they have been acceptable.

Hoping to have an opportunity of further usefulness, and that before the expiration of another year we may be able to send to the libraries of all our Monthly Meetings the third volume of Samuel M. Janney's "History of Friends," which is not yet published,

Signed on behalf of the Committee,

MARY D. BROWN,
RUTH MARSHALL,
REBECCA TURNER.

BALTIMORE, 11th month 1st, 1865.

Permitted again to take into consideration the state of Society amongst us, we have been sensible, from the solemnity which at times has covered our assemblies, that the Holy Head of the Church has condescended to shed the influence of His Spirit over us. But we have felt while thus refreshed in partaking together of the bread which has been distributed, that it has not been the design of our Father that we should here repose; but that we should be renewed and stimulated to go forth to labor in our separate fields, which are ripe unto harvest. The same discouraging account of the non-attendance of our Mid-week Meetings, that has come from year to year, causes us to feel that all the exhortations from the messengers that have from time to time been with us, and all the tenderness and contrition of heart, all the exaltation of feeling that we may have in these favored communings, will avail us nothing if we allow them "to pass away as the early dew," and occupy not the gifts which are now committed to us.

We are called to be faithful to our little meetings at home, and we believe that much of their decline has been owing to too much lukewarmness and formality in many of us while assembled.

A deep concern has prevailed, that we may dedicate ourselves more fervently to the Master's cause. Our children are hungering and thirsting after something better and higher than they receive. We have been encouraged to be more diligent in our teachings; fearing that too many of us have evaded our responsibilities, and that the young have not been sufficiently instructed in our principles and the reasons for our testimonies: and that we have been too regardless of our duty of teaching, when sitting in our own houses, when walking by the way, when lying down and when rising up. We have hoped that the work of grace would go on, and although we know that we cannot give it to our children, we are held accountable for the lambs committed to our care.

We have been encouraged by perceiving through the answers to the queries, an increased concern upon the subject of reading the Holy Scriptures, and a belief expressed that we have suffered loss from their neglect. How many can bear witness to the precious influence they have exerted over the mind, when prayerfully read, and many can tell of the heavenly seasons, when the little family band have united in devotional reading, and while their hearts were tendered have bowed in solemn silence before Him whose mercies are new every morning.

Friends have also been encouraged, now that slavery has passed from our land and they are no longer called on to bear a testimony against it, not to relax their efforts for the improvement of the condition of those who have been so long oppressed. A large field is opened before us, a whole race in our midst is entering upon a new and extended sphere, needing the help it is in our power to give. If we avail ourselves of all the opportunities within our reach, we may find many occasions to offer a word of counsel and help, and may aid them in obtaining instruction in school learning and in domestic duties. May we earnestly press forward; for the time in which we can labor is short, and however small the requirement presented to us may seem, let us remember that our love and devotion may be as much manifested by faithfulness in the little daily duties of life, as in the performance of greater things.

With ardent desires that all may be faithful at their posts, and that the Lord of the harvest may raise up many prepared to labor in His cause, we adjourn, to meet again next year, if so permitted.

Signed in, and on behalf of the meeting,

MARY G. MOORE, *Clerk.*

THE USEFUL LIFE.

BY BONAR.

Go labor on; spend, and be spent,—
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?

Go labor on; 'tis not for nought;
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises,—what are men?

Go labor on; enough, while here,
If He shall praise thee, if he deign
Thy willing heart to mark and cheer;
No toil for Him shall be in vain.

Go labor on; your hands are weak,
Your knees are faint, your soul cast down,
Yet falter not; the prize you seek,
Is near—a kingdom and a crown!

Go labor on, while it is day,
The world's dark night is hastening on;
Speed, speed thy work, cast sloth away;
It is not thus that souls are won.

Men die in darkness at your side,
Without a hope to cheer the tomb;
Take up the torch and wave it wide,
The torch that lights time's thickest gloom.

Toil on, faint not, keep watch and pray;
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.

Toil on, and in thy toil rejoice,
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, behold I come.

THE VOICE OF NIGHT.

How beautiful the heavens look to-night!—
So calm, transparent; and the starry crowd,—
Those exquisite embodiments of light,
Could ye not almost fancy they were proud
Of their own loveliness?—that they had bliss
In beaming forth on such a night as this?

Forever and forever there is set
In the enduring sky a seal and sign,
A voiceless evidence of God!—which yet
Unchanged shall live, when this frail form of mine
Hath mouldered from the bosom of the earth,
Leaving no record of its mortal birth.

The *elements* of which we are composed
May perish; they are finite; but the soul
Bursts from the frame in which it lay enclosed,
Beyond the grasping reach of Time's control!
That spirit which within us swells and speaks,
Shall *find* the immortality it *seeks!*

Oh, thou!—Creator!—God!—and can it be
That man is heir to thine own glorious heaven?—
'Tis so!—the *light* which is *sublimity*,—
The *essence* which is *thought*, by thee were given!
The fear and heaviness of doubt are o'er—
I muse, and feel—and tremble—and adore!

A council has recently been held at the headwaters of the Little Arkansas river, which concluded treaties with the Arapahoes, Cheyennes,

Kiowas, Camanches, Caddoes and Apaches. The Kiowas, one of the wildest tribes of the plains, gave up two white women and six children, whom they had held prisoners for eight months.

TO FRIENDS AND OTHERS INTERESTED IN THE CAUSE OF THE FREEDMEN.

Dear Friends :—The Two Associations known as the "Women's Association of Philadelphia for the Relief of the Freedman," and "Friends' Association for the Aid and Elevation of the Freedmen," having merged into one organization, under the latter title, we feel that one of our first duties is to call upon all interested in the cause of these people to aid us with fresh contributions to our funds.

Amid the peace and prosperity of our own happy homes, with our hearts relieved from a burden of sorrow and anxiety, that was ever present with us during the late desolating war, do we sufficiently consider the sorrows of our colored brethren, who, though they have gained the priceless boon of freedom, are still suffering from a multitude of evils inseparable from their transition state?

All accounts from those residing among them agree in representing their condition as calling loudly for sympathy and aid.

Lydia T. Atkinson, our faithful teacher at Camp Wadsworth, Va., writes:

"I fear there will be suffering this winter among those who have yet to seek homes, and have little in reserve to procure the necessaries of life."

Gen. Saxton, Commissioner for Refugees and Freedmen, in speaking of the people of Georgia, South Carolina, and the Sea Islands, says that "unless clothing of all kinds is furnished, there must be great suffering and loss of life during the winter now approaching. Blankets, woolen shirts, pantaloons, women's and children's under-clothing and dresses, and shoes and stockings of all kinds are needed. Great portions of these two States have been desolated and laid waste by the late war. Industry has been interrupted, and over large districts entirely suspended, and thousands of people are utterly destitute. Thirty-five thousand blankets are needed in South Carolina and on the Sea Islands alone. Every necessary article of wearing apparel which you can send will be the means of saving some one from suffering."

Gen. Fiske, the Commissioner from Tennessee, states that "20,000 persons in Tennessee will need help from the friends of humanity this year;" which statement is confirmed by Wm. F. Mitchell, who writes: "There is going to be great suffering here this winter. The aged are beginning to appear, and ask 'just a little help.' May our Heavenly Father aid us by His counsel to do our whole duty by this suffering people." "Some of these people will starve to death unless provision is made for them."

W. Storer How, Superintendent of Sixth District of Virginia for Refugees and Freedmen, in a request for clothing for gratuitous distribution among the Freedmen of that district, says:

"They are nearly all at work, and will generally be able to keep off hunger, but the cold, in this mountainous region, very soon will occasion great suffering among some of them, if they shall remain unassisted, in defending themselves against the winter weather. This district extends over fourteen counties in the Shenandoah Valley.

Stuart Barnes, the Superintendent of the Nottaway District, is equally urgent:

"In our hospitals are gathered the enfeebled, infirm negro, broken down by old age or permanent disability. In the Asylum, orphans by *hundreds*. They are without a change of clothing. Hundreds of women are to-day with only clothing made from old tents. We need help, else the suffering the coming winter will be fearful. Urge the good people of the North to send us clothing, or material therefor, for women and children. No time in the history of our country can more good be done to a more needy, to a more appreciative people, than can be done in sending us something to cover the nakedness of these poor people."

These are only a few of the appeals which we could present, to show that a necessity exists for early and extensive effort for the aid of these people. In addition to these urgent calls for relief, the duty of educating the recently emancipated slaves, not only by establishing and maintaining schools among them, but also by instructing them in manual and domestic employments suited to their new condition, is imperative upon us.

Our lands have not been desolated by the ravages of war, nor *our* granaries emptied to supply contending armies. Is it not, then, required of us to give of our abundance to the starving and the destitute in sections which have been thus visited? Let us practically acknowledge this blessing by dealing out our bread to the hungry, and extending help to them that are ready to perish.

On behalf of the Association,

WM. C. BIDDLE, 131 Market street,
MARGARET A. GRISCOM, Bristol, Pa.,
Secretaries.

Subscriptions and donations of money, dry goods, cast-off clothing, or stores of any kind, will be received by

MACPHERSON SAUNDERS,
34 North Fourth street,
Treasurer.

Phil'ade'phia, 11th mo. 8th, 1865.

REPORT OF THE CENTRAL EMPLOYMENT ASSOCIATION FOR THE WINTER OF 1864–65.

In presenting to our friends a summary of the labors performed during the winter of 1864 and 1865, we would inform, that weekly meetings were regularly held from the beginning of the Twelfth to the latter part of the Third month, inclusive.

There have been *cut out*, *made* and *distributed*, in that time, two hundred and ninety garments.

We have paid for the making of two hundred and six. A small portion of these were brought to be made from the "Women's Association for the Relief of the Freedmen."

All of those for which no compensation for making was paid were made by women who had the time, or were invalids, and were thankful to obtain a garment in that way, being entirely unable to purchase.

A liberal price has been paid for all the work done for us.

In the frequent visits made by the members to the homes of those relieved by this Association, the want of good strong shoes was found to be most pressing. Many women and children were known to have suffered from sickness, caused by having the feet exposed to the inclemency of winter. A sum of money was appropriated, and shoes for women and children purchased, which were, we think, judiciously distributed to those in the greatest need. A much larger sum might have been expended to advantage in the same manner had our means allowed. We had hoped to be able to keep at interest all the money donated the Association from the estates of B. D. Brown and H. Parks, but the very high prices paid for our material, and the advance on the prices paid for making up the garments, so exhausted our annual collections, that we were obliged to draw from our reserved fund one hundred dollars, leaving a balance of four hundred still on interest.

Our donations and subscriptions for the year amounted to two hundred and eighty dollars and fifty cents, to which was added twenty five dollars and sixty-two cents interest, and the hundred dollars withdrawn from our fund, making a total expenditure of ($406.72) four hundred and six dollars and seventy two cents.

Besides our cash collections, we acknowledge the receipt of a valuable donation of trimmings from J. Mellor, remnants of dress goods from E Hall, and a few pairs children's hose.

We appeal to those friends of the needy who have so generously entrusted to our hand in the past years a portion of their charities for distribution to again come forward with their means and their words of encouragement.

We regret that the number of women who have continued steadfast in the active duties of this Association has been so small. We feel assured that, though many have not labored with us in this field of usefulness, they have not turned a deaf ear to the cry of the poor and suffering.

The busy hands that have so diligently plied the needle for the wounded and the sick during the fearful struggle through which our nation has passed, will not forget that there are *widows* and *orphans* to be cared for, many, very many, in extreme destitution, appealing to us, in scant and tattered garments, with wan and haggard faces, for the bare necessities of human existence.

They who have poured out their money with such liberality that we have felt we were living again the old apostolic age, when "none counted what he possessed his own," will not *now* be found wanting in their duty towards the needy and suffering. We extend to them the Macedonian invitation, "Come and help us." There is room for all—work for all. Let each heart that warms with love to humanity measure its duty by that standard, which the great Father of us all has given, remembering the words of the Master, "Inasmuch as ye have ministered to the wants of the least of these, ye have done it unto me."

The meetings of this Association are held every Sixth-day afternoon, at the Northern House of Industry, beginning on the first Sixth-day of the Twelfth month, and continuing through the winter.

Those uniting with our views, and contributing two dollars or more annually, may become members by signing the Constitution.

On behalf of the Association,

L. J. ROBERTS,
M. S. CONARD.

OFFICERS.

President—ELIZABETH J. PIKE,
No. 532 North Fourth St.
Secretary—LOUISA J. ROBERTS,
No. 421 North Sixth St.
Treasurer—MARGARET S. CONARD,
No. 821 Marshall St.

THE GREAT AMENDMENT—THE WORK ALMOST COMPLETE.

The Constitutional amendment proposed by Congress, abolishing slavery throughout the United States, has deen ratified by the following States at the times indicated by the dates annexed:

Illinois, Feb. 1, 1865.	Virginia, Feb. 9.
Rhode Island, Feb. 2.	Indiana, Feb. 13.
Maryland, Feb. 3.	Nevada, Feb. 16.
Massachusetts, Feb. 3.	Louisiana, Feb. 17.
Pennsylvania, Feb. 3.	Missouri, Feb. 24.
West Virginia, Feb. 3.	Wisconsin, Feb. 22.
Michigan, Feb. 3.	Vermont, March 9.
Maine, Feb. 7.	Tennessee, April 5.
Ohio, Feb. 8.	Arkansas, April —
Kansas, Feb. 8.	Connecticut, May 4.
Minnesota, Feb. 8.	Iowa, June 30.
New York, Feb. 3.	New Hampshire, June 30.

It has been rejected by the following States :

Delaware, Feb. 8. | New Jersey, March 1.
Kentucky, Feb. 23.

Twenty-seven States are necessary to the ratification of the great amendment. Twenty-four States have already done their part of the work, as above stated. New Jersey decided last Tuesday to make the number twenty-five. The Legislatures of California and Oregon will meet in January, and as they are largely Union in sentiment, their votes may be set down as certain, making the constitutional number—twenty-seven! Colorado will be admitted early in the winter, but her Legislature will have said yes to the amendment even before the act of admission —*The Press.*

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	$1 00
Three insertions	1 20
For every additional insertion	40 cts.
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A Course of Five Lectures on Ancient Philosophy will be delivered by DR. J. THOMAS, at the Hall of the University, South Ninth St., Philadelphia, commencing on Fifth-day evening, the 16th inst., and continuing weekly. Single Ticket for the course, $1.50. Ticket admitting a gentleman and two ladies, $3.00. To be obtained of E. Parrish, 800 Arch St., and U. Hunt, 62 North Fourth St. 1t.

B. J. SMITH & CO., Real Estate Agents, Newtown, Pa., offer for sale over one hundred farms, of from ten to two hundred acres each; also store properties, mechanics' stands, and private residences in the middle and lower sections of Bucks Co. The neighborhood is largely settled with Friends, and the land is among the best in the State for agriculture. Letters of inquiry promptly answered, and circulars containing description sent (free) when required.

Newtown, Bucks Co., 10th mo., 1865. 114 AT 1223 vxnd.

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Journal of John Comly, (600 pages)..... $2.00
Friends' Miscellany, (originally 12 vols.,) 4th vol. out of print, 8.00
History of Delaware County, Penna., containing interesting accounts of early Friends, with engravings: 580 pages... 3.00
Conversations, Discussions, and Anecdotes, by Thomas Story 1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp. 5.00
The New Testament, Marot's edition, fine clear type..... 1.00
Comly's Reader,...50 cents. Central School Reader.... 75
Memoir of Priscilla Cadwallader, 50. Bellangee's Journal, 75
Janney's Life of Fox, $1.25. Do. Penn, $1.25 and $2.00
" History of Friends, vol. 1st..... 1.15
Decline of Friends, by Janney, Rowntree, and Fisher.
Education in the Society of Friends..... 60
Photographic Views of Friends' Meeting-house, Race Street: and of Friends' Central School, with groups, 8 by 10..... 1.00
Stereoscopic Views of the same..... 50
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For details see Circular, to obtain which, address the Principals, Attleboro' P. O., Bucks county, Pa.

ISRAEL J. GRAHAME, } Principals.
85 tf. a x n a w. JANE P. GRAHAME, }

WILLIAM STILL, dealer in Stoves, Ranges, Heaters, and Hollow Ware, No. 107 North Fifth Street, Philadelphia. A general assortment of gas burner, cooking, parlor and chamber stoves constantly on hand. Repairing promptly attended to. Orders received for Lehigh and Schuylkill Coal.
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Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to. 311. 1y. w a s m o.

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BOOK, PAMPHLET and general JOB PRINTERS, 243 ♣ ch St.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, TWELFTH MONTH 2, 1865. No. 39.

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COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO

EMMOR COMLY, AGENT,

At Publication Office, No. 131 North Seventh Street,

SECOND DOOR ABOVE CHERRY.

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The Paper is issued every Seventh-day, at Three Dollars per ann. $2.50 for clubs; or, four copies for $10.

Agents for Clubs will be expected to pay for the entire Club.

The postage on this paper, paid in advance at the office where it is received, in any part of the United States, is 20 cents a year.

AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
William H. Churchman, *Indianapolis, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 595.)

When we consider that this institution has been tried, and that the scheme of it has been found practicable, it is a pity that its benefits should have been confined, and this for so short a period, to a single town. Would it not be desirable, if, in every district, a number of farmers were to give in their names to form a standing committee, for the settlement of disputes between farmer and farmer? or that there should be a similar institution among manufacturers, who should decide between one manufacturer and another? Would it not also be desirable, if in every parish, a number of gentlemen, or other respectable persons, were to associate for the purpose of accommodating the differences of each other? For this beautiful system is capable of being carried to any extent, and of being adapted to all stations and conditions of life. By these means numerous little funds might be established in numerous districts, from the surplus of which an opportunity would be afforded of adding to the comforts of such of the poor, as were to distinguish themselves by their good behaviour, whether as laborers for farmers, manufacturers, or others. By these means also many of the quarrels in parishes might be settled to the mutual satisfaction of the parties concerned, and in so short a space of time, as to prevent them from contracting a rancorous and a wounding edge. Those, on the other hand, who were to assist in these arbitrations, would be amply repaid; for they would be thus giving an opportunity of growth to the benevolence of their affections, and they would have the pleasing reflection, that the tendency of their labors would be to produce peace and good will amongst men.

There are few parts of the Quaker-constitution, that are more worthy of commendation, than that which relates to the poor. All the members of this society are considered as brethren, and as entitled to support from one another. If our streets and our roads are infested by miserable objects, imploring our pity, no Quaker will be found among them. A Quaker-beggar would be a phenomenon in the world.

It does not, however, follow from this account, that there are no poor Quakers, or that members of this society are not born in a dependent state. The truth is, that there are poor as well as rich, but the wants of the former are so well provided for, that they are not publicly seen, like the wants of others.

George Fox, as he was the founder of the religion of the Quakers, I mean of a system of renovated Christianity, so he was the author of the beautiful system by which they make a provision for their poor As a Christian, he considered the poor of every description as members of the same family, but particularly those who were of the household of faith.

Consistently with this opinion, he advised the establishment of general meetings in his own time, a special part of whose business it was to take due care of the poor. These meetings excited at first the vigilance and anger of the magistrates; but when they came to see the regulations made by the Quakers, in order that none of their poor might become burthensome to their parishes, they went away—whatever they might think of some of their new tenets of religion—in admiration of their benevolence.

The Quakers of the present day consider their poor in the same light as their venerable elder, namely, as members of the same family, whose wants it is their duty to relieve; and they provide for them nearly in the same manner. They intrust this important concern to the Monthly Meetings, which are the executive branches of the Quaker constitution. The Monthly Meetings generally appoint four overseers, two men and two women, over each particular meeting within their own jurisdiction, if their number will admit of it. It is the duty of these, to visit such of the poor as are in membership, of the men to visit the men, but of the women sometimes to visit both. The reason why this double burthen is laid upon the women-overseers, is, that women know more of domestic concerns, more of the wants of families, more of the manner of providing for them, and are better advisers, and better nurses in sickness, than the men. Whatever these overseers find wanting in the course of their visits, whether money, clothes, medicine, or medical advice and attention, they order them, and the treasurer of the Monthly Meetings settles the different accounts. I may observe here, that it is not easy for overseers to neglect their duty; for an inquiry is made three times in the year, of the Monthly Meetings by the Quarterly, whether the necessities of the poor are properly inspected and relieved.* I may observe also that the poor, who may stand in need of relief, are always relieved privately, I mean at their respective homes.

It is however possible, that there may be persons, who, from a variety of unlooked for causes, may be brought into distress, and whose case, never having been suspected, may be passed over. But persons, in this situation, are desired to apply for assistance. It is also a rule in the society, that even persons whose conduct is disorderly, are to be relieved, if such conduct has not been objected to by their own Monthly Meeting. "The want of due care, says the book of Extracts, in watching diligently over the flock, and in dealing in due time with such as walk disorderly, hath brought great difficulties on some meetings; for we think it both unreasonable and dishonorable, when persons apply to Monthly Meetings for relief in cases of necessity, then to object to them such offences as the meeting, through neglect of its own duty, hath suffered long to pass by, unreproved and unnoticed."

The poor are supported by charitable collections from the body at large; or, in other words, every Monthly Meeting supports its own poor. The collections for them are usually made once a month, but in some places once a quarter, and in others at no stated times but when the treasurer declares them necessary, and the Monthly Meeting approves. Members are expected to contribute in proportion to their circumstances; but persons in a low situation, and servants, are generally excused upon these occasions.

It happens in the districts of some Monthly Meetings, that there are found only few persons of property, but a numerous poor, so that the former are unable to do justice in their provision for the latter. The society have therefore resolved, when the poor are too numerous to be relieved by their own Monthly Meetings, that the collection for them shall be made up out of the Quarterly Meeting, to which the said Monthly Meeting belongs. This is the same thing as if any particular parish were unable to pay the rates for the poor, and as if all the other parishes in the county were made to contribute towards the same.

On this subject I may observe, that the Quaker-poor are attached to their Monthly Meetings, as the common poor of the kingdom are attached to their parishes, and that they gain settlements in these nearly in the same manner.

(To be continued.)

* In London a committee is appointed for each poor person. Thus, for example, two women are appointed to attend to the wants and comfort of one poor old woman.

Prayer is no invention of man. It was born with the first sigh, with the first joy, the first sorrow of the human heart. Man was born to pray; to glorify God or to implore Him, was his only mission here below; all else perishes before him or with him. It is the only thing in man which is wholly divine, and which he can exhale with joy and pride, for this pride is a homage to Him to whom alone homage is due, the Infinite Being.

The more we reflect, the more we find that man has nothing great or beautiful appertaining to him that comes from his own power or will; but that all that is supremely beautiful comes immediately from nature and from God. Christianity which embraces all, has comprised it from the beginning. The first Apostles felt in them that immediate action of the divinity and exclaimed at once, Every good and perfect gift cometh from God.—*Dr. Watts.*

MARTHA ROUTH.

(Continued from page 581.)

Fourth month 25th. Returned to Philadelphia, where we were again favored to meet my endeared friends Deborah Darby and Rebecca Young, with many others nearly united in the one precious faith. We attended the North Monthly Meeting on Third-day, Pine Street on Fourth, and on Fifth accompanied our valued friend Samuel Smith and others, attended one at Darby, where I was glad again to meet with Chalkley Albertson, a valuable minister from North Carolina, there on a religious visit; and thankful to the blessed Author of all good, that I had given up to the secret impression of duty in going there. We all returned to the city that evening, and next day were at the Monthly Meeting for the middle district, and on Seventh-day at that for the Ministers and Elders preceding the Quarterly Meeting.

1st of Fifth month, First-day. We attended three meetings for worship, and on Second-day the Quarterly Meeting, which seemed near closing the labors of my valued country-women. In the evening one appointed for the black people was largely attended, but was a time of heavy labor. Next morning we were at the week-day meeting at Pine street; after dinner we took a near and solemn leave of our before-mentioned friends, and crossed the river Delaware to visit the meetings on a part of the Jersey shore, in our way to the Yearly Meeting at New York.

8th of Fifth month, First day. A very large meeting at Salem was graciously owned with the extendings of our Heavenly Father's love, tending to stir up the lukewarm and forgetful, and to encourage the righteous to hold on their way; that, being of the number of those who keep the Truth, they might become fitted to enter the everlasting kingdom. In the course of the week, we attended meetings at Alloway's Creek, Lower Greenwich, Cape May, Great Egg Harbor, and Little Egg Harbor.

15th of Fifth month, First-day. We were at Barnegat, a poor shattered meeting every way, yet I felt sympathy for the little that remained alive. That night we lodged at a tavern, and early next morning got to Squankum, where sickness so generally prevailed that it was doubted whether any would get to the meeting; but after due consideration I was most easy to appoint one at two o'clock, and many more came than we expected, both of our own Society and others; their minds appearing more stayed and humble than common, perhaps by reason of the sickness. It was a contriting opportunity, for which my heart was made thankful to the blessed Author of all good. Thence to Squan, which was a laborious meeting; many seemed to love other things more than they loved truth, and the pure seed was much oppressed; under a sense of which near sympathy and encouragement went forth, to a lowly tried remnant. On Third-day we travelled fifty miles to Rahway, part of it in very heavy rain; but the toils of the day were much made up, in finding there our endeared friend Rebecca Jones, and others we much loved, who were also on their way to New York. I had felt pressed in spirit to get there that evening, though we had sat a meeting with Friends there before. My religious prospect was now to have one with those not of our Society, for the lower class of the people, black or white; and when we got there we found their Monthly Meeting was next day, and a meeting of the above description already appointed at the request of John Simpson, a valuable minister, which felt very pleasant to me, this language being raised in my heart: "If the end designed by the All-wise Director is answered, it is enough."

I had some cause to apprehend His providential hand pointed out the path to that Monthly Meeting. A large number attended in the evening, but were long in collecting, and quietude was much interrupted by the noise of young children, that great was the exercise of my mind, lest we should meet and separate in confusion, rather than in religious order; when the before-mentioned Friend arose, and in a few emphatical expressions recommended silence and ingathering of mind, stating an apprehension that he should not have much to communicate. This tended to turn my attention more closely to that which had been secretly struggling in my mind, but faith was so weakened, and doubtful disputations had so far taken place, that I scarcely knew how to rise on my feet; yet the Almighty power, who can disperse the darkest cloud, was graciously pleased to do so at that time, opening counsel, and breaking such bread as he saw meet for the multitude; raising grateful acknowledgments in the minds of the exercised.

22d of Fifth month, First-day. The public meetings at New York were very large: my valued fellow-laborer John Wigham and myself being strangers and foreigners, the desire of the people seemed raised to hear us in public testimony; but I trust He who commands the clouds, was pleased to order our way in silence, and strengthen peacefully to acquiesce in His holy will. The meetings for business began on Second-day, and continued by adjournments till Seventh, wherein Friends appeared to labor in the ability received, for the help one of another; and counsel was administered, as Truth opened the way by those strangers present. The business of men Friends closing about the same time, the shutters that parted the house were opened; a quiet pause took place in both apartments, and the meeting appeared to end under a profitable solemnity.

29th of Fifth month, First-day. Three public meetings were held; the last one was appointed in the evening for young people of all descriptions, and was graciously owned by the regard of the Heavenly Father, towards those in the slippery paths of youth. On Third-day we left the city, parting with some endeared Friends in near affection, and proceeded to visit the northern part of the State. On Fourth-day morning we were at Purchase and in the evening at North Castle, both very exercising meetings. Fifth-day at Shapaqua, Sixth at Collerbark, a small meeting; but some tender visited minds being present, it was a contriting opportunity.

5th of Sixth month, First-day. In the morning at Amawalk; the quietness becoming religious meetings was much interrupted, on which, as at many other seasons, I had close remarks to drop; and being faithful to the requirings of Truth, on that and other subjects which opened, I felt a peaceful release. In the evening a meeting appointed at Bedford, was largely attended by those not in profession with us, whose minds so generally appeared strangers to the principle of Truth, it was heavy work to labor among them; yet some sustaining hope was afforded, that a little ground was gained. Next day we were at Peach Pond, a painfully exercising time, in which I had a sense given, and had to tell Friends my apprehension, that their meeting was not kept up in a way likely to produce religious improvement, or even be what is esteemed reputable among men. I was afterwards informed, this was the real state of the case, and that, some months before, a Friend expressing his feelings somewhat after the same manner, had been publicly opposed by one of these self-confident members; when a tender-spirited man, not of our religious Society, arose, and declared the stranger had told them the truth; it was their just situation. I felt a secret travail they might be brought to a profitable remembrance, that out of the mouths of two witnesses things were to be established.

On Third-day we were at the Valley, a trying meeting, though I was dipped into near sympathy with some exercised travellers. A circumstance occurred there which I think worthy of notice. A valuable Friend, belonging thereto, found his mind so impressed with a belief that we should be there on Third-day, that at the close of their meeting on First-day, he mentioned the same though he did not know we were in the neighborhood. This, however singular, proved favorable to us, as the request to appoint a meeting, had not come to hand. He afterwards accompanied us to several meetings, being a living minister, to whom we felt nearly united. The next day at Oblong, the life of religion seemed at a very low ebb; the outward quiet also was again painfully interrupted, but through the renewing of best help, I was favored to clear myself, so as to feel the reward of peace. On Fifth-day, we were at New Milford, a small meeting of Friends. Others who came in appeared so light and airy, that a close testimony was given me to bear; and though hard work to thresh the mountains of empty profession, among our own members or others, yet a humble trust was raised, that, through painful labor, Truth gained some ground over contrary spirits; and the few mourners were somewhat comforted. On Sixth-day we were at the Branch, a trying meeting, attended with close secret baptism of spirit; yet encouragement was handed to the exercised travellers. That evening we crossed a high, rough mountain to Apoquage. At meeting there the next day, the number of Friends was small, and things felt very low in general; that my mind was dipped into near sympathy with the few that were alive in the Truth: counsel was opened for the encouragement of such, and to awaken others out of their lapsed state.

12th of Sixth month, First-day. In the evening at Westside, the people gathered in due season, and settled down in rather an unusual quietude, which felt very grateful to my often tribulated mind; and I fully believed tended to draw down the Divine blessing. The language of the prophet was livingly opened in my remembrance: "The Lord is in his holy temple, let all the earth keep silence before him." And the Almighty Father, who enjoined the people formerly to wait on Him, for the renewal of their strength, to draw near and then to speak, was graciously pleased to open counsel, in testimony to the sufficiency of His own power, for the information, instruction and encouragement of many present; that I humbly trust it may be said it was a good meeting. We went afterwards to visit an elderly Friend, in a declining state, who appeared in so prepared and resigned a frame of mind, that it was pleasant to sit by him. It was late when we got to our lodgings, having about eight miles to go, that I felt very weary; but on lying down I thought I could say with a pious author:

"Now another day is gone,
I'll sing my Maker's praise," &c.

(To be continued.)

Stephen's teachings and Stephen's prayers ripened into results long after his martyr-death. Paul is leading thousands to Christ to-day. Humbler men have had the same experience of reaping long after the seed was dropped.

LITTLE WRONGS.

Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And few can save or serve, but all can please;
Oh, let the ungentl spirit learn from hence,
A small unkindness is a great offence.—H. More.

From Dr. Smith's History of Delaware Co.

MARRIAGES AT FRIENDS' MEETINGS IN THE EARLY SETTLEMENT OF PENNSYLVANIA.

Probably nine-tenths of the population of the County were, at this time, members of the Society of Friends, and their plan of accomplishing marriages had become so common, that it came to be looked upon with favor by persons not in membership, who, indeed, sometimes asked and obtained permission to be joined in marriage in that way. Chester Monthly Meeting had permitted a marriage where one of the parties to it "owned himself to be none of us, yet was willing to submit to the order of Friends." In Haverford Meeting, marriages of persons not members appear to have been allowed, as a matter of course,* but in Chichester and Concord it appears from the following extract from the minutes of their meeting, that such parties were subjected to rather an embarrassing examination previous to permission being granted to proceed.

It was proposed by Friends to the young man and woman: "1st. Whether he did believe that was the truth which we professed, and walked in according to our measure---further showing that if we did not walk in the truth according to our measure given to us, we were but a community of men and women and not a Church of Christ—and then marriage would be as well by the law of the Province as among us; and your coming to us to propose your intentions of marriage and desiring our consent, is as we are a church, which we cannot be without we walk in the truth. Therefore whether thou dost believe that is the truth we profess to walk in? His answer was, yes, he did believe it. Also the young woman was asked the same; her answer was, I do believe it."

"2d Whether you do believe that this way of marriage among Friends is according to the order of Truth?"

"3d. Whether you do believe it is your duty thus to proceed? They both answered—*yes.*"

"Friends said as Paul to the Church of the Romans—Chap. 14—1—Him that is weak in the faith receive ye, but not to doubtful disputations."

"Whereupon Friends left them to proceed according to the good order of truth, they having their parents' consent thereunto."

*The following is a copy of the certificate of such a marriage in Haverford meeting:

"Haverford, the 17th day of the Ninth month, in the year 1687.

"This is to certify all whom it may concern, that the day and year above written, Daniel Thomas, late of Haverford, aforesaid, together with Elenor Vaughan, of the same, came to the meeting of God called Quakers, where they solemnly declared that then and there they took each other as man and woman, mutually promising faithfulness to each other in their respective stations, and so to continue until death them part. Having formerly made known their intentions to their neighbors and at several of or meetings, and further desire or certificate, who being present accordingly subscribe or names.

Daniel Thomas,
Ellinor Thomas,

Lewis David,	David Llewelin,
James Thomas,	Ellinor Lawrence.
David Lawrence,	Sarah Rhydrth,
Morris Llewelin,	Given Thomas,
John Richard,	ffrancis Price,
Richard Lawrence,	Sarah David,
Richard Hayes,	Mary Llewelin.

THE VICTORY THAT OVERCOMES THE WORLD.

Victory over self is victory over the world. It is not the outward enemy, but the traitor within, that storms or undermines the citadel of spiritual life. Alas that the gates are so often unbarred for the hosts of evil to enter! Alas that the soul should so easily surrender, and suffer itself to be laid waste! As in the conflicts of nations the conquering army reënforces its own strength by the munitions of war taken from the vanquished foe, so does the victorious soul gather new force from every struggle with temptation.

Yet the victory is gained, not by self confidence and spiritual pride, but by humility and self-abnegation. The humble soul alone is truly strong, and safe from fall. What outward power can abase him, who, while he reverences the nature God has given him, still is lowly in his own eyes, "esteeming others better than himself"? What circumstance or condition of life can be adverse to him whose will is merged in the will of God? Oh the strength that grows from self-renunciation! Oh the peace that flows in upon the will subdued, when the man, though "lord of himself," through entire mastery over his affections and passions, feels that all his "strength is in God," and in the might of him who overcame the world! To him the tide of life flows "like a broad river's peaceful might," through sunshine and through storm bearing steadily on its appointed course. His abundant peace is not stoicism. Like that of his divine Master, his heart is the home of all sweet affections. He is still a being of smiles and tears; tenderly alive to the joys of human sympathy, both in giving and receiving the blessed charities of life. At leisure from internal strife, he has a word of courage for the tempted, comfort for the sorrowing, reproof for the hardened sinner, hope for the penitent.

Such lives are led by God's best children here below. Lord, evermore grant us the peace that springs from victory over selfish aims, and the absorption of our wills into thine!—*Monthly Religious Magazine.*

The way to solve difficulties is to be in full communion with God. There is a light let down from the Spirit of God when a man's

heart is in a state to receive it, that supercedes the necessity of thousands of investigations.

For Friends' Intelligencer.

THE SOUTHERN FREEDMEN.

It is sometimes difficult to realize what progress has been made in the accomplishment of a purpose, unless we look back, and compare the present with the past. About a year has elapsed since the previous annual invitation was extended to the friends of the freedmen, to contribute a small portion of the bounty, with which kind Providence has blessed us, towards relieving the necessities and mitigating the sufferings of this long afflicted race.

Important results, which one year ago were almost despaired of, have since been realized. The President's decree of freedom had then gone forth, but millions had failed to experience its beneficent influence. Within the period named, thousands were suddenly liberated by the march of the union armies; and though the dawn of liberty was doubtless precious, they were soon under the necessity of depending upon governmental resources, and the assistance of private benevolence, to rescue them from extreme destitution and from death.

When heretofore solicited to contribute to this charitable purpose, the suggestion naturally arose, whether these helpless victims of oppression would be able eventually to sustain themselves, if we should now temporarily relieve them. There was indeed a dark and discouraging cloud hanging over their future prospects.

But great and cheering in the aggregate has been the change since witnessed, giving encouragement to the friends of the freedmen not to give out, nor hold back, now that so important a part of the work has been accomplished. For the multiplied evidences of the good already effected are satisfactory testimonials that our future efforts will be equally successful.

The "Freedmen's Friend," a periodical devoted to the interest of that class, states that in a department in Virginia, under the supervision of members of the other portion of Society, the colored people within about one year had purchased and paid for goods to the amount of one hundred and fifty thousand dollars from the proceeds of their own labor; and General Saxton reports that in a savings bank instituted for the benefit of the colored soldiers in his district, two hundred and forty thousand dollars had been deposited: and another account represents that in the last mentioned department, eighty thousand dollars had been invested by the colored people in government securities. It is questionable, whether an equal number of white laborers in any portion of the United States, under similar circumstances, would have made a better exhibition. There is no doubt that most of those who were charitably relieved last winter are now providing for themselves. The gradually unfolding events connected with the freedmen's affairs, are satisfactorily settling the problem of their capacity for self-support. The present appeal is on behalf of those who have not yet had a favorable opportunity for self-maintenance.

The army of Sherman, which within the limits of its influence, so thoroughly broke up the relationship of master and slave, was followed in its march towards the sea-coast by multitudes of the aged and infirm, and by mothers with helpless children. This liberation was so sudden, and occurred so late in the season, that the usual connexion between the demand for, and supply of labor, was interrupted over extensive areas of country. Plantations in the interior could not be worked because they were abandoned by the laborers; while thousands of destitute suffering emigrants crowded towards the sea-board, where they accumulated in such numbers that had it not been for the liberal provision made by government, and the kind charities of their Northern friends, multitudes must have perished from starvation and personal exposure.

But the present disjointed condition of labor and compensation cannot long continue. Already very much has been done towards restoring the natural and healthy relationship between employers and employees. Labor will flow towards localities where it is most required, and where it is the most liberally compensated: and it is a mitigating feature in the condition of the freedwomen, that having been accustomed to field labor, they will in due season be able to contribute materially towards the support of their children. By the tariff of compensation adopted in some southern localities, it appears that female laborers are paid nearly as much as males.

But however promising may be the evidences of their future well-doing, it must be borne in mind that the realization of these promises lies in the future. For in their efforts to obtain that enjoyment and repose which they naturally supposed would flow from emancipation, they will, many of them, have to pass through a great sea of affliction; if not through the valley of death, at least through the *shadow* thereof. How can it be otherwise, when Gen. Saxton estimates there are in his district thirty-five thousand persons, who will require more or less assistance during the ensuing winter.

These remarks are made to show that their present destitution is not necessarily to be a permanent condition; but is the result of circumstances above their present control, and to extricate them from which they need the sympathy and assistance of their friends. The present hapless situation of many of them, may

be compared to that of a ship at sea, which by stress of weather has been suddenly thrown upon her beam ends, utterly incapable of self-relief: they now require some friendly aid, to right ship, to readjust the ballast, and prepare for another, and, we hope, a more successful voyage upon the sea of life.

It may not be an unimportant question, whether the debt we justly owe to this down-trodden race, has been cancelled by the comparatively small amount thus far contributed for their relief. When we remember that they and their ancestors for nearly two hundred years have toiled for the dominant race for a mere scanty pittance of food and clothing; that their children during that entire period, have, at the will of their masters, been taken from them by force, and sold, with as little compunction, as we separate the parents and offspring of the brute creation; and moreover, that very many of the inhabitants of the free States had become accustomed to contemplate their sufferings with so much indifference as even to apologize for the wrongs inflicted upon them, the query spontaneously arises, whether the cup of this nation's calamity is yet full?

For have we not trafficked in the products of their uncompensated toil; have we not rioted in the enjoyment of the luxurious sweets produced by their unrequited labor; have we not robed ourselves in comfortable, if not sumptuous apparel, wrought from the products of their hand? and is there not a God that judgeth in the earth?

Perhaps there never has been a more opportune occasion to pay to that afflicted race, "a debt we all do surely owe,"—now is the accepted time:" "Delay not till to-morrow to be wise."

The old proverb that; "What is everybody's business is nobody's," is too frequently verified. It would therefore seem desirable that within the limits of every meeting or neighborhood, some one or more Friends should voluntarily call the attention of members and others to the subject, with the view of obtaining contributions either by the aid of organized associations or individual efforts.

Friends and others in the State of New York and vicinity, may be informed that the New York Association for the Relief of the Freedmen is yet in active operation, and that subscriptions may be forwarded as heretofore, to Samuel Willets, Treasurer, 303 Pearl street, New York. G. FROST.

Matinacock, L. I., 11th mo. 1865.

NATURE A MINISTER OF HAPPINESS.

It was not meant that the enjoyments of life should be few and intense, but many and gentle, and great happiness is a sum of a multitude of drops. Those days which are the channels of mighty joys are, perhaps, the most memorable. But they exhaust; they unfit us for common duties. We regard them as we do mountain tops. We go up occasionally, not to dwell there, but to see at a glance the whole of that which upon the plains we see only in succession and in detail. But the staple of pleasure must be found in small measures, and in common things. They who are seeking enjoyment in remote ways, abandoning familiar things and common experience for wild and outstretched flights, will find more and more, as life advances, that they have taken the road to yearnings but not to enjoyment. The secret of happiness lies in the health of the whole mind, and in giving to each faculty due occupation, and in the natural order of their superiorities, the Divine first, the human second, the material last. And every one can find, but in different degrees, the food for all their faculties in that sphere into which God has cast their lot. Instead of seeking happiness by going out of our place, our skill should be to find it where we are. Our pleasures, like honey, should be extracted not from a few stately flowers named and classic, but from the whole multitude, great and small, which God has sown with profuse hand to smile in every nook, and to make the darkest corners warm with their glowing presence. Every thing which is made has an errand to us, if we will hear. No difference among men is more noticeable than the facility of happiness. No gift of God should be more gratefully recognized than a nature tending towards enjoyment; so that of its own accord it avoids sources of annoyance, and discerns in every thing some ray of brightness.

On such a glorious morning of a perfect day as this, when all the smoky haze has gone from the horizon, when the sun comes up fresh and clear, and will go down unredden by vapor, and the mountains come back from their hiding, I wander forth, wondering how there should be sorrow in the world. * * From the grand tranquillity that reigns on every side I turn my thoughts, with dreamy surprise, to those whirlpools of excitement where men strive for honor, and know not what is honorable; for wealth, and do not know true riches: for pleasure, and are ignorant of the first principles of pleasure. There comes to me a sad sense of the turmoil of men fiercely bent upon happiness, who will never know it. They are starving amidst unexampled abundance. In their Father's house is bread enough and to spare, and a divine wine that inspires ardor, without intoxication, within the soul. * * But having eyes they will not see, and ears, they will not hear, and a heart, they will not understand. As the old prophet touched his servant's eyes, and he beheld the mountains filled with the angels and chariots of God, and feared no more; so, methinks, if I could but bring the eager thousands forth who

pant and strive for joy, only for joy, and unseal their eyes, they should behold and know assuredly that happiness was not in all the places where they delve and vex themselves. In the presence of these heavenly hours, riches, touched with the finger of Divine love would say, "Joy is not in me." Fame would say, "It is not in me." Passion, hoarse from toils of grossness, would say, "It is not in me." And amidst their confessions a voice should come down through the clear air from Heaven and the very bosom of Christ, saying, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." In that rest which Christ gives, every created thing has an atmosphere of enchanted beauty! * * *

The earth has its physical structure and machinery, well worth laborious study; it has its relations to man's bodily wants, from which springs the vast activities of industrial life; it has its relations to the social faculties, and the finer sense of the beautiful in the soul; but far above all these are its declared uses, as an interpreter of God, a symbol of invisible spiritual truths, the ritual of a higher life, the highway upon which our thoughts are to travel toward immortality, and toward the realm of just men made perfect that do inherit it.—*H. W. Beecher.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 2, 1865.

"In Essentials, Unity, in Non-essentials, Liberty, in All Things, Charity."—The importance of the foregoing sentiment cannot be too vividly impressed upon our minds. Honest conviction has led many of us to differ widely in non-essentials, while, in the acknowledgment of the same principles and testimonies, we are one. Then, why should we make these non essentials points of difference or matters of estrangement? The circumstances which effect our religious growth are various, and the condition of each is in accordance with his temperament, and his obedience to the light given. The diversity in natural character, surrounding influences, and devotional feeling, cause us to view the same truths through different lenses. Some have come to a knowledge of them in the heart; others have received them by the intellect. Some have clear views of one portion of truth, and some of another. Hence, the necessity for religious fellowship, that "the strong may bear the infirmities of the weak," and that each may stimulate in the other devotional feelings, and encourage him to strive after the higher life.

The humble, reflecting mind need not be discouraged at the existence of differences; for these very differences afford an opportunity for the cultivation of the Christian graces. Through them, "by giving all diligence," we may add to our "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

The discussion of these differences requires the exercise of the tenderest love; and the practice of this divine charity is the attainment to which the Christian traveller is called. The declaration of Jesus, "By this shall all men know that ye are my disciples, if ye have love one to another," was not only addressed to the loving, spiritual John, the impulsive, variable Peter, and the practical James, but to His followers in every age of the world.

Paul, when writing to the church at Corinth, uses this memorable language: "That none of you be puffed up one against another, for who makest thee to differ from another, and what hast thou that thou didst not receive;" and again to the Romans, "Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling-block, or any occasion to fall, in his brother's way," "For the kingdom of God is not in meat nor drink, but righteousness and peace, and joy in the Holy Ghost."

When we remember the infinite love of the Father, and how long and patiently He bears with our many shortcomings and omissions, should it not teach us, who are weak, and poor, and blind, to practise greater tenderness to those who differ from us; and, instead of feeling estranged by non-essential differences, each should willingly accord unto the other that religious liberty he claims for himself. Thus "each would help every one his neighbor, and every one would say to his brother, Be of good courage."

Died, on the 26th of Tenth month, 1865, Daniel Williams, in the 82d year of his age; a member of Shrewsbury Monthly Meeting.

He bore his sufferings without a murmur, and frequently expressed a desire that he might pass quietly away; remarking that he was done with this

world, that he felt nothing in his way—all was well. Ten weeks had elapsed after he followed the remains of his beloved wife to their final resting place when his were deposited by her side. They were diligent attenders of meeting, faithful and affectionate parents, genial friends and kind neighbors; having lived together over fifty years. United in life, in death they are not divided. Their memory will be ever green.

Died, on the 25th of Tenth month, 1865, at his residence, Plainfield Farm, near York Sulphur Springs, Adams Co., Pa., William Wright, in the 77th year of his age.

The influence of a good man should reach beyond the circle of his associates, relatives and friends; but so modest and retiring was he who has just left us, that the pen is needed to extend and prolong the effect of his virtues.

For his uprightness, his human charities, his large-hearted hospitality, his affection and his thoughtful tenderness in the family relation, he will long be held in loving remembrance by those who knew and prized his worth. The perfect peace which attended his transition to another state was the result of a well-spent life, and an augury of hope for a blessed hereafter.

During a long series of years, his home was the resort of fugitives from slavery, who there found every alleviation of their misery which earnest sympathy and conscientious effort could afford. Time, means and labor were given without stint; and there are those who now occupy honorable stations in life who can trace the first rudiments of their knowledge to the fostering care found in the dwelling of William Wright.

But his consideration for the slave was only one evidence of the manly generosity of a heart which beat in unison with the hopes, the joys, the aspirations, the fears and the sufferings of humanity. Although a man of few words, and much devoted to scientific investigations and the care of large business operations, he had always leisure for deeds of kindness as unobtrusive as the falling of the dew. Let those who mourn his departure take comfort in the thought that "of such is the kingdom of Heaven," and that the immortality which he has already attained awaits them also. L.

——, on the 12th of the Ninth month, 1865, at his residence in Richmond, Ind., Robert Morrison, in the 79th year of his age.

We are seldom called upon to record the death of one who will be more missed, both in the Society of which he was a life-long and very useful member, and in the wide circle which has felt the generous impulses of his benevolent heart. He came to Indiana whilst it was a territory, and by energy, integrity, and devotion to business, he accumulated a handsome fortune, and with his increase of means, he seemed to feel (especially in the latter part of his life), an increased responsibility, and to desire that he might be a faithful steward of the manifold blessings of God. When he became too feeble to go in person, and had to intrust his donations to other hands, and was asked if he had any special instructions to give, his reply was, "*Wherever you find suffering, relieve it.*" He took a lively interest in the education of the youth of our Society, encouraging Friends to establish schools under their immediate control,—offering to contribute freely for the erection of school houses within the limits of different Monthly Meetings. His benevolence was not bounded by Society lines, as is evidenced by the erection and endowment of a library for the use of the city of Richmond and the township, at an expense of about eighteen thousand dollars, and in his will, he bequeathed the income of ten thousand dollars, to the poor of the city for forty years, after which it is donated to the city. We present these facts in no spirit of flattery, for our departed friend made no display of his charities, but we believe that the example of the wise and good should tend to stimulate others, who have the ability, to go and do likewise.

Died, suddenly, on the 30th of Eighth month, 1865, at East Hamburg, N.Y., Elisha Freeman, aged 71.

He had belonged to the Society of Friends forty-four years, having become a member, by request, in 1821, and, eleven years subsequently, was appointed an Elder, which station he filled until his decease as one worthy of double honor. As a member of this Society, he maintained and carried out its principles in a manner consistent with the profession he had taken upon himself. He was a diligent attender of meetings, and during the last few years frequently had something to communicate in public to edification. In early life he adopted as his rule of moral action the precept, "All things whatsoever ye would that men should do unto you, do ye even so to them;" and thus he became a most useful and trustworthy citizen. He was extensively called upon by various classes and under various circumstsnces to transact business of importance, and being influenced by that principle of life and light which Christ declared himself to be, all worldly things were kept in their appropriate places as secondary and subordinate objects. Against oppression and wrong he bore a calm and unwavering testimony. His sympathy extended to the African in bonds—his counsel to the Indian; and his influence contributed much toward rolling back the waves with which speculators had nearly overwhelmed them.

Having been one of the early settlers of East Hamburg, he had necessarily to meet with and combat the various difficulties incident to the settlement of a new country; but by energy and persevering industry he succeeded in acquiring a competency, and his home has proved a hospitable and pleasant retreat to those who have visited it, as many now living well remember.

In the domestic circle he was the kind and sympathizing companion, the careful and affectionate father; and this nature, rising as it were from a perennial fountain, extended itself to all who came within the sphere of his influence. His conversational powers, ever cheerful and instructive, rendered his company pleasing to all, and especially so to the young.

In his religion there was no gloom. As a Christian, he was tolerant, viewing God as the Father of all, and as no respecter of persons; and that, "in every nation, he that feareth Him and worketh righteousness is accepted with Him."

Thus was our friend a practical illustration of the truth that a man may be a Christian and a gentleman. In his removal we feel that a great loss has been sustained, not only by his own family and religious Society, but by the community at large.

We speak not thus that we may garnish the sepulchre of the righteous, nor to the praise of man, but for the encouragement of others, that they may go and do likewise. "Mark the perfect man, and behold the upright, for the end of that man is peace."

On the 1st of Ninth month his remains were interred in Friends' burying-ground at E. Hamburg, a large and solemn meeting being held on the occasion, in which several testimonies were borne to the exemplary life of the deceased, and to the adaptation of the Gospel to the wants and conditions of man.

S. P. G.

SWARTHMORE COLLEGE.

The Annual Meeting of the Subscribers to the Stock of Swarthmore College will be held at Race St. Meeting House, Philadelphia, on Third-day, the 5th of Twelfth month next, at 3 o'clock in the afternoon.

EDWARD PARRISH, } *Clerks.*
EDITH W. ATLEE, }

TO SUBSCRIBERS TO SWARTHMORE COLLEGE.

The Treasurer, William C. Biddle, requests us to announce that the Certificates of Stock for Subscribers within the limits of Philadelphia Yearly Meeting are now ready, and will be furnished on application to him at his office, No. 131 Market St., Philadelphia.

For Friends' Intelligencer.

FRIENDS' SOCIAL LYCEUM.

The lecture on the evening of the 21st inst. was by Edward Parrish, on the forces in the External world as a type of Spiritual truths.

The subject of force in its relation to matter was presented in outline, by way of recapitulation of the lectures of the past season. Radiation or vibration was described as the method by which the power of the great central orb, the sun, is transmitted to our planet; this power is variously manifested, according to the number and frequency of the vibrations and their relation to the material through which they operate, as heat, light and electricity in its various forms.

The external world is revealed to us through our senses by means of these vibrations; all the colors which embellish and enliven this beautiful world are due to the different refraction and reflection of the ray of light, all growth, and all the varieties of climate and production, which make the world a fit habitation for man, arise from the action of the sun's ray.

This was then considered as a type of that emanation of truth and of light which, proceeding from the "sempeternal source of light divine," opens to the spiritual sense those higher beauties which, as realized in this life, are but a foretaste of the life to come.

The mind of man was said to have its external and its internal relations; by the first it is acquainted with the external world, and furnished with means of intellectual enjoyment, while by the last it appreciates the love and care of the Father of Spirits, and realizes its connection with eternal life.

Not only is the study of science of use as displaying at every turn the wisdom and beneficence of the Creator, an aspect in which it furnishes unfailing interest and instruction, but it also furnishes many comparisons of spiritual import which serve to illustrate those sublime truths which language would otherwise be so inadequate to convey.

The terms light, and life, and growth, as used in Scripture and in all our preaching, are designed to call up in the mind ideas of spiritual realities of which they are fit types. In illustration of the adaptation of these terms to this high purpose, some of the laws which science has developed as pertaining to the forces of nature, were mentioned in connection with the differences that grow out of the infinite variety of receptive capacity in the human mind. As there are innumerable shades of color imparted by varied absorption and reflection of the ray of light, so there is every shade of opinion in the minds of men, while there is the comfortable assurance that, connected with this, the warmth of the divine ray is ever expansive in its effects, and under its influence, spiritual growth and beauty, fruitfulness and beneficence are the invariable results.

The widely extending view which this comparison suggests was necessarily only partially presented, and the lecture closed with the following quotation from a modern writer, extending the simile between radiation in one of its familiar forms, and that exhalation which results from the influence of religion upon the soul.

"The dew which bathes the summer rose, and glorifies the meadow with its morning sheen, had its origin in what might seem to be the escapes and wastes of the planet. And, when rose and meadow have exhaled their dews at the touch of the sun, the viewless, imponderable vapor is not dissipated beyond recall; it is not all spent on the thankless air, it is gathered and garnered in the chambers of the sky, and returns again in due season, according to its circuit, in orient dews or refreshing showers. And shall not the finer exhalations of the soul, the prayers which are breathed from the deeps of the breast, the secret vows, the God-ward thought, the devout aspiration, shall not these also return again according to their circuit, and bring their blessing?"

The true culture of the imagination does not lead to sentimentalism, but elevates the mind above that which is selfish and sensual, and quickens it into spiritual life, till it glows with charity, and delights to exercise itself in self-denial, and in a wise zeal for the good of others.

The imagination is a native faculty of the soul. Its growth is at first spontaneous. It simply needs guidance. Live it will in some form, but whether for evil or for good, depends on its culture. If we would keep the imagination healthy, we must give it proper employment. To prevent it from going in a wrong direction, we have only to keep it in the right. Preoccupy it by what is good. Present it to the pure and fair; then will its love of the True shield it from the False; it will stand as the uncompromising friend of virtue; and as the flaming cherubim guarded the gates of Eden, it

will guard the avenues of the soul.—*R. C. Waterston.*

REPORT OF THE INDIAN COMMITTEE OF BALTIMORE YEARLY MEETING.

The standing Committee on the Indian Concern report, that soon after the last Yearly Meeting, five of their number went to the city of Washington and had a satisfactory interview with William P. Dole, the Commissioner of Indian Affairs, and our long tried friend Charles E. Mix, Chief Clerk in the Bureau, in relation to the Indians in Western New York, on whose behalf the Yearly Meeting has so long been interested. The Department, we were glad to find, were liberally disposed toward these Indians. One thousand dollars had recently been forwarded for the benefit of the Orphan Asylum, and, at our suggestion, they added two hundred and fifty dollars to the sum this committee was forwarding, which would relieve the asylum from the debt which arose from sickness and deaths among the children of the institution, as reported last year.

During an interview with these officers of the Indian Department, they informed us that there was a strong effort being made, by a party among those Indians, to overthrow their present Republican form of Government, and to return to the Government by Chiefs; and apprehensions were felt, that the struggle might result in bloodshed; and a desire was incidentally expressed, that Friends would aid them in averting so awful an issue, and effecting a peaceful termination of their differences and difficulties.

Soon after this interview with the Indian Department at Washington, the Committee received a printed copy of a proclamation of the President of the Seneca Nation, enclosed in a letter from the Clerk of the Nation, in which the clerk says, "you will see by the proclamation of President Silverheels, herewith, that we are again in trouble. If you could speak a good word for *us*, and our Constitution, and once more help your friends, we would be very happy indeed."

The Committee immediately communicated with the Indian Department on the subject, and were gratified to find by a copy of his letter to them, which he kindly forwarded to us, that Commissioner Dole was earnestly disposed to sustain the existing republican government of the Seneca Indians; and he adds in his letter to the Committee, "From the past efforts of your society in behalf of the Seneca Nation, I feel warranted in believing, that it will cheerfully co-operate with me, in the course I have taken."

Under all these circumstances, the Committee thought it right to prepare and forward an address to these people, on the subject of their differences and difficulties, which was done as follows:—

To the Seneca Nation of Indians on the Cattaraugus and Alleghany Reservations in the State of New York.

Friends and Brothers,

The Committee of the Friends, who have for many years past, regarded with deep interest, whatever concerns your welfare, have received the painful intelligence that you are again in trouble. We are informed, that a strong effort is being made by a party in your midst, to overthrow your present republican form of government, and return to the Government by Chiefs, which is producing divisions and angry feelings among your people; and our aid has been solicited to avert a result which, it is believed, would be so disastrous to your nation.

We advise you, to consider well what you do. The persons who thus disturb your peace, and produce renewed unsettlement amongst you, cannot be the true and disinterested friends of your people and nation. Your true Friends would use their influence to keep you united, and in harmony and peace.

We recommend you all solemnly to consider the responsible position occupied by the Indians of Western New York, as the only ones east of the Mississippi who are permitted to remain on the lands of their forefathers. The Creeks and Cherokees, that had made such promising advances in husbandry and civilization, in Georgia and others of the Southern States, have, as you know, through the rapacious encroachments of the white man, and the governments of the States in which their extensive tracts of land were located, been compelled to leave their homes, and the graves of their fathers, and been driven west of the Mississippi river, where they had to encounter, and many of them are still encountering, very great hardships and privations.

On the contrary, you have been kindly and benevolently permitted by the State of New York, to remain in the midst of her people, on a portion of your lands sufficiently large for all your wants and purposes, the title to which is solemnly guaranteed to you by the States of New York and Massachusette, and by the government of the United States, and of which you can never be deprived, *under your present form of Government*, but by your own act. The State has thrown around your people every protection that the strong arm of her wise laws can give, to secure you from any external disturbance of your peace, prosperity and welfare. The State is also aiding your nation, internally, in your advancement in civilization and enlightenment, by imparting to your children the blessing of education. According to the published report of the Commissioner of Indian

Affairs at Washington, there are fifteen schools on the Cattaraugus and Alleghany Reservations, with an average attendance of nearly three hundred Indian children. The salaries of these teachers, who are generally of the first class, are paid by the State, and the State also provides Text Books and Stationary.* "The advancement made by the pupils," he says, "is very gratifying to all who feel interested in Indian civilization."†

The Commissioner also gives the further gratifying information, manifesting your prosperity under your present form of government, that you now have about 15,000 acres of land under cultivation, upon which, in the year 1863, were produced 19,000 bushels of wheat; 26,500 bushels of corn; 28,500 bushels of oats; over 1,000 tons of hay; over 4,000 bushels of apples; and a considerable surplus of garden vegetables; and, in addition to these, have made 3,500 lbs. of sugar.† The Commissioner justly remarks your advanced condition, vindicates "the capacity of the Red Race for indefinite moral and intellectual improvement."‡

Now, shall all this be lost, by disagreement and discord among your people? Shall the evidence, so valuable to the Indians everywhere, which the Senecas of New York have so strikingly given, that the Indians may, safely and advantageously, be permitted to remain on their lands, in the midst of a community of white people, and be prosperous and happy, be entirely lost to your race at this day, by your contentions and quarrels among yourselves? we hope and trust not. We hope you will retain, continually, in practical remembrance, the remarks addressed to you by Commissioner Manypenny, who was your true friend, when on a visit to you many years ago. He impressively advised you, "not to become unsettled; and to live in peace and harmony among yourselves:—to cultivate your lands:—to be industrious and frugal, and avoid intemperance, and educate your children." He thought you were in a fair way to solve the problem, whether the Indians can be civilized in their communities; and, if you persevered in your efforts, and succeeded, *you would be the means of saving thousands of your race* in the West, now degraded in ignorance. *Philanthropists seeing your success, would be encouraged to exert stronger efforts to rescue the race from destruction.*" Ponder well these words. They contain great truths, and imply, justly, a consequence to your actions, extending far beyond your own nation, which it becomes you well to consider.

We desire, most ardently, that you may number your privileges and blessings, and manifest your gratitude to the Great Spirit for His mercies and favors to you, by living in kindness, peace and love, and being a united people. As we before advised you, "do not, upon any consideration, get divided into parties, and be influenced by party feelings, and a party spirit. This will greatly injure you. Check the desire for office, and jealousy of your officers. Live in harmony and love, and the blessing of the Great Spirit will rest upon you."

On the 5th of the present month, it was 16 years since your written Constitution and Republican form of Government were adopted; and that period has been marked by far greater prosperity and advancement in civilization and enlightenment among your people, than any previous period of equal duration, in your history. It has been too, the hardest part for you to bear. A new system of government, like a new shoe, is most oppressive and painful at first. After a little use, all becomes harmonious and easy. Persevere then, in travelling the road which has thus far proved so prosperous, and which promises such great advantages to you, and to your race elsewhere. We believe what Commissioner Dole said in his recent letter to the President of your nation: "To resume again your old form of arbitrary, if not irresponsible, Government by Chiefs, would certainly be a long step backward in the path of civilization." We think it would be, as though the sun, which had risen bright to cheer and enlighten the path of the Indian, should go suddenly down again in the morning, leaving all in uncertainty and gloom. Farewell.

Signed on behalf of the Committee on the Indian Concern of Baltimore Yearly Meeting of Friends, on the 19th day of the 12th month 1864.

BENJ'N HALLOWELL,
SAMUEL TOWNSEND,
GERARD H. REESE,
CATHARINE M. SMITH,
MARTHA E. TYSON.

Letters from Henry Silverheels, President o the Seneca Nation, contain the following grati fying remarks, as indicating a due appreciatio of the disinterested labors of this Committee.

"It affords me great pleasure to perceive th same good and kind feelings now prevail in th minds of the Society of Friends, that animate your fathers before you, towards our fathers, a manifested by the willingness and cheerfulnes with which you responded to the request of th Clerk of the Nation, to "speak a good word to the Government of the United States, in fa vor of the Republican form of Government o the Seneca Indians of New York.

I have been requested by a resolution of th Council, to return my thanks, on account of th Seneca Nation of Indians of the Cattaraugu and Alleghany Reservations, for the kind an instructive addresses of the Committee on th

* Report for 1863, page 382.
† Ibid, page 36.
‡ Report for 1861, page 29.

Indian Concern of the Society of Friends, to the Seneca Nation, which has been read to the Council and people.

I therefore, in most respectful manner, return my thanks to your Committee for their advice and counsel, and for their continued interest in the welfare of the Seneca Nation.

I herewith enclose you a copy of the resolutions of the Council.

I am your friend,
HENRY SILVERHEELS,
Prest. Seneca Nation."

"Resolved, that the President be, and he is hereby authorized and requested, to return the thanks of this Council and the nation to our friends and brothers of the Committee of the Indian Concern of the Society of Friends, for their good, kind, and instructive address on the 19th of December, 1864, to the Seneca Nation of Indians of the Cattaraugus and Alleghany Reservations.

"Resolved, that 200 copies of the address be printed for general circulation among the people of said nation."

The Address of the Committee was embodied in the memorial of Nathaniel T. Strong and others, delegates and representatives from the Seneca Nation of Indians, to the Legislature of New York, relating to the troubles among the Senecas, and praying for certain legislation, declaring the Government by Councillors the legitimate government of said nation; and we may add, that the Legislature passed the Indian Government bill, as desired, and voted to sustain the Republican Government, by a large majority, a result which is very gratifying to the friends of the Indians, as it is hoped it will tend to restore peace and harmony among these interesting people.

Signed on behalf of the Committee,
SAMUEL M. JANNEY,
BENJ'N. HALLOWELL,
CATHARINE M. SMITH,
MARTHA E. TYSON.

Baltimore, 10th mo. 27th, 1865.

For Friends' Intelligencer.

REPORT.

At a meeting of the Committee appointed to collect and distribute a fund for the relief of Friends in Virginia who suffered from the late civil war, held Eleventh month 22, 1865, the following report of the Executive Committee was read, showing that the object of their appointment has been satisfactorily accomplished.

To the Joint Committee within Philadelphia Yearly Meeting to raise funds for the relief of Virginia Friends who suffered from the devastation of civil war.

The Executive Committee, appointed in the second month last, to act in conjunction with the Treasurer in making distribution of the fund, report the duty accomplished. Early after their appointment, they opened a correspondence with Virginia Friends, who appointed two sub-committees, from members of Goose Creek and Waterford Monthly Meetings, to assist in the distribution; and believing the Friends of Virginia were best qualified to decide how to dispose of the fund, it was placed subject to their order, and was distributed through their committees.

In a communication received from them, they say, "We feel grateful for the liberality of our kind friends, and sincerely hope they will never experience the horrors of civil war.

"The practical evidence of your sympathy for us is appreciated, and will prove the means of brightening the hearts of many and raising their drooping spirits."

We annex an abstract of the Treasurer's account, showing there has been collected and distributed $9468.72.

OLIVER EVANS,
SAMUEL JEANES,
DILLWYN PARRISH,
WM. P. SHARPLESS,
JOHN SAUNDERS,
} *Committee.*

PHILADELPHIA, 11th mo. 20, 1865.

Received from contributions,	$9364.86
" " interest,	103.86
	$9468.72
Paid to Com. of Va. Friends,	$9441.66
" for envelopes, stamps, &c.,	27.06
	$9468.72

Selected.

IN THE DARK.

Out of the earthly years we live,
How small a profit springs:
I cannot think but life should give
Higher and better things.

The very ground whereon we tread
Is clothed to please our sight;
I cannot think that we have read
Our dusty lesson right.

So little comfort we receive,
Except through what we see,
I cannot think we half believe
Our immortality.

We disallow and trample so
The rights of poor, weak men,
I cannot think we feel and know
They are our brethren.

So rarely our affections move
Without a selfish guard,
I cannot think we know that love
Is all of love's reward.

To him who smites, the cheek is turned
With such a slow consent,
I cannot think that we have learned
The holy Testament.

Blind, ignorant, we grope along
A path misunderstood,
Mingling with folly and with wrong
Some Providential good.

Striving with vain and idle strife
In outward shows to live,
We famish, knowing not that life
Has better things to give.

THREE WORDS OF STRENGTH.

There are three lessons I would write—
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have Love! Not love alone for one;
But man, as man, thy brother call;
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul.
Hope, Faith, and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else were blind.

—*Schiller.*

ITEMS CONCERNING THE FREEDMEN.

Gen. Howard passed from Charleston to Edisto Island, on the 19th of last month, in company with Gen. Saxton and a number of the former owners of the island. This was one of those set apart by order of Gen. Sherman for the residence of the colored people, who have settled there to the number of 3,000 and upward. The order of the President, under which General Howard is acting, contemplates the restoration of their estates to the old proprietors, provided both planters and freedmen can be brought to a satisfactory arrangement. The Government appears to claim, not the *title*, but only the temporary *custody* of the colonized lands. The late owners agree to retain and employ all the people on the island, if they are willing, and to interpose no obstacle to the establishment of schools. One object of the General's visit was to ascertain the disposition of the freedmen to serve their employers, under the protection of Government, for wages or on shares. Hundreds met him and his party as they landed, and their largest church was crowded to listen to him. The scene was a sad one, for the congregation were evidently disappointed. They objected to working for their old masters, and trusting them for pay. They complained that the lands were to be taken from them after actual possession had been promised and thus far secured to them. They desired either leases or ownership. So decided was the spirit thus manifested, that the owners themselves, on their return, expressed a wish to Gen. Howard to lease their estates to any who would pay them a fair rent, and relieve them of both lands and people. . . . . .

Gen. Howard thought it advisable to issue a circular on the 24th, in which he enjoins the agents of the Bureau to avoid giving offence in the language of their official reports, to bear themselves calmly amid the hostile sentiments of the community, and steadily to preserve a just course toward employers and employees, instructing both in their reciprocal duties. On the afternoon of Sunday, Oct. 22, he addressed an intelligent audience of some 4,000 freedmen in Zion's Church, Charleston. In private conversation at the close of the ceremonies, the the same feelings were betrayed by the city blacks as by those on the plantations. They protested against the course of the Government in regard to the land; they dreaded the restoration of their oppressors to political power. On the 26th, Gen. Howard spoke to the freedmen in Savannah.

Lieut. Smith, assistant superintendent for Fairfax County, Va., says that all the refugees and freedmen there are self-supporting, and no camps for either now exist. There is not a school in the county, although there are one hundred and thirty-five freedmen in the vicinity of Fairfax Court-House, fifty at the station, and the same number at Lewinsville. The behaviour of the people is in every way exemplary, and few cases of oppression have come to his notice. Education is the greatest want.

Captain Spurgeon, assistant superintendent for Washington, reports a large number of applications for servants from Maryland, the Eastern Shore, and the North. The last are the hardest to fill; the freed people are averse to going north.

A number of the colored men of Norfolk, Va., have combined to purchase a farm of 1,000 acres for $10,000, on Currituck Sound, twenty miles from the city. They expect to subdivide their purchase.

The National Freedmen's Savings Bank has already more than a quarter of a million of dollars on deposit.—*The Nation.*

A correspondent of the Freedmen's Bureau, writing from North Carolina, says:—

"There are now in the State 68 schools for freedmen, with 85 teachers and about 5,624 pupils. Many of these schools are taught by freedmen and are self-supporting; others are taught by teachers from the North, whom I consider as true self-sacrificing missionaries as ever earned a crown. They are not received into white society here, but are looked down upon by the citizens, and, although ladies of refinement and education, are dependent entirely on themselves for society.

We are restoring all property in the State as fast as we can make out the orders. There is no land confiscated in the State. We have employed about 9,000 negroes on farms, plantations, etc., and have raised about 900,000 lbs. cotton, 57,000 bbls. turpentine, 32,715 bushels corn, 1,000 bushels potatoes, 5,800 bbls. tar.

257 contracts have been made, giving employment to 1,847 freedmen, at wages averaging from $10 to $15 per month for men, $7 to $10 for women, and rations.

512 marriages have been performed by ministers selected by officers of the Bureau. We are trying to elevate the morals of this people."

Of the Freedmen of South-western Georgia a correspondent of the *New York Times*, writes:—

"*Macon, Oct.* 15.—I have just returned hither from a visit to some of the large plantations in Southwestern Georgia, the principal cotton and grain-growing district of the State, and was much gratified to find the contentment and prosperity of the negroes, and the kind of trustful relations which subsist between them and their late masters. In very few instances have they left their old homes. Almost universally have they made contracts for this year with their former owners, and I apprehend, from all I have seen and heard, that they will renew these contracts for the ensuing year, if they are not advised to the contrary by designing persons who seek to sow discord by exciting extravagant expectations, which never can be realized. On one plantation, that of Gen. Howell Cobb, where there are between six and seven hundred negroes, who have been born and brought up on his place, I found they had all made liberal contracts, by which, at the end of the year, they will have ample means to sustain themselves and their families, and which, if continued for another year, will enable them to establish themselves comfortably for the future. The same promising condition of affairs exists on other large farms which I visited. The freedmen express perfect confidence in the good faith and good-will of their employers, and a spirit of kindness, indulgence, and forbearance seems to mark the conduct of the employers in their treatment of their laborers. Very generally, on inquiry from the overseers as to the regularity and amount of labor done by the freedmen, as compared with that under the old system, I have heard complaints, but at the same time I found that proper allowance is made for the suddenness of the transition from slavery to freedom, and that on the whole there is not much ground for grumbling."

Oberlin College.—About one-twentieth of the graduates have been colored. They have, without offense, always sat side by side with whites in the classes, the lecture-rooms, and the public assemblies. The teachers assure me that they have found no difference in abilities indicated by complexion. Many of the oppressed race have found a refuge in the place. They labor at all employments with the whites—are blacksmiths, masons, carpenters and business men. There is a colored lawyer in Oberlin, an able man in his profession, who is perhaps oftener consulted by whites than any other lawyer. A colored blacksmith has educated five of his children, supporting them all through college by his own labors at the anvil. One of the lady graduates this year from the college is a mulatto, born a slave, and has been employed part of the time teaching in the preparatory department, and has proved herself one of the most capable and popular teachers.

A load of forty-nine freed slaves from one plantation in North Carolina was at one time left there—almost dumped down in the streets, and left with but little money to take care of themselves. They did it so easily and noiselessly that many of the citizens never knew of their coming.—*N. Y. Independent.*

Dorchester County, Maryland, was one of the largest slaveholding counties in the State, and, as a consequence, we had much aristocracy heretofore, and have some yet; but a more healthful state of society is beginning to manifest itself. The most intense of the former slaveholders begin to see that freedom for the black is actually freedom for the white; as it has been expressed, "a load has been not only taken off their consciences, but a world of trouble, caused by the necessity of providing and caring for the slaves."

Most of the freedmen remain here, and all over the county one can see solitary huts, with patches of corn and potatoes surrounding them, for many have rented or work "on the shares" small tracts of land. As to whether they are any better off or not, I am incapable of judging; but they are free, and this for them is a great thing. If they do not prosper it is their own fault; for, so far as my observation goes, their former owners do all they can to advance them. This is laudable, and speaks well for the people of this section. Unfortunately, many of the freedmen are lazy, and, as a consequence, do not succeed. But there are others—many of them—who work with a most laudable industry, and prosper accordingly.

What is most wanted here is *labor—white labor.* Thousands of acres are growing up in weeds which, were labor more plentiful, could be made to bloom like gardens. Let Northern men come here and purchase lands, and ten years from this there will be a different state of affairs.—*Phila. Press.*

The Methodist Conference in Mississippi has adjourned, after adopting resolutions providing for the education of freedmen, their wives and children.—*Philadelphia Press.*

It appears by the report of the surgeon of the freedmen's bureau, for the District of

Columbia, that the colored population of the district have been decreasing lately in consequence, principally, of many colored people having secured homes in Virginia and elsewhere. The rate of mortality has also decreased.—*Phila. Press.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 610)

As the Quakers are particularly attentive to the wants of the poor, so they are no less attentive to the education of their offspring. These are all of them to receive their education at the public expense. The same overseers, as in the former case, are to take care of it, and the same funds to support it. An inquiry is, therefore, made three times in the year into this subject. "The children of the poor," says the book of Extracts, "are to have due help of education, instruction, and necessary learning. The families also of the poor are to be provided with Bibles, and books of the Society, at the expense of the Monthly Meetings. And as some members may be straitened in their circumstances, and may refuse out of delicacy, to apply for aid towards the education of their children, it is earnestly recommended to Friends in every Monthly Meeting to look out for persons who may be thus straitened, and to take care that their children shall receive instruction: and it is recommended to the parents of such, not to refuse this salutary aid, but to receive it with a willing mind, and with thankfulness to the Great Author of all good."

When the boys have received their necessary learning, they are usually put out as apprentices to husbandry or trade. Domestic service is generally considered by their parents as unmanly, and as a nursery for idleness. Boys, too, who can read and write, ought to expect, with the accustomed diligence and sobriety of Quakers, to arrive at a better situation in life. The girls, however, are destined in general for service: for it must be obvious, whatever their education may be, that the same number of employments is not open to women as to men. Of those, again, which are open, some are objectionable. A Quaker girl, for example, could not consistently be put an apprentice to a milliner. Neither if a cotton-manufactory were in the neighborhood, could her parents send her to such a nursery of debauchery and vice. From these and other considerations, and because domestic employments belong to women, their parents generally think it advisable to bring them up to service, and to place them in the families of Friends.

It is a remarkable circumstance when we consider it to be recommended that Quaker masters of families should take Quaker servants, that persons of the latter description are not to be found sufficiently numerous for those who want them. This is probably a proof of the thriving situation of this Society. It is remarkable, again, that the rich have by no means their proporion of such servants. Those of the wealthy, if they are exemplary, get them if they can Others decline their services. Of these, some do it from good motives; for, knowing that it would be difficult to make up their complement of servants from the Society, they do

not wish to break in upon tho customs and morals of those belonging to it, by mixing them with others. The rest, who mix more with the world, are, as I have been informed, fearful of having them, lest they should be overseers of their words and manners. For it is in the essence of the Quaker-discipline, as I observed upon that subject, that every member should watch over another for his good. There are no exceptions as to persons. The servant has as much right to watch over his master with respect to his religious conduct and conversation, as the master over his servant; and he has also a right, if his master violates the discipline, to speak to him, in a respectful manner, for so doing. Nor would a Quaker servant, if he were well grounded in the principles of the Society, and felt it to be his duty, want the courage to speak his mind upon such occasions. There have been instances where this has happened, and where the master, in the true spirit of his religion, has not felt himself insulted by such interference, but has looked upon his servant afterwards as more worthy of his confidence and esteem. Such a right, however, of remonstrance, is, I presume, but rarely exercised.

I cannot conclude this subject without saying a few words on the character of the Quaker poor.

In the first place I may observe, that one of the great traits in their character is independence of mind. When you converse with them, you find them attentive, civil and obliging, but you see no marks of servility about them, and you hear no flattery from their lips. It is not the custom in this Society, even for the poorest member to bow or pull off his hat, or to observe any outward obeisance to another, who may happen to be rich. Such customs are forbidden to all on religious principle. In consequence, therefore, of the omission of such ceremonious practices, his mind has never been made to bend on the approach of superior rank. Nor has he seen, in his own Society, anything that could lessen his own importance or dignity as a man. He is admitted into the meetings of discipline equally with the rich. He has a voice equally with them in all matters that are agitated there. From these causes a manliness of mind is produced which is not seen among any other of the poor in the island in which we live.

It may also be mentioned as a second trait, that they possess extraordinary knowledge. Every Quaker boy or girl who comes into the world, must, however poor, if the discipline of the Society be kept up, receive an education. All, therefore, who are born in the Society, must be able to read and write. Thus the keys of knowledge are put into their hands. Hence we find them attaining a superi r literal and historical knowlege of the Scriptures, a superior knowledge of human nature, and a knowledge that sets them above many of the superstitions of those in their own rank in life.

Another trait conspicuous in the character of the Quaker poor, is the morality of their lives.

This circumstance may easily be accounted for. For, in the first place, they are hindered in common with other Quakers, by means of their discipline, from doing many things that are morally injurious to themselves. The poor of the world are addicted to profane swearing. But no person can bring the name of the Creator of the Universe in frequent and ordinary use, without losing a sense of the veneration that is due to him. The poor of the world, again, frequently spend their time in public houses. They fight and quarrel with one another. They run after horse-racings, bull-baitings, cock-fightings and the still more unnatural battles between man and man. But, by encouraging such habits, they cannot but obstruct, in time, the natural risings of benevolence both towards their fellow-creatures and to those of the animal creation. Nor can they do otherwise than lose a sense of the dignity of their own minds, and weaken the moral principle. But the Quaker poor, who are principled against such customs, can, of course, suffer no moral injury on these accounts. To which it may be added, that their superior knowledge both leads and attaches them to a superior conduct. It is a false, as well as a barbarous maxim, and a maxim very injurious both to the interests of the rich and poor, as well as of the states to which they belong, that knowledge is unpropitious to virtue.

(To be continued.)

Last year, —— Rogers, of Boston, took in charge a young girl of nine years of age, who became deaf and dumb when an infant. By assiduous attention for ten months this child was taught to articulate distinctly and to understand, merely from the motion of the lips, what was said to her, so that she can now keep up a conversation as well as those who are blessed with all their faculties. She can recite the multiplication table as well as other children, and is receiving a regular education, obtaining the instruction wholly from the motion of the teacher's lips. A Providence paper notes a similar case in that city, where a mother devoted herself several hours a day for many years to the education of a most interesting daughter. This young lady (for she is now nearly grown up,) without hearing a sound, is now enabled to read any book aloud so as to be understood by all around her.

MARTHA ROUTH.

(Continued from page 612.)

On Fourth-day we attended the Monthly Meeting at Nine Partners. A large number of Friends belong to it, some of whom appeared well concerned for the maintenance of right order. The wide difference between the Gospel dispensation and that of the law, was early opened in my view, and, through the renewing of best Help, I was enabled to point it out for the encouragement of the faithful; reminding the lukewarm professors, of the purity and spirituality of that principle, which we hold forth in so distinguished a manner to the world. I felt much nearness of spirit towards some women Friends; and when separated from the brethren, my spirit was bowed before the throne of Grace in supplication to the Holy Head, that he might be near to strengthen in every good word and work.

Next morning we sat with a committee appointed to have the care of a boarding-school in that Yearly Meeting, for which purpose Friends have purchased a large house. Feeling interested in the undertaking, I offered to return after taking some meetings in the neighborhood, and with them to review the premises, and render any assistance in my power; which appeared to be gladly accepted. That evening we went to an appointed meeting at Stanford, to which few Friends belong; but it was fully attended by the lower class of people, who, I had to apprehend, made little profession of religion. Through the compassionate regard of the heavenly and universal Father, counsel was opened in a plain, simple manner, so that the unlearned might understand; and I trust the witness for Truth was reached in some minds.

On Sixth-day, the Monthly Meeting at Creek was large, wherein I felt the help of the spirits of fellow-laborers, who were encouraged to faithfulness: with some close labor to arouse carnal professors. On Seventh-day morning we returned to Nine Partners, spent about four hours with Friends in viewing the house before mentioned, making such remarks as occurred, which were taken down for further consideration. We left them in the evening, with unfeigned desires for the prosperity of the school, apprehending that many in the present day have imbibed a very false idea of a right education for children, and thereby such have lacked useful knowledge in things both religious and civil.

26th of Sixth month, First day morning. At New Britain, the people were more than the house could contain. I felt dismayed when it was proposed to hold the meeting out of doors, fearing I could not bear the heat of the sun; but being shaded by trees, I did better than I expected, believing the renewings of Divine regard were toward the multitude as formerly, to feed with that food which he saw best for them. To Him belongs the praise of His own works, both now and forever.

We proceeded to Stephentown, about eight miles of such extremely rough, hilly road, as was very fatiguing to the body; and the appearance of the people at a meeting appointed in the evening was not less discouraging to the mind, for they seemed to come as if to merriment, rather than to a religious opportunity; yet there was cause to hope, that, through a trying labor, some minds were reached and brought into quietude by the power of Truth; but as in the outward, so in the inward, cultivation is much wanting.

On Third-day, at East Hoosack, in the renewings of Gospel authority, Truth was declared, tending to encourage the rightly exercised, and awaken such as professed with us, who were too much settled on the lees of formality. We proceeded that evening about twenty miles, on our way to White Creek, lodged at a poor tavern, and got in time for their meeting next morning; in which things appeared very low. This was also the case at Pittstown, where we attended meeting next morning; but we were comforted in the company of a young woman who had been confined to her bed nearly eleven years, through bodily weakness, which she seemed to endure with much cheerfulness; her mind being conversant with the spirit of Truth. She had a much clearer sense of the state of Society than many who are able to attend meetings. We parted with her in near affection, and reached Saratoga that evening, where we rested Sixth and Seventh days, at the house of a very agreeable Friend, to recruit bodily health, having taken cold.

3d of Seventh month, First-day. We attended meeting at Saratoga, which was large, and a time of close-searching labor; but in the faithful discharge of duty, I was favored with the reward of peace, which is support under bodily trial. We got to Eastown next morning, in time for the meeting,—a very large mixed gathering; and great was the desire of the people to hear the Gospel preached, that for a considerable time I was led to apprehend it would please Infinite Wisdom to permit a peaceful release in silence; but when we had sat nearly the usual time, I rose with little expectation of saying more than what had been my feelings, respecting the strong desire to hear the sound of the Gospel, through instrumental labor, rather than to attend to that by which it is preached in every mind; but before I could feel at liberty, many things opened, setting forth the purity and spirituality of the principle we profess, and that those amongst us who had got no further than form or tradition would be no better than such among other professors.

On Fifth-day, the Monthly Meeting at Danby

tended much to the relief of my oppressed mind, the spirit of Truth opening counsel in a close testimony against wrong things; also for the information and encouragement of those who were truly seeking after the knowledge of it. The meeting for discipline held very long. By the minutes, the number that had applied for membership appeared great; which I was glad I knew nothing of, before the preceding meeting, wherein I had to remind Friends that it was a time of much requesting to become members of our Society, and that a very ready admission to such might multiply the numbers, but not increase the church's true joy; which could not be promoted by any means short of coming in at the right door, by Christ, the way, the truth, and the life. I had for some time been willing to hope that Danby Monthly Meeting would be the extent of our wilderness travel in this Yearly Meeting; but I found my mind still drawn forward, and in desiring resignation to the Divine will, was strengthened to proceed. Next morning, soon after sunrise, we journeyed on, and rode by moonlight in the evening, before we could get to a suitable lodging place. The people were gone to bed, and unwilling to let us in, but by entreaty were at last prevailed upon; and though we got very little for ourselves or horses, we paid a higher price than for much better fare in England, which is often the case.

10th of Seventh month, First-day. We attended meeting at Ferrisburgh, and in the evening one at Monckton; in both which were a considerable number not of our Society, to whom the way of Truth was opened; and those who made profession of it were reminded of the necessity of walking consistently therewith. We went a few miles that evening on our way to the Grand Isle, in Lake Champlain. On our way, much rain having fallen, the prospect was discouraging of travelling through the woods, where in many places it was difficult for the horses to pass one after another: we had left our carriage at Ferrisburgh. On the third day's journey, after riding about eight miles, my companion, myself, and a woman Friend in company, were obliged to take to a boat, though very small and poor, not much bigger than a canoe, having three miles to go on the water, part of which was a disagreeable swamp, that sometimes our shattered bark seemed ready to stick fast. Our men friends had also much difficulty in getting along with the horses, being sometimes nearly plunged to their shoulders in sloughs, and having a mile to ride in deep water. We could not but esteem it a great favor that during our passage it did not rain, but when we got to the other side, it came on heavily, and continued several hours. We set forward again when it cleared; and being favored with a secret evidence that the Lord had a seed on that Isle, which he designed to visit, and bring to the knowledge of Himself, I was therefore thankful that resignation was wrought in me to obey his will in going there; some being already measurably convinced of the principle of Truth. My way seemed opened to call on these in their families, as we passed along: a Friend and his wife being along with us, who were under appointment to visit one of the meetings, could inform us where they lived.

Rising early next morning, and going down the Lake in a canoe, we sat with most of them before meeting, which began at eleven. Public notice being given, a large number came; among whom, as I was afterwards informed, was a Presbyterian minister, who lived about eight miles distant, and had been much prepossessed against women's preaching, but was observed to sit very solid and attentive. Feeling the word of life to arise, I had early to point out the opening of the Gospel day, and the memorable conference between our blessed Lord and the woman of Samaria. A humble trust was raised, that things opened as the spirit gave utterance to the information and instruction of many present. When clear of those not yet of our fold, I requested such as professed with us and any of their families that inclined to stop a little; when caution and counsel further opened respecting those acquainted with the teaching of the Holy Spirit, pointing out the importance of attending thereunto, that they might witness preservation and become as way-marks to others.

(To be continued.)

From the Saturday Review.

SOCIAL USES OF IMAGINATION.

. . . People are not supposed to be possessed of imagination unless they exercise it in some marked and conspicuous manner. It is not commonly perceived of what sterling service a clear imagination is in the household and the family, and how wrong things often go for the want of it. In fact, people constantly talk of reason and good sense when this other faculty is the thing really meant—imagination in its ordinary unconscious working. The ingenious arrangement and clever foresight which keeps things going and make schemes answer, the grasp of new combinations, realizing all that is involved in apparently immaterial change, the fresh current of small interests, the welcome of new ideas preserving the most monotonous home from stagnation—these are rarely recognized for what they are. Still less is the charm of a wide sympathy attributed to its right sources—a power of picture-drawing, and a comprehension of untried situations. Can any sympathy, indeed, go beyond the power of imagining the condition that is to be felt for or pitied? We may relieve positive distress,

we may pity in mere faith; but we can scarcely feel for another, or pity intelligently, without imagination. We think of this faculty as a stimulant; we connect it with the idea of excitement; but its passive side is fully as important in social life, when it works as a preventive, a steadier, and often as the only effectual sedative against fussiness and perverted useless activity. Certain it is that no one can be entirely agreeable without some share of imagination, but it often exists where it has nothing positive to show for itself—no particular readiness, sparkle, or play of fancy. Its working may be all in the way of check, in correcting bad tricks of thought, saving its possessor alike from caring for what is not worth caring for, and from caring for nothing, repressing those vices of conversation which spring from prosaic dulness—such as importunate persistence and talking of self—and keeping him in harmony with his surroundings, and bright and interesting even in silence and passivity.

Most failures in the endeavors to please are due to this one deficiency. People with the best and most amiable intentions miss being pleasant company if they cannot hit their friends' humor, or tell how their own words and manner will affect them. The most awkward kindness has its hour of appreciation; there are joys and sufferings that every good heart can sympathize with; but for the choicer moments of life, for the apprehension of the subtler emotions, imagination is indispensable. Practice, no doubt, will develop minute seeds of sympathy into life, but the incorrigibly prosaic must submit to live amid the outsides of things. It is painful sometimes to see how the best and most unselfish dispositions will fail of their full reward for want of tact, which is nothing else than imaginations at close quarters, and put to social and possibly ignoble uses. . . . . .

There are many people constitutionally incapable of believing in feelings unknown to themselves. They want the capacity for doing so. They will not, and seem as if they could not, credit likings and antipathies, pains and pleasures, of which they have no experience. They either set them down as pretence and affectation, or they take no count of them, treating them as empty words devoid of all meaning for those who profess them; or perhaps they override ideas alien to their own tastes as a sort of vermin which it is a duty and a merit to crush. The strong often will not believe in weakness, nor the healthy in sickness, nor the high-spirited in nervousness or depression, nor the methodical in the necessity for variety and change. Old persons of this temper will even forget that they were ever young, and, following the system of their whole life, will regard their present estimate of pleasure and pain as not merely the only reasonable one, but the only one which can seriously be entertained—other notions being simple delusions. . . .

We see people continually failing in their ends from the same deficiency. They cannot tell how to reach others; they have no selection of arguments; they have no delicate tools, but only such as will wrench and hammer. This is called ignorance of human nature, or want of penetration; but, of course, whatever is not seen by the senses must be seen, if at all, through the imagination, A very strong will disdains this faculty, or dulls it by this disdain; it prefers getting its way through mere force. A sense of power creates a desire to take the most direct way to its end. If there is power enough, it succeeds; but as often a dull or quenched imagination balks a strong will of its desire. There are a hundred things acceptable or repugnant to us according to the method in which they are first presented to our consideration. If we think of critical times in our lives, occasions when a choice or alternative was presented to us, we very likely may find that the mode in which it was brought before us determined us. If the suggestion came with due consideration for our habits of thought, it was received, and its bearings entered into; but put arbitrarily and defiantly, the idea failed of an entrance, made no way, and was never entertained at all, probably from some kindred inability in ourselves to seize the points of a new situation. . . .

Half mankind are afraid of imagination; the best service they give it credit for is the furnishing their leisure with agreeable reading, though they nevertheless grudge the tasks it imposes by forcing them now and then into uncongenial flights of thought. They never think of looking for imagination in their wives and families and servants. What we say is, let men cultivate imagination in those about them if they would be comfortable, if they would enjoy life, if they would escape the pettiest forms of inconvenience, if they would avoid dull days and worrying hours How many annoyances would a practised imagination in those about them avert! Would people be ever tedious if they could picture the minds of their hearers? or would they be bores, if they could take a look out of themselves? Could they be habitually unpunctual and dilatory if their fancy pressed upon them the weariness and anxiety which those dependent on them must suffer? Could there be so many ungoverned tempers if they knew how to read the impressions which their tantrums produce? Could there be so much mere profession and empty protestation in conjunction with the gift of realization.

Ask thyself, if sorely tempted, "Can it be of use to man to get gold by injustice?" Nay;

thereby he subjects the beautiful in his natur to the contemptible, and so becomes wretched. When a man causes the Divine in him to serve the ungodly, and has no compassion on himself, is he not most of all to be pitied?—*Plato.*

From "Self Help."

THOROUGHNESS AND ACCURACY IN STUDY.

Thoroughness and accuracy are the two principal points to be aimed at in study. Francis Horner, in laying down rules for the cultivation of his mind and character, placed great stress upon the habit of continuous application to one subject for the sake of mastering it thoroughly; confining himself, with this object, to but a few books, and resisting with the greatest firmness "every approach to a habit of desultory reading." The value of knowledge to any man certainly consists not in its quantity, but mainly in the good uses to which he may apply it. Hence a little knowledge, of an exact and perfect character, is always found more valuable for practical purposes than any extent of superficial learning. The phrase in common use, as to "the *spread* of knowledge" at this day, is no doubt correct, but it is spread so widely, and in such thin layers, that it only serves to reveal the mass of ignorance lying beneath. Never perhaps were books more extensively read or less studied; and the number is rapidly increasing of those who know a little of everything, but nothing well. Such readers have not inaptly been likened to a certain sort of pocket-knife which some people carry about with them, which, in addition to a common knife, contains a file, a chisel, a saw, a gimlet, a screw-driver, and a pair of scissors, but all so diminutive, that the moment they are needed for use, they are found useless.

One of Ignatius Loyola's maxims was, "He who does well one work at a time, does more than all." By spreading our efforts over too large a surface we inevitably weaken our force, hinder our progress, and acquire a habit of unfitfulness and ineffective working; whatever a youth undertakes to learn, he should not be suffered to leave it until he can reach his arms round it and clench his hands on the other side. Thus he will learn the habit of thoroughness. Lord St. Leonards once communicated to Sir Fowell Buxton the mode in which he had conducted his studies, and thus explained the secret of his success. "I resolved," said he, "when beginning to read law, to make everything I acquired perfectly my own, and never to go to a second thing till I had entirely accomplished the first. Many of my competitors read as much in a day as I read in a week; but at the end of twelve months, my knowledge was as fresh as the day it was acquired, while theirs had glided away from recollection. Sir E. B. Lytton, once explaining how it was that, whilst so fully engaged in active life, he had written so many books, observed, "I contrive to do so much by never doing too much at a time. As a general rule, I have devoted to study not more than three hours a day; and, when Parliament is sitting, not always that. But then, during those hours, I have given my whole attention to what I was about."

It is not the quantity of study that one gets through, or the amount of reading, that makes a wise man; but the appositeness of the study to the purpose for which it is pursued; the concentration of the mind for the time being, upon the subject under consideration; and the habitual discipline by which the whole system of mental application is regulated. Abernethy was even of opinion that there was a point of saturation in his own mind, and that if he took into it something more than it could hold, it only had the effect of pushing something else out. Speaking of the study of medicine, he said, "If a man has a clear idea of what he desires to do, he will seldom fail in selecting the proper means of accomplishing it." The most profitable study is that which is conducted with a definite and specific object,—all observation, reflection, and reading, being directed upon it for the time being. By thoroughly mastering any given branch of knowledge, we render it much more available for use at any moment. Hence it is not enough merely to have books, or to know where to read up for information as we want it. Practical wisdom, for the purposes of life, must be carried about with us, and be ready for use at call. It is not sufficient that we have a fund laid up at home, but not a farthing in the pocket; we must carry about with us a store of the current coin of knowledge ready for exchange on all occasions, else we are comparatively helpless when the opportunity for action occurs.

LIBERTY AND PEACE—THE RELIGION OF CHRIST.

The following eloquent passage occurs in an oration of John Quincy Adams, delivered at Newburyport, in 1837. "Why is it that the Scriptures, both of the Old and New Covenant, teach you to look forward to the time when the wolf shall dwell with the lamb and the leopard shall lie down with the kid? Why is it that, six hundred years before the birth of the Redeemer, the sublimest of prophets, with lips touched by the hallowed fire from the hand of God, spake and said: 'The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound?' And why is it that, at the first dawn of the fulfilment of this prophecy,—at the birth-day of

the Saviour in the lowest condition of human existence,—the angel of the Lord came in a flood of supernatural light upon the shepherds, witnesses of the scene, and said: 'Fear not, for behold I bring you good tidings of great joy, which shall be *to all people?*' Why is it that there was suddenly with that angel a multitude of the heavenly host, praising God and saying, 'Glory to God in the highest, and on earth peace, good will towards men?'

"What are the good tidings of great joy which *shall be* to all people? The prophet had told you six hundred years before—'*Liberty* to *the captives;* the opening of the prison to them that are bound.' The multitude of the heavenly host pronounced the conclusion to be shouted hereafter by the universal choir of all intelligent created beings: 'Glory to God in the highest, and on earth peace, good will toward men.'

"Fellow citizens! fellow Christians! fellow men! Am I speaking to believers in the gospel of peace? To others, I am aware that the capacities of man for self or social improvement are subjects of distrust or derision. The sincere believer receives the rapturous promises of the future improvement of his kind with humble hope and cheering confidence of their final fulfilment. He receives them, too, with the admonition of God to his conscience, to contribute himself, by all the aspirations of his heart, and all the faculties of his soul, to their accomplishment. Tell not him of impossibilities when human improvement is the theme. Nothing can be impossible which may be effected by human will. See what *has* been effected! An attentive reader of the history of mankind, whether in the words of inspiration, or on the records of antiquity, or in the memory of his own experience, must perceive that the gradual improvement of his own condition upon earth is the inextinguishable mark of distinction between the animal man and every other animated being, with the innumerable multitudes of which every element of this globe is peopled. And yet, from the earliest records of time, this animal is the only one in the visible creation, who preys upon his kind. The savage man destroys and devours his captive foe. The partially civilized man spares his life, but makes him his slave. In the progress of civilization, both the life and liberty of the enemy vanquished or disarmed are spared; ransoms for prisoners are given and received. Progressing still in the paths to perpetual peace, exchanges are established, and restore the prisoner of war to his country and to the enjoyment of all his rights of property and person. A custom, first introduced by mutual special convention, grows into a settled rule of the laws of nations, that persons occupied exclusively upon the arts of peace shall, with their property, remain wholly unmolested in the conflicts of nations by arms. We ourselves have been bound by solemn engagements, with one of the most warlike nations of Europe, to observe this rule, even in the utmost extremes of war; and in one of the most merciless periods of modern times, I have seen, towards the close of the last century, three members of the Society of Friends, with Barclay's Apology and Penn's Maxims in their hands, pass peaceful travellers through the embattled hosts of France and Britain, unharmed and unmolested as the three children of Israel in the furnace of Nebuchadnezzar.

"War, then, by the common consent and mere will of civilized man, has not only been divested of its most atrocious, but for multitudes, growing multitudes of individuals, has already been and is abolished. Why should it not be abolished for all? Let it be impressed upon the heart of every one of you, impress it upon the minds of your children, that this total abolition of war upon earth is an improvement in the condition of man entirely dependent on his own will. He cannot repeal or change the laws of physical nature. He cannot redeem himself from the ills that flesh is heir to; but the ills of war and slavery are all of his own creation."

DWELLING IN TENTS.

Life in tents was especially appropriate to those whose wealth lay in flocks and herds, and whose residence was necessarily changed according to the wants of their charge. Abraham, Isaac, and Jacob moved their tents when the pasture failed, and pitched them in a fresh spot. The ten sons of Jacob led their flocks from the vale of Hebron to Shechem and to Dothan; and the twelve tribes, while in the desert, and to no small extent afterwards, were dwelling in tents. Hence the current expression, "Every man to his tent, O Israel!" and the frequent allusions in Scripture to this mode of life.

Thus each part of the tent is mentioned; the coarse cloth of which it was made, the poles and cords on which the covering rested, and the wooden pins used to fasten the cords to the ground.—Judges iv. 21; Isa. liv. 2.

These temporary dwellings were easily removed. A few moments sufficed to pull up the stakes of a tent, loosen its cords, drop its coverings to the ground, fold it up, and pack it on the camel's back, ready for a day's journey, and a quick erection at its end. So king Hezekiah says, "Mine age is departed, and is removed as a shepherd's tent." This easy removal is a great convenience to the modern tribes of Arab robbers, who, when threatened with an attack, can strike their tents almost at a moment's warning, and disappear across the desert.

Travellers in the East are obliged to use tents, and thus necessarily become familiar with this time-honored mode of life, which clears up

many allusions in the Bible. Every morning and evening, the Christian on such a journey is forcibly reminded how easily his "earthly house of this tabernacle" may be dissolved, and of his need of "a house not made with hands eternal in the heavens." He is also perpetually taught that he is a pilgrim and a stranger on earth, ever journeying, and says with the poet,

"Here Arab-like I roam
And nightly pitch my moving tent
A day's march nearer home."

Says Lord Lindsay, "There is something very melancholy in our morning flittings. The tent-pins are plucked up; and, in a few minutes, a dozen holes, a heap or two of ashes, and the marks of the camel's knees in the sand, soon to be obliterated, are the only traces left of what has been, for a while, our home." "Often," says M'Cheyne, "we found ourselves shelterless, before being fully dressed. What a type of the tent of the body! Ah! how often is it taken down before the soul is made meet for the inheritance of the saints in light!"

Dwellers in tents are ill-protected from robbers, or from wild beasts, and need the supervision of a watchful Providence. Moses had felt this, times without number, while leading the Israelites through that houseless wilderness, beneath the pillar of cloud and fire; he remembered, too, the various wanderings of the patriarchs of old, each one the object of infinite love and care; and in the 90th Psalm extols God for all; "Lord, *Thou* has been our dwelling place in all generations." Happy is the man that has placed himself in the care of a covenant-keeping God, and knows that wherever his abode may be, and whatever its forms and materials, he dwells in the secret place of the Most High, and abides under the shadow of the Almighty; and that when the earthly tabernacle falls, an eternal mansion awaits him on high.—*Bib. Pub.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 9, 1865.

FRIENDS TRAVELLING IN THE MINISTRY.—On the 31st of 10th month, 1865, Mary Pike obtained a Minute from Byberry Monthly Meeting, and an endorsement from Abington Quarterly Meeting, held on the 6th of 11th month, expressive of unity with her concern to visit a part of the Meetings composing Baltimore Yearly Meeting, and to appoint some Meetings within its limits.

Two Friends, members of the same Meeting, also received Minutes to accompany her.

MARRIED, on the 19th of Tenth Month, 1865, at the house of Rachel Hicks, under the care of Westbury Monthly Meeting of Friends, EDMUND SEAMAN, son of Jacob and Hannah Seaman, of Cornwall, to MARY S. WILLITS, daughter of Edward S. and Esther Willits.

——, on Fifth-day, the 9th of Eleventh month, 1865, at the residence of Thomas Thorp, of Marion Township, Morgan County, Ohio, in accordance with the order of the Society of Friends, JOSEPH MENDENHALL to MARY W. THORP.

——, on the 30th of Eleventh month, 1865, at the residence of Charles Comly, Byberry, Pa., according to the order of the religious Society of Friends, JAMES C. HAVILAND, of Brooklyn, L. I., to SARAH B., daughter of the late John Comly.

DIED, suddenly, on the morning of the 8th of Eleventh month, 1865, at the residence of his son-in-law, Joel Wood, Martinsville, Belmont Co., Ohio, FINLEY B. MCGREW, in the 76th year of his age; a member of Short Creek Monthly Meeting. He was one in whom was happily blended the character of the gentleman and the Christian; and as such, his loss will be keenly felt, not only by those with whom he mingled in religious fellowship, but in the varied social circles in which he moved.

——, on the 24th of Eleventh month, 1865, at the residence of his son-in-law, Ellwood Burdsall, at Harrison, N. Y., JOHN HAVILAND, in the 72d year of his age; a member of Purchase Monthly Meeting.

WASHINGTON, NOV. 22, 1865.

FREEDMEN'S AFFAIRS IN WASHINGTON.—Surgeon Robert Reyburn, surgeon in chief of the medical department of General Eaton's district of the Freedmen's Bureau, has made a report to General Howard of the operations of his office from the organization of the Bureau up to the 31st of October. The surgeon shows by statistics that the colored population of this city has greately decreased, instead of increasing, as it was expected would be the case, in the winter months. This has been brought about by the influence of various causes, the most prominent of which has been the efforts of the employment agencies established by the Bureau in Alexandria and Washington, which have provided homes and remunerative employment to a large number of the freed people in the surrounding country. Large numbers of the colored people have also on their own account made contracts and obtained situations in the adjacent counties in Virginia and Maryland, and it is believed that before another year passes the colored population of the District will be entirely self-supporting. During the summer months the amount of sickness among the colored people was very large, but is now rapidly diminishing. The ratio of mortality is low, however, averaging only 22 per thousand of the number under treatment. During the year 1863, out of 1,014 cases treated, 299 deaths were reported, being very nearly 300 per 1,000 deaths. During 1864, out of 3,806 cases treated, the number of deaths was 153,

or 40 per 1,000 of the cases treated. During 1865, 6,258 cases were treated, and the number of deaths was only 207, or 33 per cent. of the cases treated.—*Phila. Press.*

REPORT ON THE ESTABLISHMENT OF MEETINGS IN IOWA.

The Committee appointed upon the subject last year produced the following Report, which, upon being read and deliberately considered, was united with and adopted, viz:

To Baltimore Yearly Meeting, 1865.

The Committee appointed by our last Meeting, to prepare a History of the circumstances which led to the establishment of Meetings in the State of Iowa, as branches of Fairfax Quarterly Meeting, and the action of that Quarterly Meeting therein, submit the following Report:

In the year 1855, and the early part of 1856, a number of families of Friends, members of Hopewell, Fairfax and Goose Creek Monthly Meetings, and consequently of Fairfax Quarterly Meeting, in the State of Virginia, removed, and formed a settlement, which they called Prairie Grove, in Wayne Township, Henry County, Iowa. One of these Friends was an approved Minister, and some occupied the station of Elder in the meetings from which they removed.

In their new settlement, among the first and greatest privations and wants they experienced, were those of the sweet religious communion and social Worship which they enjoyed, in their Meetings for Worship and Discipline, before they removed to the far West. Under this feeling, they addressed a letter to each of the Monthly Meetings of Hopewell and Fairfax, signed by sixteen of their number, with private letters to their Friends, expressing, in touching language and great tenderness, their painful situation in being deprived of the opportunity of attending organized religious meetings; and requesting that a Meeting for Worship and a Monthly Meeting might be established among them, to be a branch of Fairfax Quarterly Meeting, of which they were members.

Their Communications to the Monthly Meetings were forwarded by those Meetings, in their Reports, to the Quarterly Meeting, in the 5th mo., 1856, and the reading of them awakened a feeling of deep sympathy with those absent brethren and sisters, in their remote and tried situation. After weightily considering the subject, there was a full and free expression of sentiment in favor of granting their request at a proper time: and a Committee was appointed, to communicate further with Friends of Prairie Grove in relation thereto.

The Committee thus appointed was deeply concerned to be directed by best wisdom in this important engagement. It was regarded as rather a new case. The feature that arrested attention was, that these Iowa Friends would continue to be members of Baltimore Yearly Meeting, which was not the nearest one to their settlement. But the establishment of a Meeting in that way was not without precedent in our Society, a case having occurred in Canada, from within the limits of Philadelphia Yearly Meeting, an account of which is given in the Third Volume of Friends' Miscellany, page 361; and another at Charleston, South Carolina. These Meetings were continued under the care of Philadelphia Yearly Meeting for many years, although there were Yearly Meetings nearer to them, the *settlements being far removed from any Yearly Meeting.*

So it was with the Iowa Friends. Their settlement was *entirely beyond* the *limits of all* our Yearly Meetings, or of any organization of our religious Society. The discipline of Indiana Yearly Meeting, which is the most Western, and consequently the nearest to Prairie Grove, says, (page 95,) "The Yearly Meeting of Indiana was set off from the Yearly Meeting of Ohio, and is composed of Friends in the Western part of the State of Ohio, and those of the States of Indiana and Illinois." The Western limits of the jurisdiction of Indiana Yearly Meeting, by its Discipline, was the Mississippi River. Our dear Friends had settled *beyond* the Mississippi. In addition to this objection and difficulty, there was no Monthly Meeting, even of that Yearly Meeting, to which their certificates could be sent, but which was so very remote from their settlement as to render it wholly impracticable for them to attend. Moreover, it was their ardent wish to have a Monthly Meeting near home, in order that their precious children, as well as themselves, could attend it.

Under all these circumstances, it appeared to the Committee safe and best to move forward, in the hope and confident belief that should their request now be granted, to establish a Monthly Meeting at Prairie Grove, to be a branch of Fairfax Quarter, and thus continue them members of that Quarterly Meeting, and should the right time arrive for them to be attached to another Quarter, a branch of another Yearly Meeting, way in the openings of Truth would be made easy therefor to all concerned.

The Committee communicated to the Friends of Prairie Grove the views that prevailed in the Quarterly Meeting, and requested them to propose a name for the Monthly Meeting, and the times for opening and holding the different meetings. In their reply, they proposed the name of Prairie Grove for the Monthly Meeting, and that it be held on the first 7th day in each month; and as the distance was so great,

they requested to be permitted to report to the Quarterly Meeting, by letter, through the mail.

They also proposed a time for opening the First-Day Meeting; but they proposed holding no Mid-week Meeting for the present, "but to defer that part of the subject, for a time, and wait for the openings of light and Truth" therein.

This reply was received, and deliberately considered by the Committee, at a Meeting held 8th month 16th. The Committee were united in a feeling of deep sympathy with their brethren and sisters, with whom they had formerly mingled in social worship in these parts, and in a strong desire to comply with their request, "as far as a due regard to our order and our religious testimonies would permit."

"But, in consideration of the important fact that Mid-week Meetings have been long and rightfully regarded as of vital importance to the welfare and best interests of our members, and the regular attendance of them among the highest testimonies we have to bear to the *reality*, *efficiency* and *spiritual nature* of the religion we profess, and to the great Truth that social worship should not be confined to a particular day; and it appearing, from their letter, that the Friends in Iowa did not contemplate holding Mid-week Meetings, way did not open, in the minds of the Committee, to recommend to the Quarterly Meeting the granting of their request at this time: hoping they would feel prepared, upon further consideration of the subject, and knowing the deep concern of their Friends of the Quarterly Meeting therein to unite with us in the support of this important and long established regulation of our religious Society."

The Committee made this communication to the Quarterly Meeting, which produced a deep concern and exercise therein; and notwithstanding the great sympathy that was felt for Friends in Iowa, it was the united judgment of the Meeting that it would not be best to grant them any meeting until way should open with them to hold Mid-week Meetings also. The Committee was directed to communicate to Friends of Prairie Grove this judgment of the Quarterly Meeting, which was done by letter, as follows, viz:

Dear Friends,—You will see by the accompanying extract [as just given] from the minutes of our late Quarterly Meeting, its proceedings on your request to have a Monthly Meeting and Meeting for Worship established among you. Your letter produced a deep feeling of interest and concern, in both the Committee and the Quarterly Meeting. We have no doubt whatever but that you, with us, are aiming at the same thing—the exaltation of the testimonies of Truth, and the promotion of Peace on earth, and good will to men. We sympathize deeply in the feeling which we think we discover in your letter of distrust, in your ability to hold Mid-week Meetings, in that authority which would render them creditable to Society and beneficial to those who might attend them. But, dear Friends, let us entreat you not to be discouraged. Rely, in humility, on that Almighty Arm of Power, which first gathered us to be a people, and which is still known by His devoted and faithful servants to be *as able* and *as graciously disposed* at this day as ever He was, to gather and sustain those who depend on Him, and to bless all their endeavors to serve him. Therefore, dear Friends, we entreat you, do not dispense with the holding of Mid-week Meetings, but come up faithfully to the work in this and other things, and we believe it will be your blessed experience to receive the reward of "well done, good and faithful servants, enter ye into the joy of your Lord."

Previous to the reception of this communication from the Committee, the minds of many of the Friends of Prairie Grove had become dissatisfied with the proposition they had forwarded to the Quarterly Meeting, not to hold Mid-week Meetings, and they were now entirely prepared, and indeed desirous, to have such meetings also established amongst them. One objection that had existed to the holding of Mid-week Meetings was, that their Meetings were to be held in a Public School House, in which they could hold Meetings for Worship on First-days, and Monthly Meetings on 7th days, but they could not hold Mid-week Meetings therein, because the house would at that time be occupied by the school. To meet this difficulty, they now decided to hold their Mid-week Meetings at their private residences by rotation, until a more suitable place could be found for holding them.

The gratifying information that they now desired to have Mid-week Meetings *also* established, was communicated to the Quarterly Meeting in the 11th month, 1856, whereupon the meeting united in judgment that it would be right to establish Meetings at Prairie Grove in accordance with the request of Friends there, and appointed a Committee to proceed to Iowa, and aid them therein, and attend at the openings of the different Meetings.

Of this Committee, two men and three women Friends went to Iowa, on this arduous but interesting mission, in the early part of the 12th month, 1856, and reported the result of their labors to the Quarterly Meeting, in the 2d month, 1857, as follows:

"Five of our number proceeded to Iowa, soon after our appointment, for the performance of the duty entrusted to our charge. We,

ogether with Friends of Prairie Grove, held a Meeting for Worship, and a Preparative Meeting, on the 4th of 12th month, a Monthly Meeting on the 7th, and a Meeting for Worship on First-day, the 8th. These meetings were all precious, favored seasons, the Friends seeming encouraged and strengthened, by the condescension and care of the Quarterly Meeting, in granting their request to have meetings established amongst them, and in sending out a Committee to aid them therein.

"In the Preparative Meeting, a Committee was appointed to prepare for the Monthly Meeting a list of the names of Friends now residing at Prairie Grove who were members of Fairfax Quarterly Meeting, it being those Friends, and those only, who were to constitute Prairie Grove Monthly Meeting at this time. Other Friends who resided in the settlement would obtain Certificates to Prairie Grove Monthly Meeting, when thus established, from the Monthly Meetings to which they respectively belonged.

"It was found necessary to hold two sittings of the Monthly Meeting, in order that it should be properly organized. At the first sitting, Committees were appointed in both men's and women's Meetings, to bring forward to the next sitting the names of suitable Friends to serve as Clerks, Overseers and Elders; and in the men's Meeting, a Friend for Treasurer, and one for Recorder. These several Committees reported to the next sitting, and the Friends named for the different offices were fully united with by the meeting. It was very gratifying to the Committee to find that there were Friends already there, so well qualified as those named appeared to be, for the several offices they were called upon to fill. And when the other Friends in the settlement shall produce their Certificates to the Monthly Meeting, which will be in a short time, considerable addition will be made to its strength, and to its number of active and useful members. It should be remarked that these Friends, although not now to be members of the Monthly Meeting, all manifested quite as much interest, in every way, in its establishment at Prairie Grove, to be a branch of Fairfax Quarterly Meeting, as those who were already members of that Quarter. All appeared to be united in the one concern, as a band of brothers and sisters

"The Committee took out with them books suitably prepared in which to keep a record of their members, to record the minutes of the Monthly Meeting and to record Certificates of Removal, and Marriage Certificates. They also took out several copies of our Discipline, for the use of the members of that Meeting.

"The Committee and the Friends there, then regarded Prairie Grove Monthly Meeting, together with the Meetings for Worship, and the Preparative Meeting, to be fully organized and established, as a branch of Fairfax Quarterly Meeting. And there was an openness, humility, unity and affection amongst the Friends of the settlement, which it was encouraging and strengthening to the Committee to witness.

"Although the Meetings were thus organized, as far as the Committee was instructed or empowered to proceed, there was still a deficiency. The Friends of Prairie Grove have no place at which to hold their Meetings regularly. By permission, they hold their First-day Meetings at a Public School House; but this being occupied during the week, they are compelled to hold their Mid-week Meetings at private houses, having the meeting to circulate among them. The Committee believe, and the Friends there united with them in this opinion, that while such arrangement might answer temporarily, the Meeting could not be regarded as properly established, in conformity with our order, without having a place of their own at which to hold all their meetings regularly. A Committee was accordingly appointed by the Monthly Meeting, to unite with the Quarterly Meeting's Committee in selecting a situation, making an estimate of the cost of a suitable house, and in endeavoring to devise ways and means to have such house erected. With a liberality most creditable to the Friends of the settlement, and showing the great interest they felt in the subject, each owner of property expressed a willingness to *give* three acres of his land for a Meeting House and burial ground, so that the joint Committee had an opportunity, which they embraced, of selecting three acres in a most eligible situation, part of the property of two different members.

"It was estimated that the cost of such a building as was needed would be 1300 dollars, of which sum Friends of Prairie Grove thought they would be able to pay one-half, and the Committee are united in recommending to the Quarterly Meeting that it raise the other half, say 650 dollars, and remit it to those Friends, to be applied to this interesting object.

"In closing this Report, the Committee take occasion to add that, although they had to travel a great distance, in the fulfilment of the duties placed upon them by the Quarterly Meeting, and at an inclement season of the year, they still have no cause to regret having submitted to the appointment, but have rather been made to rejoice in believing they have been messengers of comfort from the Quarterly Meeting to those distant members, and strengthened in the feeling of trust in the goodness and protecting care of the Great Father of us all."

This Report was fully united with by the Quarterly Meetings, and the different Monthly Meetings were directed to forward their

proportion of the sum of 650 dollars therein named to Nathan Walker, who was appointed to receive and forward the same to the Friends of Iowa; which sum was duly received and forwarded, and the Meeting House built according to the plan agreed upon when the Committee were there.

At the Quarterly Meeting in the 5th month, 1857, at the request of Prairie Grove Monthly Meeting, the time of holding that Monthly Meeting was changed, from the *first* to the *last* 7th day in each month. The Preparative Meeting is held on the 5th day of the preceding week, *that* being the day of their Mid-week Meetings. No Mid-week Meeting is held the week of the Monthly Meeting. The Monthly Meeting and the Preparative Meeting of Ministers and Elders send the answers to the queries, and their reports, to their respective Quarterly Meetings by mail, and the Quarterly Meeting replies through the same channel, sending a transcript of its proceedings, and of all matters of interest that claim its attention, to be read in their meetings.

As part of the history, and absolutely essential to a full and clear understanding of the case, it is proper to state that, when Prairie Grove Monthly Meeting was established as a branch of Fairfax Quarterly Meeting, it was regarded as only a temporary arrangement. The confident expectation and hope were entertained that, in a little time, way would be made for these Friends to be attached to Blue River Quarterly Meeting, which is the one nearest to them, and to which they would necessarily have to be joined if they were separated from Fairfax Quarterly Meeting. Under a concern upon this subject, the two men Friends who had been sent to Iowa by Fairfax Quarterly Meeting, to aid in the establishment of Meetings at Prairie Grove, obtained minutes of their respective Monthly Meetings, to attend Blue River Qaurterly Meeting in the 5th month, 1860, and to visit the Meetings and Friends in Iowa, having the subject of Prairie Grove Monthly Meeting being attached to Blue River Quarterly Meeting weightly on their minds. Soon after obtaining their minutes, they by letter informed Friends of Honey Creek, near Terre Haute, Indiana, where the Quarterly Meeting was at that time to be held, of their prospect of being with them on the interesting occasion of their ensuing Quarterly Meeting. On going to that Meeting, they found that the whole Quarterly Meeting of Ministers and elders then in attendance, besides themselves, consisted of two men Friends and two women Friends, all members of that Preparative Meeting. One Report was received from another Preparative Meeting by mail, the Representatives appending a note, that they did not "except way would open for them to attend."

The public meeting of the Quarterly Meeting the next day, besides themselves, consisted of nine males and ten females, five of whom were children, all members of their own particular meeting. The business meeting was composed of the same Friends. Only one Report was received from the other Monthly Meetings, and that by mail.

One of these Friends from Fairfax Quarterly Meeting subsequently attended, with a minute, the same Quarterly Meeting when held at Blue River, near Salem, in the Southern part of Indiana, where it is held twice in the year. One woman Friend and her son were all from without the immediate neighborhood, that attended that Quarterly Meeting. Only one of the other Meetings reported to either Meeting. This was the Quarterly Meeting, too, immediately preceding the Yearly Meeting, at which all the Queries had to be read and answered.

These things are not stated as any disparagement to the members of that Quarterly Meeting by any means, but merely as facts, having an important bearing upon the case. The difficulty arises from their members and meetings being so widely separated. The two Monthly Meetings which are nearest to each other are over 100 miles apart, traveling distance; two others are 190 miles from each other, while the remaining two are separated by about 300 miles; and these are the places at which the Quarterly Meeting is held in rotation, making it so difficult, when held at any one place, for the members from the other places to attend. Were our Iowa Friends attached to that Quarterly Meeting, it would be still worse for them, by their being so much farther off, and having the great Mississippi River to cross in addition.

In addition to all which, letters were at this time received by Friends of Honey Creek, one of which was read to the Friends in attendance from Fairfax, just before they left, by an elder of Honey Creek Monthly Meeting, by which these Friends were made to understand, that Prairie Grove Monthly Meeting could not be attached to Blue River Quarterly Meeting, *in the unity of the Friends of that Quarter*, and of *Indiana Yearly Meeting*, of which it is a branch.

Seeing the condition of things, and believing there was nothing there to justify our Iowa Friends in travelling so far as they would necessarily have to do, in order to attend Blue River Quarterly Meeting, the two Friends from Fairfax Quarter, who attended at Honey Creek, felt their way entirely closed from making any allusion whatever to the subject that had been such a concern on their minds, and in regard to which they had confidently hoped to find, at that meeting, a prospect of relief.

They then proceeded to visit the meetings

and Friends in the different settlements in Iowa, and the result of their visit, and their views, are embraced in the following report made to Fairfax Quarterly Meeting in the 8th month, 1860, by a Committee that was appointed in the 2d month, "to aid the clerk in preparing an abstract of the proceedings of the Quarterly Meeting, and communicate with the Friends in Iowa, for their encouragement and advancement in the Truth, viz:

"The Committee report that they have given careful attention to the object of their appointment. They addressed a communication to the Meeting of Ministers and Elders, and one to the Monthly Meeting of Prairie Grove, and since the last Quarterly Meeting a part of the members of the committee made a visit to those distant Friends in Iowa, mingling with them at their homes and in their meetings, all of which was strengthening to them, as it was comforting and encouraging to us. Although the weather was unfavorable, nearly one hundred attended the Monthly Meeting at Prairie Grove, which was a very solemn, orderly and interesting meeting. Several members have been received by request, many have brought Certificates from other Monthly Meetings, and there is quite an encouraging prospect that this little band who left our Quarterly Meeting to settle in the far West, may, through the Divine Blessing which they seem ardently to implore, be the means of establishing a strong pioneer settlement of the supporters of the important principles and testimonies which we as a religious Society profess.

"Besides the Friends at Prairie Grove, in Henry County, there is an interesting body of the members of the Monthly Meeting, about 40 miles northward near the borders of Muscatine and Cedar Counties, where a meeting is held on First-days. The hope and expectation are that at no distant day these Friends will experience strength sufficient to have a Preparative Meeting established amongst them, and then hold their Monthly Meetings alternately at Prairie Grove and Wapsanoenock, in Cedar County, so as to allow the precious young people, of whom there is quite a large number in each settlement, an opportunity of attending the Monthly Meeting, and witnessing the beautiful order of conducting our business therein at least once in two months.

"From all we could gather by personal observation and otherwise, we are well satisfied with our present arrangement, and the practice of receiving their Reports by mail and our Clerks forwarding through the same channel an abstract of the proceedings of our Quarterly Meetings, and of the concerns that claim our attention, to be read in their Monthly Meetings, by which their members are brought into near and lively communication and sympathy with us, perhaps *as* generally useful and salutary, as if one or two of their members attended as Representatives. Under the circumstances, we would recommend no change for the present.

"In conclusion, we would say the result of our action under our appointment has been greatly to encourage us in the belief that the establishment of the Monthly Meeting at Prairie Grove, as a branch of Fairfax Quarterly Meeting, was in accordance with *best wisdom*; and in a full conviction that if all continue humble, watchful, and faithful, as it is our desire and prayer we may be, the blessing of Heaven will crown our labors, to advance the cause of Truth and Righteousness."

This Report was fully united with by the Quarterly Meeting.

On the application of Prairie Grove Monthly Meeting to the Quarterly Meeting, held in the 8th mo., 1860, a Preparative Meeting was established, called Wapsanoenock Preparative Meeting, at the settlement of Friends alluded to in the preceding Report, near West Liberty, on the borders of Muscatine and Cedar Counties, as a branch of Prairie Grove Monthly Meeting; and the Monthly Meeting to be held there in the *odd* months, and at Prairie Grove in the *even* months. Friends have erected a very snug and convenient Meeting House at Wapsanoenock.

In 1863 a request came to the Quarterly Meeting from Prairie Grove Monthly Meeting, asking that "an independent Monthly Meeting be established, to be held at Wapsanoenock, to be called Wapsanoenock Monthly Meeting, and also, that a Quarterly Meeting be established, to be composed of Prairie Grove and Wapsanoenock Monthly Meetings, to be held alternately at the places of holding those Meetings."

The request respecting the Monthly Meeting was united with by the Quarterly Meeting, and Wapsanoenock Monthly Meeting has been established by the Quarterly Meeting to be held on the 1st 7th day in each month, and it was opened on the first 7th day in the 9th month, 1864. The request concerning the establishment of a Quarterly Meeting in Iowa was referred to the Yearly Meeting for its consideration, and the subject is still before that body.

In concluding this Report, the Committee of the Yearly Meeting feel it right to add that the great desire and aim of the Quarterly Meeting in all its proceedings in the matter appear to have been to do what would most promote the comfort and religious advancement of their distant Friends in Iowa, and the support of our religious principles and testimonies by active concern and labors for the benefit of this widely removed portion of the flock. The Quarterly Meeting would have been willing at any time, had such been the desire of Iowa Friends, that

Prairie Grove Monthly Meeting should have been attached to another Quarterly Meeting nearer to them with the consent of such Quarter. But Meetings are undoubtedly established for the benefit and convenience of the individuals composing them; and what *they* unitedly consider to be their interests and wants should be carefully weighed and weightily regarded by superior Meetings. Objections existed to their being separated from Fairfax Quarterly Meeting and attached to Blue River Quarter, some only of which have been mentioned, which impressed the minds of Friends of Prairie Grove with great weight.

In a careful consideration of all the circumstances of the case, the Quarterly Meeting solemnly judged that arbitrarily attaching that Monthly Meeting to another Quarterly Meeting, against its wishes and consent, even if such Quarterly Meeting would be willing therefor, would not harmonize with Christian feeling, be favorable to the spiritual interests of those precious Friends, or promote the harmony and welfare of the Quarterly Meeting to which they would be thus attached.

Signed on behalf of the Committee.

SAM'L. M. JANNEY,
BENJ'N. P. MOORE,
DAVID G. McCOY,
BENJ'N. HALLOWELL,
LEVI K. BROWN,
W. B. STEER.

BALTIMORE, 3*d month* 11*th*, 1865.

Selected.

TO-MORROW.

To-morrow! Oh! how joyously from childhood's lip it springs—
(Childhood that heareth not the rush of Time's far-sweeping wings)—
"To-morrow will we further yet explore the greenwood's track,
And come with yellower primroses and sweeter violets back"

To-morrow! How the elastic heart in youth's exulting morn
Counts with the confidence of hope its morrows yet unborn;
In the fair future brightly lives, and paints in glowing dyes
The opening landscape that beyond outstretched in sunshine lies.

To-morrow! Is it less the theme in life's maturer hours,
Because the first rich flush hath passed from earth's young leaves and flowers?
Owns not each heart the impulse still through every changing lot,
To clothe To-morrow with whate'er of bliss To-day hath not?

Nor this alone. The morrow's task grows heavier day by day,
Till burdened with a debt beyond its utmost power to pay,
All that To-day hath left undone, To-morrow must fulfil;
"To-day performed not half we meant—perchance To-morrow will."

Long have I pondered life's rough track, and ever doth it show
The semblance as of one who clears a pathway 'mid the snow;
Step after step he struggles on, with slow laborious tread—
One load scarce lifting, ere he finds another in its stead—
And still the mass accumulates, fast falling overhead.

But think, my soul, while heart and hope light from the future borrow,
How soon must fall o'er them and thee the night which hath no morrow—
The oblivion of that last long sleep which knows no earthly waking—
The tramp of that pale Courser's hoof, life's harp-strings rudely breaking.

Oh! strange and solemn will it be, at once to turn aside
From hope, and fear, and joy, and grief, and toil, and love and pride;
To pause amid our thronging cares, with dread and sudden start,
And, once for ever, in them all resign our wonted part.

No smiling Morrow then will lend its friendly hand to aid;
Repair the mischiefs of To-day, or do the work delayed.
The eager scheme, th' unfinished task, the half-formed purpose high—
Snapped like the bowstring cleft in twain, die with us when we die.

Then is it wisdom to forget whate'er we take in hand,
How oft To-morrow fails to achieve the task To-day hath planned?
Safe is the man, and he alone, whose great account with Heaven
Is humbly closed at night, as though no morning would be given.

Extract from an address on Colorado, by Wm. Gilpin, recently appointed Governor of the Territory, which may soon become a State.

"It is the system of the parks bisected as it is by the fortieth parallel of latitude, and right where the isothermal *axis* traverses the continent, concerning which I desire to say a few words. A great combination of valleys—capable of containing many millions of people—not covered with water, like Geneva and Constance, but drained by the great rivers which debouch from them; these are exquisitely beautiful, level, and fertile, generously adapted for the residence and happy occupation of mankind. Where the 106th meridian of longitude bisects the territory, a longitudinal railroad can be built southward to the City of Mexico, and a rich and prosperous trade developed. This will defeat the schemes of the European nations who are endeavoring to rob us of the

benefits of fraternal intercourse with the people of our own continent. Being in the heart of the continent, and one thousand five hundred miles from any water surface from which evaporation could reach them, and having an altitude three miles above the sea, screened by the snowy mountains which everywhere encompass them, these parks present the most favorable conditions of temperature and climate to be found on the continent. Situated above the region of the clouds, we have a rainless atmosphere, but one that is extremely bracing, tonic and salubrious. It is a uniform atmosphere. We count on 365 days of fine, brilliant sunshine weather during each year. Rains and transient storms occur, just to remind those who have left the maritime climates that they are a feature of nature, but they never disturb labor or the enjoyment of life in the open air. The whole plateau has the most perfect atmosphere that exists on the globe. When the popular mind was first directed to these countries, it was described as a mysterious desert country, which it was almost certain death to cross. Upon careful examination, it was found to be pre-eminently adapted to the system of irrigation. The country seems to be formed, as it were by nature for this purpose. Being, as it is, in the great highway from the Atlantic to the Pacific, at the summit of elevation, it will become the great toll-gate of the commerce that will pour across the continent.

"All these are facts which have been obtained from travelling in every portion of that country, besides which I have fortified myself with facts obtained from nearly every work on the subject that I could find in the libraries of the great cities. When I first crossed the plains I had with me the works of Humboldt and Liebig's admirable chemistry.

On those immense plains, once popularly supposed to be deserts of shifting sand, I found thirty five million head of aboriginal cattle, and when we consider the wild horses, the elk, the bear, the antelope and the badgers, that roam over these tracts in boundless profusion, we may arrive at an idea of the number of domestic cattle they will support. Fifty sheep or five head of domestic cattle can be supported on what would be necessary for the sustenance of one buffalo. The soil is dry and dusty, from the fact of the rainless atmosphere, but they are beautifully smooth. Great rivers, which collect the eternal snows of the mountains, course through it, and their waters can be applied in irrigation. The vegetation is a fine, delicate grass, that forms the carpet of the plains. This the heat and droughts cures into hay on the ground, and it is on this that one hundred and fifty millions of animals, between the Mississippi river and the Pacific sea, are fed. Here, then, is the great reservoir where the constantly-increasing population of our great cities are to find their flesh—food.

"It has been my advantage to see much of the country of the far West—to converse with discoverers and explorers—and I have endeavored to reduce these facts to shape and system."

"A fact to which we must again advert is that Colorado is, of all the mining regions of the world, especially one for the precious metals. Its discovery is supremely propitious. During the war the gold of California did not come to the Atlantic coast, but passed direct to Europe. Hence, the total withdrawal of the precious metals from circulation, and the diffusion of greenbacks. The discovery of the prolific mines of Colorado will necessitate the circulation of her mineral wealth throughout the Atlantic States and their thirty-five millions of people, and we will not be impoverished by our gold going to fill the purses of foreign nations.

The primeval character of the main Cordillera is another advantage. It is so stupendous and vast that the volcanic force was expended in the upheaval of the mass, and so escaped being covered with lava from craters, as the other rocks have been. In the cordilleras of the Pacific, the sea slope is covered with a forest, and the eruptions of volcanoes have covered up the primeval rock, so that they cannot be worked for the precious metals. There the exposure of the gold-bearing rocks is the exception, but in Colorado it is the rule."—*The Press.*

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &c.

ELEVENTH MONTH.

	1864.	1865.
Rain during some portion of the 24 hours,	10 days.	7 days.
Rain all or nearly all day,	4 "	2 "
Snow—very slight falls,	2 "	2 "
Cloudy, without storms,	3 "	3 "
Clear, in the ordinary acceptation of the term,	11 "	16 "
	30 "	30 "

TEMPERATURE, RAIN, DEATHS, &c.	1864.	1865.
Mean temperature of 11th month per Penna. Hospital,	45.80 deg.	45.35 deg.
Highest do. during month,	69.50 "	67.00 "
Lowest do. do. do.	25.00 "	28.50 "
Rain during the month,	3.93 in.	4.66 in.
Deaths during the month, being 4 current weeks for each year,	1212	1042

Average of the mean temperature of 11th month for the past *seventy-six* years,	43.23 deg.
Highest mean of do. during that entire period, 1849,	50.50 "
Lowest do. 1793, 1827, 1842,	38.00 "

FALL TEMPERATURES.

Mean temperature of the three Fall months of 1864,.....	55.18 deg.
Do. do. 1865,.....	57.63 "
Average of the Fall temperatures for the past *seventy-six* years,.....	54.64 "
Highest Fall mean occurring during that entire period, 1850.....	58.16 "
Lowest do., do. 1827.....	49.33 "

COMPARISON OF RAIN.

	1864.	1865.
Totals for the first six months of each year,.....	22.24 inch	28.94 inch.
	1864.	1865.
Seventh month,.....	3.77 inch.	2.97 inch.
Eighth "	1.92 "	3.75 "
Ninth "	7.16 "	7.96 "
Tenth "	1.82 "	3.05 "
Eleventh "	3.93 "	4.66 "
Totals for 11 months....	40.84 "	51.33 "

The above exhibit shows the temperature of the month just closed to have varied but little from the corresponding one of last year, though *both* were more than two degrees warmer than the average for the past SEVENTY-SIX years. The entire *fall* temperature has also been about *two and one-half degrees* above that of last year, and *three* degrees higher than the average for the same long period.

It will also be seen that the *rain* still exceeds the quantity of last year, while the bland *Indian Summer* weather enjoyed *here*, (and which, by the way, we are luxuriating in at the present moment of writing,) has not been vouchsafed everywhere, as unusually severe gales have prevailed along the coast, doing great damage and accompanied with loss of life.

Philada., 12*th mo.* 2, 1865. J. M. E.

THE INDIAN COMMISSIONERS.

Information has been received at the Indian Bureau from the commissioners now in the Indian country, treating with the Indians, that the season is so far advanced that they are apprehensive of severe winter weather, and the closing of navigation, which it is desirable to escape, if possible; but owing to the importance of the duty of the commission, and in view of an evident desire on the part of the Indians to stop the shedding of blood, the commission will remain as long as possible, so as to accomplish all the good possible, in view of the circumstances.

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History of Delaware County, Penna., containing interesting accounts of early Friends, with engravings: 580 pages... 3.00
Conversations, Discussions, and Anecdotes, by Thomas Story 1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp, 5.00
The New Testament, Marot's edition, fine clear type..... 1.00
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Janney's Life of Fox, $1.25. Do. Penn, $1.25 and $2.00
" History of Friends, vol. 1st..... 1.15
Decline of Friends, by Janney, Rowntree, and Fisher.
Education in the Society of Friends..... 60
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85 tf. axnaw. JANE P. GRAHAME, } Principals.

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3. 25. 49t. 3. 7. 66. W S X F.

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York*.
Benj. Stratton, *Richmond, Ind.*
William H. Churchman, *Indianapolis, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 626.)

Having explained very diffusively the great subjects, the moral Education, Discipline, and Peculiar Customs of the Quakers, I purpose to allot the remaining part of this volume to the consideration of their religion.

I know that persons, who are religiously disposed will follow me patiently through this division of my work, not only because religion is the most important of all subjects that can be agitated, but because in the explanation of the religious systems of others, some light may arise, which, though it be not new to all, may yet be new and acceptable to many. I am aware, however, that there are some who direct their reading to light subjects, and to whom such as are serious may appear burthensome. If any such should have been induced, by any particular motive, to take this book into their hands, and to accompany me thus far, I entreat a continuation of their patience, till I have carried them through the different parts and divisions of the present subject.

I have no view, in thus soliciting the attention of those who are more or of those who are less religiously disposed to attempt to proselyte to Quakerism. If men do but fear God and work righteousness, whatever their Christian denomination may be, it is sufficient. Every system of religion which is founded on the principles of Christianity must be capable, if heartily embraced, of producing temporal and eternal happiness to man. At least, man with his limited understanding, cannot pronounce with any absolute certainty, that his own system is so far preferable to that of his neighbor, that it is positively the best, or that there will be any material difference in the future happiness of those who follow the one or the other; or that the pure professors of each shall not have their peculiar rewards. The truth is, that each system has its own merits. Each embraces great and sublime objects. And if good men have existed, as none can reasonably deny, before Christianity was known, it would be a libel on Christianity to suppose either that good men had not existed since, or that good Christians would not be ultimately happy, though following systems differing from those of one another. Indeed, every Christian community has a great deal to say in the defence of its own tenets. Almost all Christian churches have produced great characters; and there are none, I should hope, that had not been the authors of religious good. The church of England, in attempting to purify herself at the reformation, effected a great work. Since that time she has produced at different periods, and continues to produce, both great and good men. By means of her Universities, she has given forth and keeps up and disseminates a considerable portion of knowledge; and though this in the opinion of the Quakers is not necessary for those who are to become ministers of the Gos-

pel, it cannot be denied that it is a source of temporary happiness to man; that it enlarges the scope of his rational and moral understanding, and that it leads to great and sublime discoveries, which become eminently beneficial to mankind. Since that time she has also been an instrument of spreading over this kingdom a great portion of religious light, which has had its influence in the production of moral character.

But though I bestow this encomium upon the established church, I should be chargeable with partiality and injustice, if I were not to allow, that among the dissenters of various descriptions, learned, pious and great men, had been regularly and successively produced. And it must be confessed and reflected upon with pleasure that these, in proportion to their numbers, have been no less instrumental in the dissemination of religious knowledge and in the production of religious conduct. I might go to large and populous towns and villages in the kingdom, and fully prove my assertion in the reformed manners of the poor, many of whom, before these pious visitations, had been remarkable for the profaneness of their lives.

Let us then not talk but with great deference and humility; with great tenderness and charity; with great thankfulness to the author of every good gift,—when we speak of the different systems that actuate the Christian World. Why should we consider our neighbor as an alien, and load him with reproaches, because he happens to differ from us in opinion about an article of faith? As long as there are men, so long will there be different measures of talent and understanding; and so long will they view things in a different light and come to different conclusions concerning them. The eye of one man can see farther than that of another: So can the human mind, on the subject of speculative truths. This consideration should teach us humility and forbearance in judging of the religion of others. For who is he who can say that he sees the farthest, or that his own system is the best? If such men as Milton, Whiston, Boyle, Locke and Newton, all agreeing in the profession of Christianity, did not all think precisely alike concerning it, who art thou, with thy inferior capacity, who settest up the standard of thine own judgment as infallible? If thou sendest thy neighbor to perdition in the other world, because he does not agree in his creed with thee, know that he judges according to the best of his abilities, and that no more will be required of him. Know also that thou thyself judgest like the worm of the earth; that thou dishonorest the Almighty by thy reptile notions of him; and that in making him accord with thee in condemning one of his creatures for what thou conceivest to be the misunderstanding of a speculative proposition, thou treatest him like a man, as thou thyself art, with corporeal organs, with irritable passions, and with a limited intelligence. But if, besides this, thou condemnest thy neighbor in this world also, and feelest the spirit of persecution towards him, know that whatever thy pretensions may be to religion, thou art not a Christian. Thou art not possessed of that charity or love, without which thou art but as sounding brass and a tinkling cymbal.

Having therefore no religious prejudices myself, except in favor of Christianity, and holding no communion with the Quakers, as a Religious Society, it cannot be likely that I should attempt to proselyte to Quakerism. I wish only, as I stated in my introduction to this work, to make the Quakers better known to their countrymen than they are at present. In this I think I have already succeeded, for I believe I have communicated many facts concerning them, which have never been related by others. But no people can be thoroughly known, or at least the character of a people cannot be thoroughly understood, except we are acquainted with their religion; much less can that of the Quakers, who differ so materially, both in their appearance and practice, from the rest of their fellow-citizens.

Having thought it right to make these prefatory observations, I proceed to the prosecution of my work.

(To be continued.)

MARTHA ROUTH.

Continued from page 628.

After dinner we left them, in near affection, and took a boat to cross another part of the Lake, about four miles over, in which Friends were kindly assisting, taking our horses in a scow, and us in a sail boat. We went about six miles farther that evening towards another settlement of Friends, and lodged at a poor tavern. We set off about sunrise in the morning, but our way being through thick woods and many deep sloughs, we were more than five hours in going what was called fifteen miles. A Friend who led the way, on one of our carriage horses, got so deep in the mire, that he had but just time to dismount, before the horse sunk to his shoulders; but by the care and activity of men Friends in company, he was got out without receiving much hurt; and we did not meet with another place so bad, though we had to dismount several times, and walk on logs of trees. The meeting, at eleven, proved a trying time of heavy exercise; but it felt right to appoint another in the evening for those not professing with us, which was also a laborious season, and seemed as though little ground was gained on the right side; that I wished to experience that situation of mind the apostle mentions, who had

learned in all states to be content. Next day we had another rough trying travel, and lodged at a tavern, near the Lake, which we crossed next morning, and in the afternoon reached Ferrisburgh again.

17th of Seventh month, First-day. We attended their meeting; in the afternoon had religious opportunities in some of their families, and on Second-day morning proceeded towards Queensbury. On Fifth day, many not of our Society assembled: an exercising season it was, in silent suffering with the seed, under a painful sense that too few were sincerely desirous of becoming acquainted with the nature and spirituality of Christ's kingdom, or the religion he teacheth, which makes the tree good. and washeth clean the inside of the cup and platter. Of this, near the usual time of closing a meeting, I found an engagement to point out the necessity in the ability received, and to hold forth the language of encouragement to Zion's travellers; hoping there were a few names that had not denied the faith, but who desired to love truth above all other things; with whom I felt fellowship in the bonds of the Gospel.

24th of Seventh month, First-day. At Greenfield, a small number of Friends, and a great number of other people attended, who seemed strangers to the nature of religion, that my spirit was much oppressed among them for some time; but through a painful exercising labor, I got a degree of relief; and on silently pondering as we rode along the cause of such deep wading on account of others, an instructive intimation opened on my mind, that those who are filling up their measure of suffering which is yet behind, for the body's sake, which is the church, have a portion to bear of the deviation of others, among whom their lot is cast; and to wait the appointed time, until help is renewed by a superior power, is indispensably necessary; so I much desired in all states to be content, if only favored with the blessing of preservation to see and do right.

The next day, at Galloway, a large number attended not of our Society; and on first sitting down I was ready to feel dismay, lest it should prove such a meeting as the preceding; but a profitable quiet spreading over us, I had to believe there were many seekers after Truth; and, in the renewings of Gospel light and love, I had to point out what it was, where to be sought, and how to be found; and that it would be exalted in man, above all outward and shadowy performances, by giving victory over sin and evil, which none of those could do.

The next day, at Ball Town, a small, exercising meeting, too much of a self-righteous spirit was prevalent. That evening we returned to Saratoga, and attended their Monthly Meeting. After sitting in silence some time, a remark or two impressing my feelings, I stood up, and my way was altogether unexpectedly opened, in a close searching testimony, tending to lay waste that righteousness which is no better than filthy rags. I had to point out some particular things, on which many were in danger of laying greater stress, than in attending and directing others to that inward cleansing principle of truth, the power whereof would lead to a consistent walking in all respects; but the form without it would do little. I was sensible such plain dealing went hardly down with some; but my peace consisted therein, of which I largely partook from my blessed Master, whose secret power upheld and sustained, beyond all that could oppose, within or without. That evening we had a humbling, precious opportunity, in the Friend's family where we lodged; and, early in the morning, took leave of them in tender love, proceeding to Albany, about thirty miles, where we had a meeting the same evening. My bodily frame was greatly oppressed with the heat of the weather, and during the night there was an awful storm of thunder, lightning and heavy rain, that I was ready to query whether there was any sinner in Zion that would not be made afraid, or hypocrite that fearfulness would not surprise, at such a display of the Omnipotent hand?

31st of Seventh month, First-day. We sat two meetings, both deeply exercising in silent waiting, till near the time of breaking up the latter, when I felt a commission to speak. The remembrance of the prophet being sent to visit the children of the captivity, and sitting where they sat, in silence and astonishment, for the space of seven days, had been much opened in my view. Some close expostulations were dropped, and the tried travellers Zionward encouraged to hold on their way. We proposed leaving early next morning, but my health did not admit of it. On Third-day, after a humbling opportunity, at our lodgings, we set forward for Crum Elbow, where a meeting was appointed next morning, and was fully attended by Friends and others. The Shepherd of Israel was graciously pleased to own us by the breaking of bread, to the encouragement of Zion's travellers, and instruction of others.

That afternoon, we proceeded on our way to Clinsophus, and next day attended their meeting, in which I was engaged to labor in the ability received, to feel with the seed, and to administer such counsel as Truth opened; and, though it was a low exercising labor, I felt inward quiet. After dinner we had a stony, rough travel toward Newborough Valley, where a meeting next day was fully attended by Friends and others, though in the height of their harvest; and my mind became early humbled under a secret sense of the hovering of Divine regard, in accepting and owning the dedication of the people, in leaving their out-

ward callings to wait upon Him. We went that evening to New-Marlborough, where a meeting was appointed next morning, in which, for a time, my mind was exercised in a low travail, I believe, with the seed and for its sake. As preservation was witnessed to abide therein the appointed season, the consoling evidence of Truth arose in this language: "Zion knoweth her rest;" which remains the dwelling place of the righteous; and, in due time, my way was opened to enlarge thereon in communication, I trust to the help and encouragement of the true travellers; also in expostulation to the different states of the people: and my spirit bowed before the throne of Grace, for the continuation of holy help to carry forward his own work.

7th of Eighth month, First-day. We attended their meeting; and, after a season of much inward poverty, my empty vessel witnessed a fresh supply of the Divine anointing, and I was enabled to speak of things as the spirit gave utterance; opening counsel to the learned and unlearned in religious matters, with a call to such as are living from under the fear of God. On Second day was a select meeting at the same place, in which the members of two Monthly Meetings united; some encouragement to the tried travellers was given to communicate. On Third-day, the select Quarterly Meeting was held at Nine Partners, wherein further counsel was opened to that part of the body, which I believe was well received. Next day, that for transacting the affairs of the Church was held; a large number of Friends assembled, and Truth opened my way in discharge of duty, I humbly trust, to the instruction and encouragement of divers, and to the relief of my own mind; though it was very unexpected, when I left these parts, that my lot would be cast there again.

On Fifth-day was held a public meeting, largely attended by those not of our profession, wherein divers testimonies were borne; yet it felt an exercising season, both in silence and while engaged in communication; leaving a secret impression heavy on my mind, that though many loved to hear the Gospel preached, it might be said, as in former days, "Who hath believed our report;" the painful evidence continuing with me, that divers were much in the state of the people among whom our blessed Lord did not many mighty works, because of their unbelief. That evening we left Friends in nearness of spirit, proceeding some miles on our way. Next morning we parted with Abraham Underhill, a valuable elder, who had accompanied us many weeks. Feeling near regard, the separation was a fresh trial; yet believing the right time was come for leaving us, we were enabled cheerfully to resign him, under those tendering impressions that unite the children of one Father.

(To be continued.)

For Friends' Intelligencer.

THE LABIDITES.

I was interested in reading the account I have copied of William Penn's interview with an interesting and humble people in Germany, and the simple manner in which each gave his own experience; no demand of each other that they should subscribe to any particular dogma, or profess to have any particular faith, but simply acknowledging to each other the goodness of their Heavenly Father to them; how he had visited them, both by his instruments and by his own Divine presence, enabling them through obedience to the immediate teachings of his Spirit to overcome the world or the love of it in themselves. They saw the folly of placing any dependence on the learning of the schools to aid them in making others understand what had been done for them; and that if this should be introduced amongst those simple, plain people, in order to more effectually reach the witness for Truth in their ministry, that it would indeed *obscure the brightness* of their testimony. They did not, I apprehend, feel the necessity of careful study and culture to find language to convey their feelings one to another, but the words spoken went from heart to heart, and found a response there in language that could be understood, and produced the same feeling from whence it proceeded; and so it is now, if mind is drawn into sympathy with mind, spirit with spirit, language is given to convey the feeling or impression, "with understanding," and thus it is a response thereto, sooner or later confirmatory thereof.

12*th mo.* 5, 1865. W. G.

"Whilst William Penn made this journey into Germany (in 1677,) George Fox was gone to Hamburgh and Frederickstadt, to visit his Friends there; and Penn being returned to Amsterdam, went from thence to Friesland, and met G. Fox as he was coming back to Holland, at Leewarden, from whence he made a step to Weiwert, where a society of the Labidites dwelt. Here he spoke with the famous Anna Maria Schurman, the gentlewoman Somerdykes, the French pastor, Peter Yvon, and others. After some discourse from both sides, when Yvon had given a relation concerning John de Labadie, how he was bred among the Jesuits, and deserted them, and embraced the Protestant religion, and how, becoming dissatisfied with the formal Protestants, he, with some that adhered to him, had separated themselves from the vulgar assemblies, Anna Maria Schurman began to speak, and gave an account of her former life, of her pleasure in learning, and her love to the religion she was brought up in, but confessed she knew not God or Christ truly all that while. And though from a child God had visited her at times, yet she never felt such a

powerful stroke as by the ministry of John de Labadie; and then she saw her learning to be vanity, and her religion like a body of death; and therefore resolved to despise the shame, desert her former way of living and acquaintance, and to join herself with this little family, that was retired out of the world. This and much more she spoke in a sensible frame and with a serious mind, not without some trembling. And then one of the Somerdykes gave also an ample relation concerning her inward state, and how she had been reached by the preachings of Labadie; and how before that time she had mourned because of the deadness and formality of the vulgar Christians, and said within herself, 'Oh, the pride, the lusts, the vain pleasures in which Christians labor! Can this be the way to heaven? Is this the way to glory? Are these followers of Christ? Oh, no! O God, where is thy little flock? Where is thy little family that will live entirely to Thee, that will follow Thee? Make me one of that number!' Then she told how, 'being pricked to the heart when she heard Labadie preach, she had resolved to abandon the glory and pride of this world;' and further said, 'that she counted herself happy to have joined with this separated family.' After some others had likewise given an account of their change, William Penn also gave a circumstantial relation 'how he had been gradually drawn off from the vanity and pride of life; what adversities he had met with in the University of Oxford, because of his not joining with the debauchery committed there; and how after having lived some time in France, he had been convinced by the effectual ministry of Thomas Loe, and so came to be joined with the despised Quakers!' This, his relation, he concluded with a serious admonition how they ought to go on, and to grow in the true fear of God. At parting, one of the pastors asked him 'if the Truth rose not first amongst a poor, illiterate and simple sort of people?' 'Yes,' answered William Penn; 'and it is our comfort that we owe it not to the learning of this world.' To which the pastor returned—'Then let not the learning of this world be used to defend that which the Spirit of God hath brought forth; for scholars now coming among you will be apt to mix school learning amongst your purer and simpler language, and thereby obscure the brightness of your testimony.'"—*Sewell's History, page* 633, *3d edition.*

PRESENT DUTY.—Let him who gropes painfully in darkness, or uncertain light, and prays vehemently that the dawn may ripen into day lay this other precept well to heart, which to me was of invaluable service. Do the duty which lies nearest to thee, which thou knowest to be a duty; the second will already have become clearer.—*Carlyle.*

For Friends' Intelligencer.

THE LITTLE PRAIRIE FLOWER.

BY JOSEPH A. DUGDALE.

West of the great Mississippi river, by a wide-spread prairie, stands a neat little meeting-house. In our morning ride, during spring and autumn, to sit with the worshippers who are wont to congregate there, we often are encompassed by a wilderness of beauty, when riding through the myriads of flowers which the Infinite Architect of the world has caused to grow in such luxuriant profusion on this virgin soil, where, in silence, they worship *Him*, who sendeth them the sunlight and the evening dew. It was *here*, amidst a group of children, that I first saw little Susan Price.

As the "Prairie Queen," when it unfolds its clusters of roses, always has *one* that grows nearest the sun, so we are sometimes impressed, when we meet a group of bright faced little children, with one *fairer* than all, in whom the *beautiful* is *pre-eminent.*

Thus I felt when I first looked into the speaking eyes of this little child. She was *very fair* to look upon, and more attractive than any child I have seen in this western land. When I came to be acquainted with her, and discovered that the beauty of her spirit transcended the symmetry of her form, I was drawn to regard her as a *model* child.

Our home being within five miles of the meeting-house, oftentimes we have selected a route amidst the high grasses and wild flowers. I have seen children delighted in the luxury of tying the wild grass over the horses' backs—such is its stalwarth growth in certain localities. Little Susan was passionately fond of flowers, and loved to go out upon the prairie to gather and arrange them. It was not unusual to see her with a bouquet of wild flowers in hand. An aged female ministering Friend, who is green in old age, and remarkably fond of children and flowers, was often the recipient of those floral gems.

The sear frost came in its season, and the flowers hid their lovely faces. Great snow storms in the winter months caused the vast prairies to resemble what we read about the polar regions.

Sometimes, when the thermometer stood at ten, and even twenty, degrees below zero, the appointed days would find us at the Prairie Grove meeting-house; and we never remember a single occasion when we have seen the seat of this dear child vacant! But seated by her mother's side, as was her custom, she was, by her sweetness of countenance and propriety of deportment, an example to all in the house. She would sometimes startle her parents and others by questions beyond her years. On one occasion, during a religious opportunity in the family, she came and seated herself by my

side. When I was bowed in prayer, she put her hand in mine. I shall never, while memory holds her empire in my mind, forget the hallowed influence of that hour. I seemed to be drawn nearer to the Fountain of Life, led by the hand of the little child. She was the only child of her fond parents, and, notwithstanding her temperament was impetuous, she was remarkably docile and obedient.

The war news occasioned her much trouble and anxiety. She would often ask, "Can it be right for people to kill one another?" When her uncle would bring in the papers containing the war telegrams, and commence reading, she would often exclaim, "I can't hear it; I will leave the room. It is wrong, all wrong!" She was in the chamber, one day, and thought her mother called her. Upon going to her, she said, "No, daughter, I did not call thee." "Why, mother," said the child, "I heard thy voice, and thee called me *three* times." It was not easy to satisfy her upon the subject; and her mother read to her that impressive Scripture narrative of little Samuel. She was intensely interested, and would often afterward ask to have the reading repeated.

An aged grandfather formed one of the family circle. To him she was affectionately kind. When he was ill, her inquiries and solicitude for his recovery were beautifully expressed. Blessed are the little children who are deferential and kind to those bowed under the weight of years! We had some meetings *specially* for the little people, which were attended by large numbers, young and old. These occasions afforded her great delight.

Her physical constitution was frail. The scarlet fever and diphtheria combined in their efforts to cut the thread of her young life. Her grandfather inquired, "Well, darling, how dost thou feel, to day? I hope thou wilt soon be well." The little creature looked tenderly upon him and answered, "I shall not get well again; but the good Father will take care of me." When recovery was despaired of, and all in the house were mourning with a bitter lamentation, she lost the power of utterance. Her mother, in an agony of grief, exclaimed to a friend in an adjoining room, "Oh, if she could only once more call me mother, I think I could give her up." In the next moment, as if by the touch of the Son of God, her tongue was loosed, and she called aloud, "*Mother! mother!*" The pen is powerless to describe the thrill of emotion kindled in the soul of that mother, as she and her dying child were locked in each other's arms. It was not long after this, that her *spiritual* vision was so illumined, that she spoke of seeing beautiful visitants dressed in white raiment; and, pointing upward, in a solemnity of utterance indescribable, she called to her mother, saying, "Come this way, mother, come this way!" Soon she was borne away on angel's wings into the presence chamber of Him who loveth little children, and carrieth them in his arms.

She had lived scarcely seven summers. Now the myrtle and the rose are blooming over her grave. Sometimes, when I cast my eye upon the vacated seat in the meeting-house, I feel a hallowed influence covering my spirit, and an aspiration ascends to the Father of Light, that the mantle of the now-sainted child may gently fall upon those who knew and loved her; and may the children who read this truthful little story catch a spark of the celestial fire which made that young life joyous.

For Friends' Intelligencer.

NA-NA-BA-WE-YUA.

Many of the readers of the Intelligencer will remember Na-na-ba-we-yua, or the lone Indian woman, that came amongst us, in the year 1860, without any visible means to perform her mission to her mother the Queen, to obtain some redress for the wrongs of her much injured people. We shall never forget the sound of her plaintive voice when first heard in her simple, child-like supplication; neither shall we forget how earnestly she plead for her poor people. It will also be remembered that it was mostly by the kindness of Friends of both branches of our Society, but especially through the interest of English Friends, that she obtained her interview with the Queen, and received from her the promise that the circumstances of her people should be examined into and their wrongs righted; but we have never learned that her interview was of any practical benefit to them. During the last summer, we received an interesting letter from her, in which she desired some Testaments written in the Ojibway language. She informed that she had been very ill for two years or more. The same sweet spirit was manifested that she exhibited when she mingled with us. A box of Testaments was sent to her; also a reply to her letter; but we learn with regret that she never received either, she having died suddenly on the 26th of Ninth month, 1865. In a recent letter from her husband, he informed that she died without a struggle, retaining her mind until the last. Her last words were, "Jesus, I want to love thee better." He said that it was her chiefest delight to talk upon the subject of religion; indeed at times she seemed to live so near to her God that the world had no power over her. It has never been our lot to witness a more beautiful, child-like faith in the Heavenly Father than was shown by her.

New York, 12th mo. 4, 1865. I. C.

It is not what they eat, but what they digest, that makes them strong. It is not what

they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice that makes them good.

This letter, as a reminiscence of olden time, will be interesting:

MEIGS CREEK, OHIO, 11th mo. 23, 1865.

Dear Friend,—Through the agency of our friend G. J., we have received a very acceptable and valuable present from thee, (Friends' Intelligencer,) and I prize it the more because it came from my native city.

I was born in Philadelphia, the 26th of First month, 1796. My parents (Isaiah and Sarah Worrell) emigrated to Ohio, in 1805. I was between nine and ten years old, but I can recollect many scenes that transpired in that time. We belonged to Market Street Meeting. The Ministers were Wm. Savery, Thos. Scattergood and John Webb, and, I think, Rebecca Jones. Nicholas Waln lived in Philadelphia, but was not a member of our Particular Meeting, although he often visited it.

The day Wm. Savery was buried, it rained incessantly. There were but seven women at the funeral, and they had to sit in their carriages; they could not go in the graveyard. My mother made us sit in the parlor, in solemn silence, while my father and brother were at the funeral. She wanted to impress on our young minds that a good man had died. I was childish enough to think that Thomas Scattergood was the best man that ever lived, and I think yet he was very appropriately named, for I believe he scattered as much good as any man. John Webb was a valuable Friend, but young in the ministry when we left.

There were many Friends I remember,—Nathan and Catharine Shepherd, Gabriel Middleton, Wm. Garrigues, Wm. Brooks, Samuel Jobson, and many others, whose grandchildren are familiar names yet in Philadelphia.

There was a large school-house belonging to Friends close to the meeting-house. My teacher's name was Ann Tucker. I loved her dearly.

We used to go to Frankford often; father's relatives lived there. Then the houses were a half or a quarter of a mile apart, and now I hear it is paved from Philadelphia to Frankford. I used to stand on the wharf by the Delaware River and look across to the Jersey side. It was all woods as far as I could see; now there is a fine city there. It is likely there is not a house but what has been removed and others built in its stead, and that I could not recognise any portion of Philadelphia or Frankford; and perhaps there are not one hundred people left that were there then. We were often in Chester Co. Mother's relations lived there; her name was Coates. But I shall always hold in sweet remembrance the appearance of every thing as it was then presented to my youthful mind. I read Lydia Maria Child's Life of Isaac T. Hopper, and I think half the names mentioned there were familiar as my neighbors, my parents repeating them so often. Martha Routh was in Philadelphia when we lived there. I think I saw her at Monthly Meeting.

My husband has been reading these three days in succession in the Friends' Intelligencer, and he joins me in sending our most heartfelt thanks for so beautiful a present, and the more so because it came from a stranger. Therefore I hope thou wilt have the satisfaction to know thou hast made two old pets happy: that is what all our nieces call us. Therefore thou wilt excuse me, for I feel in a pretty good humor.

We both remain, respectfully,

Thy dear friends,

A. & E. K.

THOUGHT AND EXPRESSION.

Upon the opening of the Statistical Section of the British Association, Lord Stanley, the president, offered some excellent advice as to speaking:

"You can say all you have got to say in very few words if you will think it over beforehand. It is not abundance of matter, it is want of preparation, want of exact thought, that makes diffuseness. A man goes round and round his meaning when he is not perfectly clear. Again, we don't want preamble or perorations. We are not a school of rhetoric; and in addressing an educated audience a good deal may be taken for granted. Lastly, we only wish to get the truth of things."

Quintilian has written to the same effect, and goes even further, for he says that a perfect thought will always clothe itself in appropriate language, and that when people suppose that they are in want of words to express themselves, they are really in want of thought, have only got hold of a part of a thought instead of the complete thought, and are in difficulty about the clothing of an unformed thing. De Retz says that strong emotions find their utterances in monosyllables, and the language of the poor in grief is often of an earnestness and simplicity rising to eloquence. Out of the fulness of the heart the mouth speaketh. It was said of an ancient writer's negligence that it was that of a man studying his matter more than his expression; but if Quintilian be right, the author had not completely mastered his matter, and therefore fell into faults of manner. Quintilian may, perhaps, push the proposition a little too far, but it is a safer general rule to suspect the completeness of thought when its delivery in words is difficult, and calls for help. As Lord Stanley well says, "A man goes round and round

his meaning when he is not perfectly clear."—*London Examiner.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 16, 1865.

SWARTHMORE COLLEGE. — The Annual Meeting of the contributors and others interested in Swarthmore College was held on the 5th inst. It was attended by many from within the limits of our own Yearly Meeting, and some from New York and Baltimore. One of the contributors, the Principal of the State Normal School at Millersville, Pa., who was present, gave valuable details of the workings of that institution. He spoke with earnestness of the need in our Society of a similar one, where Friends' children could receive a practical education without being subjected to influences adverse to our principles and testimonies.

An interesting Report from the Board of Managers was read, showing that during the past year the object of their appointment had been kept steadily in view, and that the concern was progressing as fast as circumstances would admit. A topographical survey of the property had been made and the location of the building decided upon, and, after much labor and careful investigation of similar institutions, the plan had been matured. A drawing of the college building, with the plan of its interior arrangements, was presented and explained, and it was stated that it had been decided to proceed with its erection as rapidly as the funds in the treasury will justify. The building is plain and substantial, and presents a handsome front; it consists of a centre building and two wings, designed to accommodate one hundred pupils each.

For a fuller account of the progress of the concern, we refer our readers to the Report of the Board of Managers, which will be found in another column. We understand the full proceedings of the Meeting will be issued in pamphlet form and furnished to each contributor.

It is evident from the Report that the Managers labor under serious disadvantages for want of funds. They, as well as a large portion of our Society, earnestly desire to offer to the children of the present generation the educational benefits of this college. The advantage that would result from the establishment of the Normal department alone would be incalculable. One important sphere of usefulness in our Society is the good effected through the labors of teachers educated among us, and in this institution an opportunity will be afforded for those who desire to engage in this laudable pursuit to properly qualify themselves for the fulfilment of this duty. The means for the completion of the College could easily be obtained if Friends generally felt the importance of the concern, and we hope they will seriously and impartially consider the subject in all its bearings; and if this is done, we think they can scarcely withhold their interest from the movement.

DIED, on the 2d of Twelfth month, 1865, at Haddonfield, N. J., in the 22d year of her age, ELLEN RULON, daughter of Moses and Eleanor Rulon, (the former deceased,) a member of Haddonfield Monthly Meeting.

Her last illness, which was of several weeks' duration, was borne with exemplary patience and submission, and the summons to depart did not find her unprepared for the journey. When informed that her end was near, she expressed entire resignation to the will of her Heavenly Father. Regular in her attendance of meetings, conscientious in the discharge of every duty, thoughtful and considerate of the feelings of others, an abiding faith remains with those who knew and loved her that she has but passed from works to reward. In view of her quiet, unobtrusive excellence and many virtues, we are reminded that "those also serve who only stand and wait."

——, on the 15th of Eleventh month, 1865, at the residence of her nephew, Joseph Hackney, Frederick Co., Va., MARY SMITH, in the 90th year of her age; a member and Elder of Hopewell Particular and Monthly Meetings.

This dear old friend was a regular attender of our meetings until within a very short time of her death, frequently going on horseback. She was beloved by all who knew her, and surely set an example of meekness and piety worthy of imitation.

——, on the 26th of Eleventh month, 1865, at Gunpowder, Baltimore Co., Md., ISRAEL PRICE, in the 94th year of his age; a member of Gunpowder Monthly Meeting, Baltimore Co., Md.

——, on the 13th of Eleventh month, 1865, CAROLINE D., daughter of Samuel C., Jr., and Theodosia Henszey, aged 22 months.

——, on the 28th of Eleventh month, 1865, AJAX CONARD, in his 73d year.

——, on the 30th of Eleventh month, 1865, at Wakefield, SARAH LINDLEY, widow of William Logan Fisher, aged 80 years.

—— on the 6th of Twelfth month, BATHSHEBA, widow of Dr. Jos. Roberts, in her 83d year; a member of Green street Monthly Meeting.

——, on the 9th of Twelfth Month, at the residence of her brother-in-law, Comly Shoemaker, Philadelphia, ANNA M. WILSON, in her 48th year.

——, on the 15th of Eleventh month, RACHEL WILSON, formerly of Philadelphia, aged 47 years.

DIED, on the 16th of Ninth month, 1865, at Pickering, Canada West, SARAH BROWN, wife of Sherman Brown, in the 41st year of her age.

Her rare mental qualities beautifully fitted her for the responsible position she was called upon to fill, as the care-taker of both the aged and the young, and her wise management made her home happy to all its inmates. An illness of a few days terminated her valuable life.

——, on the 18th of Eleventh month, ANNA, infant daughter of William H. and Lydia A. James.

——, on the 12th of Eleventh month, 1865, of pulmonary affection, at West Branch, Clearfield Co., Pa., LUCRETIA M., only daughter of Samuel and Elizabeth Widemire, in the 17th year of her age.

We think it right to give more than a passing notice of the death of this estimable young woman. In her life there was much promise. She was amiable and intelligent, a dutiful and affectionate daughter, appearing to study the wishes of her parents; and obedience to them was the sweet law of her heart. Gently was the silver cord loosened, and serenely did her spirit traverse the valley in its passage from earth. Truly had death for her no sting. No fears, no shadows, beset her path; but as her earthly vision faded, her spiritual sight beheld the beautiful scenes which opened to view.

——, on the 8th of Eleventh month, 1865, at Skaneatles, in the 79th year of his age, RUSSEL FROST.

Behold the *just* and the *upright*, for the end of that man is *peace*. Thus has passed from our earthly sphere one of the brightest and purest spirits with whom we have ever been permitted to mingle. In his early manhood, he found that the principles professed by the Society of Friends accorded most fully with his convictions of right, and he united in membership with that denomination; and by his earnestness in the cause of Truth, his ready sympathy with the poor and oppressed, his faithful attendance of meeting, his Christian example in every calling in life, he made himself a bright and shining light to all within the circle of his influence. Life to him was very sweet, but death had no terrors.

Though at times suffering severely in his last illness, he remarked, "This world is still very pleasant to me. My family, and friends, and home, are more dear to me than I have words to express; yet I have no fear for the future; I can perceive nothing in my way; I feel that I have nothing now to do but to pass out of the kind hands of my family into my possessions of Peace. 'The Lord is my shepherd, I shall not want.'" And with words of love and comfort to the sorrowing ones gathered around him, and with a smile of ineffable sweetness on his countenance, he passed quietly away.

FRIENDS' FUEL ASSOCIATION FOR THE POOR.

A Stated Meeting this (Seventh-day) evening, Twelfth month 16th, at 7½ o'clock, at Race street Meeting House.

JOS. M. TRUMAN, JR., *Clerk.*

A respectable widow (not a Friend) being compelled to part with her two sons, aged six and eight years, desires their adoption in Friends' families. Further information can be obtained at 902 Spring Garden street.

In the silent wishing, thy voiceless, unuttered prayer, let the desire be not cherished that afflictions may not visit thee, for well has it been said, "Such prayers never seem to have wings. I am willing to be purified through sorrow, and to accept it meekly as a blessing. I see that all the clouds are angels' faces, and their voices speak harmoniously of the everlasting Chime!"—*L. M. Child.*

For Friends' Intelligencer.

REPORT OF THE BOARD OF MANAGERS OF SWARTHMORE COLLEGE.

TO THE ANNUAL MEETING OF STOCKHOLDERS.

The Board of Managers respectfully present the following report:—

Since the last Annual Meeting, the plans of the buildings have been thoroughly revised and important modifications adopted which, while they rather increase the number of pupils to be accommodated, reduce the estimated cost of the erection and subsequent management of the institution.

As now adopted by the Board, these plans include accommodations for over two hundred pupils with their teachers, matrons and other officers, while the dining room, and the lecture and collecting room, are adapted to nearly double that number, so as to render the future extension of the other apartments practicable without the necessity of enlarging these.

We do not regret the time spent upon these plans, as it has resulted in their being so greatly improved. For the information of those who will not have access to them the following description is appended.

The entire length of the building is to be 348 feet; consisting of centre building, 60 by 138 feet, and two extreme or return wings, 44 by 92 feet, lying parallel to each other, connected by intermediate wings of 44 by 100 feet, the whole to be three stories high, the first floor being level throughout. The clear heights of stories will be in the wings 12 feet each; the first and second stories of centre building will be each 16 feet, and the third story 14 feet high. The building will be of stone. The style of architecture is Roman or Modern Italian, adapted with the greatest possible care to the requirements of the structure, and applied with strict reference to economy and good taste.

The first story of the centre building will be faced with rusticated range-work; the front ends of the wings and the second and third stories of the centre will be broken range, all pointed off to an even surface, and to have quoins on the corners.

It will be well lighted and ventilated, the partitions constituting the corridors being of solid brick-work to the roof, and the roof of slate. The whole structure will be remarkably substantial, and there is no obvious reason that it may not stand for centuries.

The five sections of the building are to be separated by fire-proof divisions, the doorways

in which can be closed at will with sliding doors of iron. The main stairways are also to be fire proof. The kitchen, with all its appendages, is placed upon the rear of the centre building, and will be two stories high; a portion of the second story is appropriated for laboratory and apparatus rooms, and the remainder for sleeping rooms for the domestics connected with the kitchen and laundry.

Careful estimates, founded on the actual cost of materials and labor, show that at the present maximum prices the walls can be erected and roofed in for $95,000, and finished for $60,000 additional. The furniture and apparatus, the water-works and gas-works, and the grading and planting of the grounds, are not included in this estimate.

By the report from our Committee on Property we learn that the operations of the farm have embraced the ploughing of about 50 acres, part of which was planted with corn and has yielded a crop, the sale of which, after reserving sufficient for the use of the farm, has repaid the cost of labor expended upon it. The manuring, draining and other improvements have been paid for out of the interest upon the funds in hand.

A topographical survey of the property has been made, and the building site very carefully selected; the planting of trees and hedges would, it is thought, be premature until the ground is further prepared.

The report of the Treasurer informs that the cash in his hands and bearing interest is $68,939 41. There are also subscriptions not paid in, and instalments on subscriptions which have been paid in part, reaching nearly $10,000. This aggregate is quite inadequate to the object which we had hoped to accomplish during the approaching building season—that of erecting the walls and enclosing the building—and shows that unless a vigorous effort is made to increase our stock, disappointment will be the result.

In view of the varied and increasing duties of raising the means for the completion and furnishing of the building, and also of organizing the several departments of the school and college, searching out the most suitable teachers, professors, and other officers, and embodying in practicable shape the plans and ideas of those who have been concerned for its establishment, the Board has found it necessary to look toward the appointment of a President of the College. Upon mature deliberation, we have conferred this appointment upon Edward Parrish, a Friend who was early led into this concern from a sense of duty, and who, we believe, has accepted the position with a just idea of its importance and responsibility, and an earnest determination to devote his energies to its prosecution. He has prepared and published a small volume entitled, "Education in the Society of Friends, Past, Present, and Prospective," which is devoted to an exposition of the general subject of education in our Society, and of the plans and objects of our corporation. It is adapted to create an interest among those with whom it would be impossible to obtain satisfactory interviews, and if widely circulated and followed up by the right kind of personal effort, will, we confidently hope, lead to largely increased subscriptions.

The proposition made at the last annual meeting, to raise $100,000 in special subscriptions of not less than 40 shares each, has not been abandoned. A generous donation of $10,000 has been recently made and paid in cash, and assurances have been received of several other large subscriptions. These, when entered, with some of the 40 share subscriptions, made conditionally at our last annual meeting, and since made absolute, will constitute a nucleus which, when augmented by a few more influential names, will doubtless induce many to join in the movement who have heretofore stood aloof from want of confidence in our ability to carry out our designs.

In view of the importance of personal influence in extending subscriptions, it is suggested that a committee be raised from among the stockholders to co-operate with the President in this duty.

Since our last report, conferences have been held among Friends in attendance upon the Yearly Meetings of Genessee and of Indiana. Our objects and plans have been set before them, and have elicited much interest and sympathy, and some subscriptions have been made to our stock within their respective limits.

The holding of conferences in Friends' neighborhoods, which was the most efficient means adopted in the early history of the concern for spreading an interest and obtaining subscriptions, has not been carried on during the past year; but Friends are desired to obtain a hearing for our President, who will hold himself in readiness to meet such engagements at almost any time named, and several Friends in Philadelphia are generally willing to accompany him.

While our report has been necessarily occupied chiefly with the pecuniary aspects of the enterprise, now the most pressing, yet we have not been unmindful of the other interests intrusted to us; and from what has already come to our knowledge, we believe that when the buildings are erected and ready for occupancy, teachers and professors of the required learning and moral qualities to commend them to general approval can be secured to open and carry on the institution.

Since the organization of the Board of Managers, we have had to mourn the death of one of our earliest and most zealous members, David

J. Griscom; and we deem it appropriate in this place to record our sense of his many excellent traits of character, his deep religious experience, and his exemplary life and conversation. During most of his life engaged in teaching, a vocation for which he was eminently fitted, he took a lively interest in every thing which concerned the welfare of the youth, and especially those of the religious Society in which he was a member. One of the first to enter into this concern, he was engaged on nearly all the important committees of this Board, and has been much lamented among us.

Finally, the Board would express to the stockholders their continued faith in the ultimate success of the cause in which we have embarked. It is connected with much labor in its numerous parts; but if we persevere and steadily seek the Divine favor, without which nothing can prosper, we may be the means of accomplishing a great work in our day.

BEYOND.

BY J. T. TROWBRIDGE.

From her own fair dominions,
Long since, with shorn pinions,
My spirit was banished:
ut above her still hover, in vigils and dreams,
thereal visitants, voices, and gleams,
That forever remind her
Of something behind her
Long vanished.

Through the listening night,
With mysterious flight,
Pass those winged intimations:
ke stars shot from heaven, their still voices fall
to me;
r and departing, they signal and call to me,
Strangely beseeching me,
Chiding, yet teaching me
Patience.

Then at times, oh! at times,
To their luminous climes
I pursue as a swallow!
the river of Peace, and its solacing shades,
the haunts of my lost ones, in heavenly glades,
With strong aspirations,
Their pinions' vibrations
I follow.

O heart, be thou patient!
Though here I am stationed
A season in durance,
e chain of the world I will cheerfully wear;
, spanning my soul like a rainbow, I bear
With the yoke of my lowly
Condition, a holy
Assurance—

That never in vain
Does the spirit maintain
Her eternal allegiance:
ough suffering and yearning, like Infancy learning
lesson, we linger; then skyward returning,
On plumes fully grown
We depart to our own
Native regions!

—*Atlantic Monthly.*

For Friend's Intelligencer.

The Treasurer of "Friends' Association for the Aid and Elevation of the Freedmen" acknowledges the following receipts:—

From City Subscriptions.....	$1,277.00
" Wilmington, Del.....	165.00
" A Friend in Milwaukie, Wisc.	50.00
" " " Pauling, N. Y...	1.00
" Friends' Association, Greenwich, N. J.....	50.00
" Friends and others, West Grove, Pa.....	180.95
" Liverpool, Eng.....	50.00
" A Friend of Middletown, Del.	20.00
" Mary H. Newbold, Treasurer of Women's Association, Balance in her hands.....	72.79
	$1,866.74

M. SAUNDERS, *Treasurer*,
34 N. Fourth street.

12 *mo.* 6, 1865.

AN EXTRACT FROM THE ANNUAL MESSAGE OF THE PRESIDENT OF THE UNITED STATES.

The relations of the General Government towards the four millions of inhabitants whom the war has called into freedom, have engaged my most serious consideration. On the propriety of attempting to make the freedmen electors by the proclamation of the Executive, I took for my counsel the Constitution itself, the interpretation of that instrument by its authors and their contemporaries, and recent legislation by Congress. When, at the first movement towards Independence, the Congress of the United States instructed the several States to institute governments of their own, they left each State to decide for itself the conditions for the enjoyment of the elective franchise.

During the period of the Confederacy, there continued to exist a very great diversity in the qualifications of electors in the several States; and even within a State a distinction of qualifications prevailed with regard to the officers who were to be chosen. The Constitution of the United States recognizes those diversities when it enjoins that, in the choice of members of the House of Representatives of the United States, "the electors in each State shall have the qualifications requisite for electors of the most numerous branch of the State Legislature."

After the formation of the Constitution, it remained, as before, the uniform usage for each State to enlarge the body of its electors, according to its own judgment; and, under this system, one State after another has proceeded to increase the number of its electors, until now universal suffrage, or something

very near it, is the general rule. So fixed was this reservation of power in the habits of the people, and so unquestioned has been the interpretation of the Constitution, that during the civil war the late President never harbored the purpose—certainly never avowed the purpose—of disregarding it; and in the acts of Congress, during that period, nothing can be found which, during the continuance of hostilities, much less after their close, would have sanctioned any departure by the Executive from a policy which has so uniformly obtained.

Moreover, a concession of the elective franchise to the freedmen, by act of the President of the United States, must have been extended to all colored men, wherever found, and so must have established a change of suffrage in the Northern, Middle, and Western States, not less than in the Southern and Southwestern. Such an act would have created a new class of voters, and would have been an assumption of power by the President which nothing in the Constitution or laws of the United States would have warranted.

On the other hand, every danger of conflict is avoided when the settlement of the question is referred to the several States. They can, each for itself, decide on the measure, and whether it is to be adopted at once and absolutely, or introduced gradually and with conditions. In my judgment, the freedmen, if they show patience and manly virtues, will sooner obtain a participation to the elective franchise through the States than through the General Government, even if it had power to intervene.

When the tumult of emotions that has been raised by the suddenness of the social change shall have subsided, it may prove that they will receive the kindliest usage from some of those on whom they have heretofore most closely depended.

But while I have no doubt that now, after the close of the war, it is not competent for the General Government to extend the elective franchise in the several States, it is equally clear that good faith requires the security of the freedmen in their liberty and their property, their right to labor, and their right to claim a just return of their labor. I cannot too strongly urge a dispassionate treatment of this subject, which should be carefully kept aloof from all party strife. We must equally avoid hasty assumptions of any natural impossibility for the two races to live side by side in a state of mutual benefit and good will.

The experiment involves us in no inconsistency; let us, then, go on and make that experiment in good faith, and not be too easily disheartened. The country is in need of labor, and the freedmen are in need of employment, culture and protection. While their right of voluntary migration and expatriation is not be questioned, I would not advise their forc removal and colonization.

Let us rather encourage them to honoral and useful industry, where it may be benefic to themselves and to the country; and, stead of hasty anticipations of the certainty failure, let there be nothing wanting to t fair trial of the experiment. The change their condition is the substitution of labor contract for the status of slavery. The fre man cannot fairly be accused of unwillingn to work, so long as a doubt remains about h freedom of choice in his pursuits, and the c tainty of his recovering his stipulated wag In this the interests of the employer and t employed coincide.

The employer desires in his workmen spi and alacrity, and these can be permanently cured in no other way. And if the one oug to be able to enforce the contract, so ought t other. The public interest will be best promot if the several States will provide adequa protection and remedies for the freedm Until this is in some way accomplished, th is no chance for the advantageous use of th labor, and the blame of ill success will not r on them.

I know that sincere philanthrophy is earn for the immediate realization of its remot aims; but time is always an element in form. It is one of the greatest acts on reco to have brought four millions of people i freedom. The career of free industry must fairly opened to them; and then their futu prosperity and condition must, after all, r mainly on themselves.

If they fail, and so perish away, let us careful that the failure shall not be attribu ble to any denial of justice. In all that rela to the destiny of the freedmen, we need be too anxious to read the future; many in dents which, from a speculative point of vie might raise alarm, will quickly settle the selves.

Now that slavery is at an end, or near end, the greatness of its evil, in the point view of public economy, becomes more a more apparent. Slavery was essentially monopoly of labor, and as such locked States where it prevailed against the incomi of free industry. Where labor was the p perty of the capitalist, the white man was cluded from employment, or had but the seco best chance of finding it, and the foreign e grant turned away from the region where condition would be so precarious.

With the destruction of the monopoly, f labor will hasten from all parts of the civiliz world to assist in developing various and i measurable resources which have hitherto l dormant. The eight or nine States nearest t

ılf of Mexico have a soil of exuberant fertili- a climate friendly to long life, and can sus- n a denser population than is found as yet in y part of our country.

And the future influx of population to them ll be mainly from the North, or from the ost cultivated nations in Europe. From the fferings that have attended them during our e struggle, let us look away to the future, ıich is sure to be laden for them with greater osperity than has ever before been known. ıe removal of the monopoly of slave-labor is ledge that those regions will be peopled by numerous and enterprising population, which ll vie with any in the Union in compactness, ventive genius, wealth and industry.

Our Government springs from and was made the people—not the people for the Govern- nt. To them it owes allegiance; from them must derive its courage, strength and wis m. But while the Government is thus und to defer to the people from whom it ives its existence, it should, from the very nsideration of its origin, be strong in its wer of resistance to the establishment of ine- alities.

E FREEDMEN OF MOBILE—SOME SENSIBLE RESOLUTIONS ADOPTED BY THEM.

At a convention of colored people lately d in Mobile, the following resolutions were pted:

Whereas, Under the providence of a gracious d, the colored people of the United States permitted to enjoy the inestimable boon of erty, and now have the privilege of demon- ting what they can do as a people; and

Whereas, The unprecedented privilege is now nted us of peaceably assembling in conven- in this city of Mobile, and conferring and berating upon matters involving our common rests; therefore

Resolved, That we shall ever inculcate the h, that our freedom is the gift of God, and t we are under the highest obligations to n so to improve our new privilege as that gift shall not be in vain.

Resolved, That we shall labor to foster in the rts of our people sentiments of peace, ndship and good will towards all men— cially towards our white fellow-citizens ng whom our lot is cast; and while we ld relinquish none of the rights of our mon manhood, we will studiously, according ur best knowledge and ability, so conduct elves as to be profitable to them and to our- es.

Resolved, That we know and admit the fact labor, faithfully and judiciously performed, e only just foundation of wealth, and that ll continue to be our purpose and effort to k industriously and honestly for the support of our families and the prosperity of the community in which we live.

Resolved, That we will perform faithful labor for every man who will pay us just wages; nor do we either expect or desire to receive any man's property without giving him a just equivalent.

Resolved, That we feel that our new condition of freedom not only presents new motives to industry, but also imposes new obligations upon us to cultivate all the virtues of good citizenship, and that, therefore, it is our purpose to fulfil all the duties of our new positions according to the ability which God has given us.

Resolved, That we recognize civil government as an ordinance of God, and that it shall be a matter of conscience with us to obey the laws, and to discountenance in every way all violation and all contemplated violation of law.

Resolved, That the assertion made in certain quarters, that there is a plot among our people to rise in insurrection, is utterly without foundation, inconsistent with our history as a people, and the farthest from our desires or possible intentions.

Resolved, That we feel in our hearts the glow of gratitude and the purpose of unfaltering fidelity to the Government of the United States, and shall ever regard as pledged to its support our lives, our fortunes, and our sacred honors.

Resolved, That we regard the education of our children and the youth as vital to the preservation of our liberties, and true religion as the foundation of all real virtue, and shall use our utmost endeavours to promote these blessings in our common country.

From the Evening Post.

THE WHITE SLAVES IN ENGLAND.

These sad statements are made, through the London *Times*, by Dr. John Charles Hall, senior physician to the Sheffield Public Hospital:

"Suppose a maker of razors wishes to have a certain number of razor-blades ground, he sends them to a grinder. This man hires the room in which he grinds, and the power with which his stone is driven. He becomes the occupier of a portion of the room in which he grinds, and the trough in which he carries on his trade. He, too, often hires this room and this power at the cheapest possible rate, and with reckless indifference as to the number of dry grinders, who may be working in one low, dirty, badly ventilated 'hull,' without the protection of the fan. The number of cubic feet of air requisite to maintain the body in a healthy condition never for a moment enters into his calculation. How should it? Many of these men began their trade at the age of ten—they are alto-

gether uneducated and destitute of that intelligence which education can alone bestow; the evil has thus a natural tendency to perpetuate itself. It must do so—it will do so, until the children of our Sheffield grinders are sent into the school room instead of the grinding hull. I therefore, sir, am decidedly of opinion, after giving many years of careful and anxious attention to this question, that the first step for effecting an improvement in the religious, moral and physical condition of these men will be for the legislature to prevent the employment of children in any grinding wheel, either in the processes of grinding, glazing, polishing, wiping, &c.

"I have already shown that the early age at which children are but too often sent into the hulls of the grinding wheels, prevents the possibility of anything deserving the name of general or religious knowledge being imparted. Consequently these boys grow up and remain in a state of ignorance—I might truly write, of barbarism—that, did they happen to possess black skins and to live a few thousand miles from our fatherland, would open a field for missionary labor the most wonderful, and in course of time would supply the May meetings with matter as interesting and exciting. Only fancy what delightful tracts, in the highest degree sensational, might be written, founded on the evidence just presented by the Children's Employment Commission. But the grinders live at home, and, therefore, disregarding the people who are always ready to do good by some 'magnificent impossibility,' I am contented still to pursue my labors, confident that in the end I shall not have appealed in vain to the common sense and philanthropy either of my fellow-townsmen or my fellow-countrymen.

"The physical as well as the religious and moral condition of the Sheffield grinders demands, therefore, that boys should no longer be sent into the hulls at an early age. Boys first are put to the task of glazing and polishing the different articles. I have seen boys under twelve years of age whose lungs were affected with the grinder's disease, and from this age to twenty it is not at all uncommon to see the existence of the disease. On remonstrating with many of the grinders for bringing their sons into the wheel at so early an age—and, bear in mind, the sons of grinders are the youngest boys to be found engaged in this trade—I have frequently been met by the reply, 'We cannot live without making use of them; there is so much underselling, and the prices are so low, that we could not find power and tools and live, did we not bring our children to this work.' There is, no doubt, some truth in the above remark. The competition is unquestionably great, both for the home and foreign markets. This immense competition, which exists in many branches, the manufacture of articles to supply the 'Cheap Jacks,' and others who frequent our markets and fairs, of articles which are made to sell and not to use both at home and abroad, has doubtless caused many boys to be employed; the fathers remarking, with some degree of justice, 'that inferior goods are charged so low, they are obliged to make little boys work with them, or they could not get a living.'"

WHY LIGHTNING STROKES ARE PAINLESS.

NERVOUS TRANSMISSION.

It is a mistaken notion that an impression upon the nerves—a blow, for example, or a prick of a pin—is felt at the moment it is inflicted. The nerves are not the repositories of sensation; they are but the conductors of the motion which produces sensation. The seat of sensation is the brain, and to it the intelligence of any injury done to the nerves has to be transmitted, before that injury becomes manifest in consciousness. The transmission, moreover, requires *time*, and the consequence is, that a wound inflicted at a portion of the body distant from the brain is more tardily appreciated than one inflicted adjacent to the brain. By an ingenious experimental arrangement, Helmholtz has determined the velocity of nervous transmission both in warm-blooded and cold-blooded animals. In a frog he found the velocity to be 80 feet a second, or less than one-thirteenth of the velocity of sound in air. If this holds good—which it probably does—in the case of a whale, then a creature of this class eighty feet long, if wounded in the tail, would not, as Helmholtz has remarked, be conscious of the injury till a second after the wound had been inflicted. But this is not the only ingredient in the delay that occurs between the impression on the nerves and the consciousness of the impression. There can scarcely be a doubt that to every act of consciousness belongs a determinate molecular arrangement of the brain—that every thought or feeling has its physical correlative in that organ; and nothing can be more certain than that every physical change, whether molecular or mechanical, requires time for its accomplishment. So that, even after the intelligence of an impression made upon a distant portion of the body has reached the brain, a still further time is necessary for the brain itself to put its house in order—for its molecules to take up the position necessary to the completion of consciousness. Helmholtz considers one-tenth of a second necessary for this purpose. Thus, in the case of the whale we have one second consumed in the transmission of intelligence through the sensor nerves from the tail to the head; one-tenth of a second is required by the brain to become conscious of the

intelligence it has received; and, if the velocity of transmission through the motor be the same as that through the sensor nerves, a second would be consumed in sending a command to the tail to defend itself. Thus more than two seconds would elapse before an impression made upon its caudal nerves could be responded to by a whale eighty feet long.

Now, it is quite conceivable that an injury might be inflicted which would render the nerves unfit to be the conductors of the motion which results in sensation; and if such a thing occurred, no matter how severe the injury might be, we should not be conscious of it. Or it may be that long before the time required for the brain itself to complete the arrangement necessary for the act of consciousness, its power of arrangement might be wholly suspended. In such case, also, though the injury might be of such a nature as to cause death, this would occur not only without pain, but absolutely without feeling of any kind. Death, in this case, would be simply the sudden negation of life, accomplished without any intervention of consciousness. Doubtless there are many kinds of death of this character. The passage of a musket-bullet through the brain is a case in point; and the placid aspect of a man thus killed is in perfect accordance with the conclusion which might be drawn *à priori* from the experiments of Helmholtz. Cases of insensibility, moreover, are not uncommon, which do not result in death, and after which the person affected has been able to testify that no pain was felt prior to the loss of consciousness.

The time required for a rifle-bullet to pass through a man's head may be roughly estimated at one-thousandth of a second. Here, therefore, we should have no room for sensation, and death would be painless. But there are other actions which far transcend in rapidity that of the rifle-bullet. A flash of lightning cleaves a cloud, appearing and disappearing in less than one-hundredth-thousandth of a second; and the velocity of electricity is such as would carry it over a distance equal to that which separates the earth and moon in a single second. It is well known that a luminous impression once made upon the retina endures for about one sixth of a second, and that this is the reason why we see a ribbon of light when a glowing coal is caused to pass rapidly through the air. A body illuminated by an instantaneous flash continues to be seen for the sixth of a second after the flash has become extinct; and if the body thus illuminated be in motion, it appears at rest at the place which it occupied when the flash fell upon it. The color-top is familiar to most of us. By this instrument a disk with differently colored sectors is caused to rotate rapidly; the colors blend together, and if they are chosen in the proportions necessary to form white light, the disc appears white when the motion is sufficiently rapid. Such a top, rotating in a dark room, and illuminated by an electric spark, appears motionless, each distinct color being clearly seen. Professor Dove has found that a flash of lightning produces the same effect. During a thunder-storm he put a color-top in exceedingly rapid motion, and found that every flash revealed the top as a motionless object, with colors distinct. If illuminated solely by a flash of lightning, the motion of all bodies on the earth's surface would, as Dove has remarked, appear suspended. A cannon-ball, for example, would have its flight apparently arrested, and seem to hang motionless in space as long as the luminous impression which revealed the ball remained upon the eye.

If, then, a rifle-bullet move with sufficient rapidity to destroy life without the interposition of sensation, much more is a flash of lightning competent to produce this effect. Accordingly, we have well-authenticated cases of people being struck senseless by lightning, who, on recovery, had no memory of pain. The following circumstantial case is described by Hemmer: On the 30th of June, 1788, a soldier in the neighborhood of Mannheim, being overtaken by rain, placed himself under a tree, beneath which a woman had previously taken shelter. He looked upward to see where the branches were thick enough to afford the required protection, and just then was struck by lightning, and fell senseless to the earth. The woman at his side experienced the shock in her foot, but was not struck down. Some hours afterward the man revived, but knew nothing about what had occurred, save the fact of his looking up at the branches. This was his last act of consciousness, and he passed from the conscious to the unconscious condition without pain. The visible marks of a lightning stroke are usually insignificant. The hair is sometimes burned; slight wounds are observed, while, in some instances, a red streak marks the track of the discharge over the skin.

The effects of a shock of artificial lightning on a gentleman of our acquaintance, who is very sensitive to the electric discharge, may be here described. Under ordinary circumstances, the discharge from a small Leyden jar is exceedingly unpleasant to him. Some time ago he happened to stand in the presence of a numerous audience, with a battery of fifteen large Leyden jars charged beside him. Through some awkwardness on his part, he touched a wire which should not be touched, and the discharge of the battery went through his body. Here life was absolutely blotted out for a very sensible interval, without a trace of pain. In a second or two consciousness returned; the recipient of the

shock saw himself in the presence of his audience and apparatus, and, by the help of these external facts, immediately concluded that he had received the battery discharge. His *intellectual* consciousness of his position was restored with exceeding rapidity, but not so his *optical* consciousness. To prevent the audience from being alarmed, he observed that it had often been his desire to receive accidentally such a shock, and his wish had at length been fulfilled. But while making this remark, the appearance which his body presented to him was that of a number of separate pieces. The arms, for example, were detached from the trunk, and seemed suspended in the air. In fact, memory and the power of reasoning appeared to be complete long before the optic nerve was restored to healthy action. But what we wish chiefly to dwell upon here is the absolute painlessness of the shock; and there can not be a doubt that in the case of a person struck dead by lightning, the passage from life to death occurs without consciousness being in the least degree implicated. It is an abrupt stoppage of sensation, unaccompanied by a pang.—*American Educational Monthly.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 642.)

The Quakers believe that when the Almighty created the Universe, he effected it by means of the life, or vital or vivifying energy that was in his own spirit. "And the earth was without form, and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters."

This life of the spirit has been differently named, but is concisely styled by St. John the Evangelist, "the word;" for he says, "in the beginning was the word, and the word was with God, and the word was God. All things were made by him, and without him was not anything made, that was made."

The Almighty also, by means of the same divine energy or life of the spirit which had thus created the universe, became the cause also of material life, and of vital functions. He called forth all animated nature into existence; for he "made the living creature after his kind."

He created man also by the same power. He made his corporeal and organic nature. He furnished him also with intellect, or a mental understanding. By this latter gift he gave to man what he had not given to other animated nature, the power of reason, by which he had the superiority over it, and by means of which he was enabled to guide himself in his temporal concerns. Thus, when he made the natural man, he made him a rational agent also.

But he gave to man, at the same time, independently of this intellect or understanding, a spiritual faculty, or a portion of the life of his own spirit, to reside in him. This gift occasioned man to become more immediately, as it is expressed, the image of the Almighty. It set him above the animal and rational part of his nature. It made him know things not intelligible solely by his reason. It made him spiritually minded. It enabled him to know his duty to God, and to hold a heavenly intercourse with his Maker.

Adam, then, the first man, independently of his rational faculties, received from the Almighty into his own breast such an emanation from the life of his own spirit, as was sufficient to have enabled him both to hold, and to have continued, a spiritual intercourse with his Maker, and to have preserved him in the state of innocence in which he had been created. As long as he lived in this divine light of the spirit, he remained in the image of God, and was perfectly happy; but, not attending faithfully and perseveringly to this his spiritual monitor, he fell into the snares of Satan, or gave way to the temptations of sin. From this moment his condition became changed. For in the same manner as distemper occasions animal life to droop, and to lose its powers, and finally to cease, so unrighteousness, or his rebellion against the divine light of the spirit that was within him,

occasioned a dissolution of his spiritual feelings and perceptions; for he became dead as it were, in consequence, as to any knowledge of God, or enjoyment of his presence.*

It pleased the Almighty, however, not wholly to abandon him in this wretched state, but he comforted him with the cheering promise, that the seed of the woman should some time or other completely subdue sin, or, to use the scriptural language, "should bruise the serpent's head;" or, in other words, as sin was of a spiritual nature, so it could only be overcome by a spiritual conqueror, and, therefore, that the same holy spirit, or word, or divine principle of light and life, which had appeared in creation, should dwell so entirely, and without limit or measure, in the person or body of some one of his descendants; that sin should by him be entirely subdued.

As God then poured into Adam, the first man, a certain portion of his own spirit, or gave him a certain portion of the divine light for the regulation of his spiritual conduct and the power of heavenly intercourse with himself, so he did not entirely cease from bestowing his spirit upon his posterity; or, in other words, he gave them a portion of that light which enlighteneth every man that cometh into the world. Of the individuals, therefore, who succeeded Adam, all received a portion of this light. Some, however, enjoyed larger portions of it than others, according as they attended to its influences, or according to the measure given them. Of those who possessed the greatest share of it, some were the ancient patriarchs, such as Noah and Abraham, and others were the ancient scriptural writers, such as Moses and the prophets. The latter again experienced it in different measures or degrees; and in proportion as they had it, they delivered more or less those prophecies which are usually considered as inspired truths, from a belief that many of them have been circumstantially completed.

At length, in the fulness of time, that is, when all things had been fulfilled which were previously to take place, this divine spirit which had appeared in creation, this divine word, or light, took flesh, (for, as St. John the Evangelist says, "the word was made flesh, and dwelled among us,") and inhabited "the body which had been prepared for it:" or, in other words, it inhabited the body of the person Jesus; but with this difference, that whereas only a portion of this divine light or spirit had been given to Adam, and afterwards to the prophets, it was given without limit or measure to the man Jesus (John 3: 34.) "For he whom God hath sent," says St. John, "speaketh the words of God, *for God giveth not the Spirit by measure unto him.*" And St. Paul says, (Col. 2: 9,) "In him the *fulness of the Godhead* dwelled bodily." In him, therefore, the promise given to Adam was accomplished, "that the seed of the woman should bruise the serpent's head;" for we see in this case a human body, weak and infirm, and subject to passions, possessed or occupied, without limit or measure, by the spirit of God. But if the man Jesus had the full spirit of God within him, he could not be otherwise than perfectly holy. And if so, sin never could have entered, and must, therefore, as far as relates to him, have been entirely repelled. Thus he answered the prophetic character, which had been given of him, independently of his victory over sin by the sacrifice of himself, or by becoming afterwards a comforter to those in bondage, who should be willing to receive him.

After Jesus Christ came the Evangelists and Apostles. Of the same spirit which he had possessed *immeasurably*, these had their several portions; and though these were (2 Cor. 10: 13) limited and differed in degree from one another, they were sufficient to enable them to do their duty to God and men, to enjoy the presence of the Almighty, and to promote the purposes designed by him in the propagation of his gospel.

The Quakers believe that there can be no spiritual knowledge of God, but through the medium of his Holy Spirit; or, in other words, that if men have not a portion of the same spirit which the holy men of old, and which the Evangelists and Apostles, and which Jesus himself had, they can have no true or vital religion.

In favor of this proposition, they usually quote those remarkable words of St. Paul, (1 Cor. 2: 11, &c.,) "for what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God." And again—"but the natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them because they are spiritually discerned."

By these expressions the Quakers conceive that the history of man, as explained in the last chapter, is confirmed; or that the Almighty not only gave to man reason, which was to assist him in his temporal, but also superadded a portion of his own spirit, which was to assist him in his spiritual concerns. They conceive it also

* It was said that in the day in which Adam should eat forbidden fruit, he should die; but he did not lose his animal life, or his rational nature. His loss, therefore, is usually considered by the Quakers to have been a divine spiritual principle, which had been originally superadded to the animal and rational faculties.

to be still farther confirmed by other expressions of the same Apostle. In his first letter to the Corinthians, he says, (1 Cor. 6: 19,) "Know ye not that your body is the *temple of the Holy Ghost*, which *is in you*, which ye have of God;" and in his letter to Timothy he desires him (2 Tim. 1: 14) "to hold fast that good thing which was committed to him by means of the *holy* Ghost, which *dwelled in him.*" Now these expressions can only be accurate on a supposition of the truth of the history of man, as explained in the former chapter. If this history be true, then they are considered as words of course; for if there be a communication between the Supreme Being and his creature man, or if the Almighty has afforded to man an emanation of his own spirit, which is to act for a time in his mortal body, and then to return to him that gave it, we may say, with great consistency, that the divinity resides in him, or that his body is the temple of the Holy Spirit.

(To be continued.)

The man who neglecteth his present concerns to revolve how he will behave when greater, feedeth himself with wind, while his bread is eaten by another.—*Economy of Life.*

MARTHA ROUTH.

(Continued from page 644.)

14th of Eighth month, First-day. We were at Cornwall, the Particular Meeting of which David Sands is a member, who is now on a religious visit in Europe. In the early part, through the renewings of Gospel fellowship, and under the influence of that love which many waters cannot quench, my spirit was united to his; and contrited in considering how it pleased unerring Wisdom to call forth his servants, from one part of the vineyard to another, to publish the Gospel of peace; yet through the remaining part of the meeting, I was made fully sensible that unless there was a willingness in those that heard the sayings of Christ to become doers thereof, all the labor would be unavailing. I was engaged to press home to the consideration of those present the importance of the subject, and in the discharge of my duty felt peace; parting with some individuals in much tenderness of spirit. The next settlement of Friends being seventy miles distant, we went part of the way that evening, and on Third-day morning were at meeting at Hardwick, in New Jersey; which was a season of deeply exercising labor, but in resignation hereunto, sustaining hope was granted that fragments necessary to be gathered up were offered to the people. On Fourth-day, at Kingwood; in the meeting my mind became humblingly impressed with a belief that gracious regard hovered round a backsliding people, in order that they should return, repent, and live; and, through a renewal of strength, I was enabled to discharge my duty, and was favored with a secret hope that the labor would not be wholly in vain.

21st of 8th month, First-day morning, at Trenton meeting; many attended not of our religious Society, divers of them esteemed of the higher rank: among whom a renewal of strength was vouchsafed to open the principles of Truth as professed by us, to exalt its power above all the contrivance of men, and to remind our own members what manner of men and women we should be, if we acted consistently therewith, agreeably to our holy profession; and I was favored with a sustaining hope that the cause did not suffer. In the evening, at Bordentown, I had again to labor in a mixed gathering, having to believe there were some tenderly visited minds, yet that others present were tinctured with infidelity. That evening we went home with Nathan Wright, husband to my endeared friend Rebecca Wright, before mentioned. On Second-day, at Crosswicks, we had a very large meeting, which gathered into quietude becoming the dignity of such assemblies; and a tender-spirited handmaid, young in the ministry, was commissioned with a call to come out of Babylon; when suddenly was opened mystery Babylon, where was the harlot and false prophet; and as my spirit became weightily baptized with the impression, I trust I was enabled to speak as the spirit gave utterance; and, through an exercising labor in the discharge of duty to the different classes of the people, I experienced inward gratitude.

From Crosswicks we went to a meeting called Robin's, and on Third-day morning were at Upper Freehold, a large meeting, particularly of young people, wherein the humbling display of Divine kindness was graciously manifested, in a peculiar manner; and I trust it will be a memorable day to some. In this meeting, my dear companion, who had been for some time under the preparing hand of her Heavenly Father for the work of the ministry, yielded resignation to his will, in publicly expousing his cause, to the humble rejoicing of my spirit. That evening we went home with M. Newbold, a living minister of the Gospel, among whose hopeful children I was much comforted, in a clear belief that her exercised spirit had availed much with the Lord in their behalf. On Fourth and Fifth days we were at Upper Springfield, Shreeve Mount, and Vincent Town. The greater part of the last meeting were not of our Society; and through Divine regard it was an open time of labor, though under much bodily trial, from the extreme heat. On Sixth-day morning we were at Mount Holly, the Particular Meeting of which that dignified servant of Christ, John Woolman, had been a

member: but low indeed is now the state of it and painfully exercising was the labor; yet not without a sense of near sympathy with the lowly travellers. In the evening we were at Rancocas, wherein a solemn call was proclaimed, to remember their latter end, with many Gospel truths pointing out the danger of delay, which I hope had a humbling effect on some. On Seventh day we attended the select Quarterly Meeting at Burlington.

28th of Eighth month, First-day. At Burlington we attended two meetings for worship; and I was thankful to feel quietude in silent waiting, while other servants were employed in bearing testimony to the principle of Truth On Second-day, the meeting for business not beginning till the eleventh hour, which I think a great loss of precious time, the heat was so extreme, and the air so oppressive, that my bodily frame seemed scarcely able to support its feelings; yet I was favored with patient resignation, and before the meeting ended I got some relief, by a renewed display of the Omnipotent hand, though awfully exhibited in thunder, lightning, and heavy rain, which appeared to bring solemnity over many minds; when my way was opened, to bear testimony to His Sovereign Power, whose dispensations are all in wisdom; and the meeting closed in supplicating His high and holy name, that the blessing of preservation might attend His flock and family. We went home with my dear friend Rebecca Wright, and attended their meeting at Mansfield on Fourth-day; a very large gathering, the more so on account of a burial. My mind became exercised before the Lord; and under a sense of the great cause I was engaged in, my cries were strong to Him in secret for preservation in the discharge of duty. When rising on my feet, I felt it to be in fear and trembling; for while sitting under the renewal of baptism, I had to believe that the state of the meeting was very complicated. But it is only for thee to read, oh, fellow-traveller, thou who art able to do it, in a similar line, what it is to be so engaged, and how great the care and watchfulness which is necessary, even when under the holy anointing. The states of the people are opened like flowers in a garden, some appearing beautiful to the eye, and affording a pleasant savor; others of a contrary appearance, yielding an offensive smell; others having little or no scent. To know how the culturing hand should be turned upon these in order to help, is indeed a weighty matter; and nothing short of that adorable wisdom, which alone is profitable to direct, can accomplish it according to the Divine will.

Having labored in the ability received, I felt the reward of relieving peace, which marvellously supported the outward frame; a great solemnity was over the meeting, and a becoming attention to what was delivered. If any good was done, I am thankful in knowing the praise is due only to the blessed Author of all good. It being their preparative meeting day, women Friends were left to transact their part of the business, when I found it further my duty to expostulate with the mothers of children, and such as had them under care, that no undue liberty or wrong indulgence might be allowed on their parts; some of which were pointed out and closely cautioned against; and the great name was supplicated for the lambs of the flock, who are brought under the forming care of the Heavenly Shepherd. On Fourth-day, at Old Springfield, many attended not in profession with us; and the truths of the Gospel were again opened, and, I trust, had a reaching tendency in some minds; yet there seemed a painful prevalence of the spirit of unbelief in others. I was afterwards informed that some then present, had openly declared such sentiments; but a hope was expressed that at that season they might be a little reached.

In this neighborhood we lodged at Nathan Wright's, and we had the company of some of my companion's near relatives from New England, which seemed like a little encampment by the wells of water and palm trees; but, for the work's sake, we had now to be separated. On Sixth and Seventh days, we were at Mansfield-Neck, and Makefield, both seasons of close exercise, in sympathy with the seed under suffering, and of laboring to awaken carnal professors.

4th of Ninth month, First-day. At Plumstead in a large mixed gathering, in the early part of it, my mind was afresh brought under close inward exercise: the remembrance of our blessed Lord's inquiry concerning his servant John, "What went ye out for to see? A reed shaken with the wind," &c., seemed so applicable to my inward state, that I felt much bowed in renewed desire to know and do the Divine will, if any opening should arise therefrom to communicate to others; which after a time of silent waiting became my engagement and, though laborious, I was enabled to discharge my duty to the several classes of the people; for which I felt the consoling evidence of peace, the only sure reward of those who desire to be faithful. On Second-day, at Buckingham, a very large Monthly Meeting was a open time of labor, previous to transactin the discipline of the church.

We then attended the following Monthl Meetings in the same county viz.: on Thir day, at Wrightstown; Fourth, Falls; Fift Middletown; all which were seasous of exerci ing labor, both in worship and discipline: t latter appearing to me painfully unsettled the admission of those not of our Society to s the passing of marriages, and the great aptness

too many of our own members to go in and out. I endeavored faithfully to discharge my duty in warning the unruly, and encouraging those who are concerned for the welfare of Zion, enjoining parents of children, and those who had the care of them, in much sisterly sympathy and affectionate solicitude, to be more religiously engaged, to have them under right government and subjection at home, and then I believed they would conduct themselves better in meetings.

(To be continued.)

Bad men are never completely happy, although possessed of every thing this world can bestow; and good men are never completely miserable, although deprived of every thing the world can take away.

For Friends' Intelligencer.

CALUMNY AGAINST FRIENDS.

When the converts under the preaching of George Fox began to associate together, they received in ridicule the name of Quakers; and this jest of a reviler soon became the common appellation for the Society throughout the land. This name, though no doubt distasteful to them, carried with it an idea of great sublimity, even that of a trembling suppliant before the Majesty of Heaven; and they consented to its use without remonstrance. But they did not adopt it as their chosen term of designation, and when they had occasion to use it, they would say, "The people commonly called Quakers." This form of expression was used, in Pennsylvania, in all marriage certificates as late as the year 1806, and was then changed because no longer true. The name which they did adopt grew out of their habit of calling each other "friend;" a name of sweet import, and beautiful association. "Ye are my friends," said Christ, "if ye do whatsoever I command you;" how eminently appropriate, too, to a people who were proverbial for their love of each other!

It may be remarked here, and it is a very important consideration, that neither of these names represent them to be any man's followers or disciples, and therefore did not clash with the profession they were making to the world, of being drawn away from a dependence on the teaching of men, and turned to the teaching of God's holy spirit. They were not called Foxites, nor Pennites, nor Barclayites, but "Friends."

Surely a society as well as an individual has a just right to its chosen name; and for any to impose upon it another, and one meant to be opprobrious, is an act that should not be tolerated in a civilized community. And yet for the last forty years there are those who aspire to the high character of Christians and gentlemen who persistently impose a name of this character upon a large body of Friends, although they have constantly protested against it, on the ground that it is not a mere harmless nick-name, but one that carries with it an idea at variance with their holy profession of believing that God and not man is the teacher of his people.

Human happiness and success are greatly dependent on the respectability of the individual, and a man's respectability is largely influenced by the character of his associations, and emphatically so by his religious associations. To defame, therefore, a religious society is to injure more or less every individual member of it. The Yearly Meeting of Friends of Philadelphia is a body of 15,000 members, and an article has recently made its appearance in "The Friend," of this city, in which its readers are given to understand that this large body are Deists; that they deny the essential doctrines of the Christian religion, &c., &c. These accusations are based upon the fact that they have never *renounced* the doctrines of Elias Hicks and his coadjutors. It would with reasonable men be a sufficient answer to this to say, that never having adopted the doctrines *imputed* to Elias Hicks by his accusers, the Society cannot renounce them; but when bigotry and prejudice pervade the mind, men are not reasonable, and therefore something more may be necessary for clearing the truth of such aspersions.

It was revealed to the prophet Samuel, that man looketh at the outward appearance, but that it is the prerogative of God, and of Him only, to look at the heart. The members of this Yearly Meeting profess to be "Friends;" and in 1827 officially declared that they "had no new doctrine to preach," and to this declaration they still adhere. Will their accusers claim that they can look into the heart, and that having so looked, they find the profession to be a lie?

But they are said to be "Hicksites;" a name, with those who thus bestow it upon the Society, of most portentous heresy. How did they entitle themselves to the epithet? It is true that Elias Hicks was esteemed and loved as a man and as a Gospel minister; and that his friends not only refused to join in the unjust condemnation of him, but gave him their sympathy and support in the hour of trial; but does this constitute a valid reason why they should be called by his name? Inasmuch, however, as great efforts have been made to attach the name of Elias Hicks upon the Society as one of opprobium, it may be well to examine into the truth of the charges which have been made against him.

These charges, with specifications to suit, were carefully and ingeniously embodied in a "Declaration" published by authority in 1828. In the preparation of that work the authors, no doubt, intended that it should embrace every charge that could be brought against him; and from the untiring zeal and diligence with

which they labored, there can be no doubt that in it we have the whole matter of offence with which in their view he was chargeable.

The "Review" of this "Declaration," by Dr. William Gibbons, is a comprehensive refutation of these charges, and clearly demonstrates that many palpable perversions, misrepresentations, and unfounded assertions, have been resorted to, in order to sustain the accusations which have been brought against Elias Hicks and some of his cotemporaries, as well as the close identity of their real sentiments with those of the most approved writers amongst early Friends.

12*th mo.*, 1865. N. R.

From the "Fells of Swarthmoor Hall and their Friends."

SKETCHES OF DAVID AND ROBERT BARCLAY.

The Barclays of Ury being among the intimate and endeared friends of the Swarthmoor family, as such claim a brief memorial here. David Barclay, Robert's father, was the lineal representative of Theobald de Berkeley, of Norman extraction, who early in the twelfth century was conspicuous at the Court of David I., King of Scotland. The De Berkeleys obtained property in North Britain, became Scottish lairds, and continued to maintain their rank as landed proprietors under that Norman name, till the fifteenth century, when the head of the family changed it from De Berkeley to Barclay. In the 17th century, political unsettlement, joined to pecuniary reverses, led to the sale of the estate, which had been in the family for upwards of five hundred years.

After that, David, the young laird, who was a zealous reformer, entered, as a volunteer, the army of the Protestant Union under Gustavus Adolphus, in which, through military prowess and talent, he soon attained to the rank of major. His brother, who was equally zealous, but a Roman Catholic, repaired to France with his share of the family property, and soon obtained a distinguished place in the Romish College at Paris. Finally he took orders in the Church there, and became rector at the College. Both of the brothers appear to have so managed their incomes as to add to their paternal fortune.

When the civil wars broke out in his native country, the young major returned home and became a colonel in the Royalist army, having had intrusted to his command the shires of Ross, Sutherland and Caithness. When Cromwell's party prevailed, Colonel Barclay retired from military life, purchased an estate at Ury, near Aberdeen, and married Catherine, daughter of Sir Robert Gordon, of Gordonstown, second son to the Earl of Sutherland. Robert Barclay, the eldest son of this marriage, was born at Gordonstown, in 1648.

Colonel Barclay, after leaving the army, turned his attention to national politics, and was soon returned to Parliament. There he signalized himself in pleading the cause of the nobility and the gentry of Scotland who had forfeited their estates in the political struggles of the times. His high character as a military officer at home and abroad, and his straightforward integrity of purpose, joined to his personal bearing, obtained for him great influence both in and out of Parliament. His efforts, therefore, on behalf of those who had lost their estates, were especially successful, and caused him to be very popular throughout Scotland among the gentry and nobility. The last Parliament in which he sat was 1656; he then relinquished public political life, and devoted himself more to the enjoyment of the social surroundings of home, and the cultivation of his property at Ury.

Colonel Barclay had three sons, of whom Robert was the eldest. After receiving the rudiments of his education in the best schools of his native country, it was decided that so many literary advantages presented in the Paris College, where his uncle was chaplain, that Robert should be sent there. He soon became so distinguished by his talents, after being settled at college, that he obtained the particular approbation of the professors. His conduct greatly endeared him to his uncle, and he seemed determined to make him his sole heir. Letters home constantly spoke of the fresh honors gained by the young student, his uncle's great pleasure in his society, and the brilliant course that was opening to his view. The pleasure these announcements gave was not unmixed with apprehension in the mind of his anxious mother. At length that solemn hour arrived, when the mother's fears were embodied in such form that they could no longer be turned aside as visionary; she was on her deathbed, and before she died, her husband promised that he would ere long repair to Paris and use all the gentle influence he could command to induce their son finally to leave France. He kept his promise; and though Robert's return was violently opposed by his uncle, who offered at once to purchase an estate for him in France and put him in immediate possession if he would stay, there was no flinching. Having heard of his dear mother's earnest dying request, he forthwith returned home with his father, and his uncle consequently left his large property to some religious houses in France.

That return to Scotland, in 1664, which his dying mother's fears had secured, was a happy event for the youth. And that her fears were well grounded we may gather from his own words, many years after. He writes,—"I had scarcely got out of my childhood when I was cast among the Papists, and my immature capacity not being able to withstand the insinua-

tions that were used to proselyte me, I became defiled with the pollutions thereof, and continued therein for a time, until it pleased God, through His love and mercy, to deliver me, and give me a clear understanding of the evil of that way."

In 1667, David Barclay openly avowed himself a Quaker. This was not a sudden change. His wife's death had made a deep impression on his mind, very strongly bringing before him the peace and happiness of the Christian in the prospect of leaving this world for an eternal one. Therefore, with great earnestness he set about examining the views maintained by the various societies of Christians around him. One point especially arrested his attention, that the hostility each seemed to entertain towards those who differed from them, manifested itself in *persecution* whenever they were invested with political power. Such persecution he felt in his heart to be unchristian. Before he could come to a decision with what society he should unite, he commenced a careful and earnest examination of the Holy Scriptures, in order to judge for himself as to which came nearest to the Gospel standard. While thus engaged he heard of a people who, in derision, were called Quakers, whose distinguishing conduct was patience and unflinching endurance under severe persecution, and love to one another—their great principle being adherence to the dictates of the Spirit of Truth; and that, living apart from the common amusements of the world, neither imprisonment nor the prospect of death itself could restrain them from preaching or from urging that all who were truly the followers of Christ should manifest in their conduct the holiness and unselfishness enjoined by their Lord. He seems to have first learned these particulars respecting the Friends from the Laird of Swintoune, a man of considerable influence in Scotland, who had embraced the doctrines of the despised Quakers, and ever after steadily maintained them.

Being in London, Colonel Barclay made himself acquainted with some of the Friends there, and went to hear them. He pondered long and deeply over what he saw and heard, bringing all his doubts to the test of Holy Scripture. At length he came to the full conviction that "if the Lord Jesus Christ has a Church of true followers on earth, those whom the other societies in derision call Quakers must be that Church." With a resolution that required even more courage and bravery than actual encounters on the battle field amid carnage and death, he forthwith avowed himself a Quaker. He understood well what that avowal involved. In addition to the cold frowns of friends and relatives, the world's dread laugh, its taunts and its persecutions, were before him. For at that very time great numbers of the Friends were enduring imprisonment in wretched, filthy jails, for no other crime than a conscientious adherence to their religious principles.

David Barclay, whilst deciding for himself, in joining the "Friends of Truth," was very careful that his sons, who were then of an age capable of judging, should be influenced by their own convictions, and not act from a desire to join with or to imitate their father.* In the mean time Robert visited freely among his father's and mother's relatives, some of whom were Episcopal Protestants, others Roman Catholics, and others again Presbyterians. However logical the mind of the future Apologist, and however argumentative he afterwards appeared in the defence of his principles, he says himself, speaking of his conversion, that it was not by strength of argument, or by any particular doctrinal disquisition convincing his understanding, that he came first to receive and then to bear witness to the Truth. On the other hand, in his father's case, it was more through the understanding and through Scriptural argument, that David Barclay's convictions were established; and thus we have in father and son examples of the "diversity of operations, but the same spirit" leading to the conversion of each through different channels. Speaking on this point, Robert says, "When I came into the silent assemblies of God's people, I felt a secret power amongst them which touched my heart, and as I gave way unto it, I found the evil weakening in me and the good raised up, and so I became thus knit and united to them, hungering more and more after the increase of this power and life.

When Robert Barclay had fully united in fellowship with the Friends, a new impulse was imparted to his studies; more thoroughly to perfect himself in Greek and Hebrew then became his ardent desire. Feeling that there was a desideratum in the society so long as they had no work well fitted to meet the schoolmen in their own logical way of examining theological questions, he determined to do what he could towards supplying the deficiency. Afterwards followed a careful study of the writings and history of the early Fathers of the Church. This first work was entitled "Truth Cleared of Calumnies." It was in reply to an attack on Quakerism by a clergyman in Aberdeen, and was regarded as a work of great vigor. He was at that early time not only an author, but a preacher among the Friends.

That same year in which Robert Barclay came out as an author, he was married to Chris-

* In the "Encyplopædia Brittanica" it is stated, that David Barclay, on becoming a Quaker, endeavored to induce Robert to follow his example; but that is a mistake, for he especially expressed the desire that his son should not join the Friends but from his own conscientious convictions.

tiana Mollson, the daughter of an Aberdeen merchant; her religious principles corresponded with his own, and her mind in other respects suited his. Gentle and loving in her social relations, very highly and tenderly regarding her excellent father-in-law, kind and considerate to the poor, no marvel that she was most cordially welcomed to Ury by friends as well as by retainers. This was in 1670, when Robert Barclay was twenty-two years of age. In the year 1676 his "Apology for the True Christian Divinity, as held and preached by the people called Quakers," was published, first in Latin, and afterwards, by the author himself, translated into English.

The elder Barclay having fully identified himself with his suffering brethren, sought in vain to obtain the release of a number who were thrown into the Tolbooth prison for attending the religious meetings of the Friends. He thus found, that though his influence had formerly been so powerful in Aberdeen, it was now ineffectual when the partizan prepossessions of the magistrates and the mob went in another direction. So when he could do no better for the Friends in the Tolbooth, he used to visit them there, to comfort and console them; and these occasions were sometimes attended by insult to himself. The circumstances which surrounded this truly noble man, and the Christian principle and courage which supported him, are truthfully and beautifully depicted by the American poet Whittier.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 23, 1865.

Friends Travelling in the Ministry.—William Brosious has obtained a minute from Pennsgrove Monthly Meeting, to attend Haddonfield Quarterly Meeting, the meetings composing it, and to appoint some meetings.

Enoch S. Hannum, a Minister, has obtained a minute from Fallowfield Monthly Meeting to accompany William Brosious in his proposed visit.

Calumny against Friends.—It is with regret we again refer to the subject of an editorial which appeared in the number of "The Friend," of this city, and was commented upon in our 33d number. Since then the article referred to has been copied in the two periodicals devoted to the interests of the Society in Great Britain.

This extensive circulation of calumny long since disproved, has induced us, at the earnest solicitation of some concerned Friends, (a communication from one of whom appears in this number,) to revive what we had hoped was among the things of the past, by republishing some of the refutations of these charges. One of the considerations that has overcome the repugnance to anything that savors of religious controversy, is the fact that a generation has grown up since the Separation in 1827. Many of these are unacquainted with the deep exercise and suffering attendant upon the stand then taken by those who saw with prophetic insight the bondage under which the Society would be brought by the adoption of a verbal creed. We might appeal, and in no unkind spirit, to those who were active in the scenes referred to, whether the fears entertained by some of the seers of that day have not been realized in the divisions and subdivisions which have followed the introduction of a verbal standard of doctrine, and in the isolation of that section of the Society whence the recent attack originated?

The Discipline of our Yearly Meeting is, in all essential particulars, the same as it was before the Separation; and it is a significant fact that more than sixty alterations and additions have been made by the Yearly Meeting held on Arch-street, several of which are doctrinal, and furnish abundant evidence of the disposition to amalgamate with the Orthodox Churches. We shall commence in our next a series of extracts from "Gibbons' Review." This volume was issued with the sanction of the Representative Committee of our Yearly Meeting in 1846, and though a large edition has been distributed, its contents may be informatory to many of our readers.

Married, on the 9th of Eleventh month, 1865, in accordance with the order of the Society of Friends, at the residence of Thomas Thorp, Joseph Mendenhall to Mary W. Thorp.

Died, on the 30th of Tenth month, 1865, at her residence in Quakertown, N. J., Elizabeth Laign, aged 79 years; a highly esteemed member and Elder of the Society of Friends.

——, on the 11th of Twelfth month, 1865, at his residence near West Chester, Pa., Oliver Paxson, in his 66th year.

——, on the 15th of Twelfth month, 1865, at his residence, Sadsbury, Lancaster Co. Pa., John Gest; formerly of Philadelphia, in his 83d year.

——, on the 17th inst., Benjamin Smith, in the 86th year of his age; a member of Green St. Mo. Meeting.

DIED, on the 11th of Twelfth month, 1865, JOSEPH D. PEDRICK, in his 51st year; a member of Green St. Monthly Meeting.

——, on the 11th of Twelfth month, 1865, ISAAC R., eldest son of William Morris and Elizabeth M. Davis, aged 17 years; a member of the Monthly Meeting of Friends of Philadelphia.

The Extracts from Indiana Yearly Meeting of Women Friends, held from the 25th to the 28th of Ninth month last, contain the following report of the Committee on Schools:—

To the Yearly Meeting:

The committee on the subject of schools reports, that the committee has attended to the object of its appointment. The school books mentioned in the report of the committee last year have not been printed, but measures have been taken for their publication. An interesting communication from a Friend in New York on behalf of a number of Friends has been received, which informed "that they felt unity with the concern, and were prepared to bid Friends of this Yearly Meeting God speed in the interesting cause." Schools have been taught in accordance with the requirements of our discipline at Green Plain, Waynesville, Richmond, Cincinnati and Blue River; and it is expected that they will be continued, with the exception of Richmond, at which place the change caused by the sale of property, formerly owned by Friends, interfered with Friends having school at the present time. The committee has felt some encouragement to arise from the circumstance that five schools have been taught under the care of Friends, during the past year, for different lengths of time.

Signed, on behalf of the committee,

ALICE MENDENHALL,
THOMAS MORRIS.

OCCUPATION OF CHILDREN.—The habits of children prove that occupation is a necessity with most of them. They love to be busy, even about nothing, still more to be usefully employed. With some children it is a strongly developed necessity, and, if not turned to good account, will be productive of evil, thus verifying the old adage that "Idleness is the mother of mischief." Children should be encouraged, or, if inherently disinclined to it, be disciplined into performing for themselves every little office relative to the toilet which they are capable of performing. They should also keep their own clothes and other possessions in neat order, and fetch for themselves whatever they want; in short, they should learn to be as independent of others as possible, fitting them alike to make a good use of prosperity, and to meet with fortitude any reverse of fortune that may befall them. I know of no rank, however exalted, in which such a system would not prove beneficial.

For Friends' Intelligencer.

AID FOR THE SUFFERING SOUTH.

Many people in the Southern States, we are informed, must suffer from want of food in the coming winter, unless supplied from the other States. Here, in the West, we have a bountiful harvest of corn. It is so cheap that I believe the farmers generally each would give a wagon load of it, and deliver it at a landing or depot, if others would send it where it is needed. No one unacquainted with the Western States can form any true idea of the vast amount of the golden cereal that is cast by a Bountiful Giver into the lap of Plenty. Probably, in five hundred counties, there has been gathered in each of the working days of this month (Eleventh) a large ship's cargo. We could not spare the wheat as well to our "Southern Friends;" but as corn meal is said to be a part of their usual fare in years of plenty, they would now receive it gratefully. I will give a wagon load, or thirty bushels; and I think the Friends scattered over the West would gladly respond to such a call, if those in other pursuits would provide a way for the offerings.

Prophetstown, Ill. S. A.

For Friends' Intelligencer.

Since last acknowledgment, the Treasurer of "Friends' Association for the Aid and Elevation of the Freedmen" has received

From City contributions.....		$1508 00
"	Friends of Darby Mo. Meeting	41 00
"	" Association of Upper Greenwich, N. J.....	18 00
"	A Friend of Squan Village, N.J.	30 00
"	" Wilmington, Del...	15 00
"	Friends of Fallowfield Monthly Meeting.....	155 00
"	Friends of Buckingham Monthly Meeting.....	42 00
"	Friends of Bucks County.....	8 00
"	Mullica Hill Freedmen's Assoc.	40 00
"	Friends of Centre Mo. Meeting	25 00
"	Buckingham Monthly Meeting of Women Friends.....	17 00
"	Friends of Providence P. Meeting.....	42 00
"	Friends and others of West Grove.....	8 50
		$1949 50

M. SAUNDERS, *Treasurer*,
No. 34 N. Fourth St.

Philada., 12*th mo.* 18, 1865.

It is the middle path between Joy and Grief which leads to the bower of Contentment. With her dwelleth Peace; with her dwelleth Safety and Tranquillity. She is serious but not grave; she vieweth the joys and the sorrows of life with steadiness and serenity.

For Friend's Intelligencer.

SCHOOLS.

In neighborhoods where Friends are few in number and several miles apart, it is often difficult to organize and support suitable schools. Hence the great want that exists in such localities throughout the length and breadth of our part of the Society, and many grow up and enter upon the affairs of life with hardly enough education to fit them for business. If one or two of each sex from every such locality could be well educated, and then so arrange as to accommodate each other by teaching awhile in one family and then in another, to make the expenses light, great benefit would result. Every mother of a household should be able to instruct her children in the first rudiments before they go out from under her immediate care. There is a pleasure in seeing the infant mind expand that language cannot express; and though cares and duties may be pressing, yet when the work is commenced a short time each day regularly given to it, the task becomes more easy than one could think possible. The father, too, should unite in the work. They may do much in long winter evenings, and at many other times, to awaken thought in their children and give a right direction to their minds; and this may be done in a cheerful, playful manner, that will make it a pleasure to both parents and children. Then, with the aid of a well-qualified teacher, their instruction may advance until all the faculties of the mind are developed in their true beauty, and they are prepared to learn something from every object around them, and to impart of their knowledge unto others.

It is indeed delightful to see a family circle engaged in sweet and pleasant converse on subjects connected with the handiwork of God, examining the relation and bearing one thing has to another in the material and mental world, and giving and receiving lessons from the most minute objects, without laying an undue stress on literary and scientific attainments. I hope to see an institution established where our children may receive all the instruction they need to fill the sphere assigned, under the wise supervision of those who have treasured stores of knowledge to impart, and who love the principle held dear by all who understand and adopt it as the guide of life.

May our Society never relax concern or active exertion until ample facilities are furnished for the demand of our day, that all now coming on the stage of action may be able to teach their own children, and prepare them to go out into the world and fulfil all their duties in it, *yet be not of it,* but, dwelling in the pure and true, rise above all that contaminates or defiles.

SARAH HUNT.

From the Dublin University Magazine.

THE VOICES OF THE BELLS.

I stood on the brow of a leafy hill,
One Summer Sabbath morn,
When the fragrant air was so hushed and still,
It scarcely rustled the standing corn;
And the sun shone so bright,
And the trees looked so green,
And such heavenly light
Streamed their branches between
That an air of delight
Seemed to dimple the scene;
An air of delight, as though the earth,
And the trees, and the standing corn,
Rejoiced together to welcome the birth
Of that Summer Sabbath morn.
The fragrant air was hushed and still:
Save the gurgling plash of the shallow rill,
The song of the joyous birds,
And the drowsy hum of the glittering fly,
Like drops of sunshine from the sky,
No other sound was heard.
All was so tranquil above, around,
Such a sense of repose seemed to hang o'er the ground,
So lazily the cattle lay;
It seemed as if Nature herself obeyed
The word of the Mighty Voice which said—
"Thou shalt keep holy the Sabbath day."
Why is it, that, still 'mid the fairest scenes,
The heart is touched with sadness?
Why is it that grief o'er the spirit steals,
When all around is gladness?
And why, as I stood on that leafy hill,
Did a nameless fear my bosom chill,
That wispered to me, "Though the earth be fair,
And the sun shine bright, and the balmy air
Be vocal with sweetest melody,
And the flowers most beautiful to see;
Yet a day will come when the wintry wind
And the biting frost will not leave behind
One vestige of all the bright array
That smiles in the light of this summer day."
And as I gazed with saddened eyes,
A cloud passed over the bright blue skies;
The beauty around me was all forgot,
And I turned in sorrow to leave the spot.
But, on the instant, a Sabbath chime,
Like some bright angelic choir,
Poured forth its melody sublime,
From a neighboring village spire.
And, wafted o'er valley near,
Fell sweetly softened on my ear;
And those pealing bells had a voice for me,
Which rung through my heart, oh how thrillingly!
For they seemed to say, "Though the world you see
Is as fair as mortal world can be,
We tell of a world more fair, more bright,
Of scenes of holier, purer delight;
Where no wintry wind, no piercing shower,
Shall wither the bloom of the delicate flower,
Where the sun, though bright, shall cease to shine,
Eclipsed by the splendor of glory divine,
And the music of earth shall be hushed to hear
The strains of the celestial sphere.
And we ask you to turn from the fleeting show,
To lift your affections from things below;
And, forsaking awhile the flowery sod,
For the better joys of the house of God,
There seek, on the wings of faith, to rise
To the home prepared beyond the skies,
Where all shall be bright, yet no more decay,
And sorrow and sigbing shall flee away."

Such voice had the pealing bells for me
On that Summer Sabbath morn,
When the sun shone bright o'er meadow and lea,
And the hushed air stirred not a leaf on the tree,
Nor rustled the standing corn.

And truly as spoke the bells that day,
The glittering Summer passed quickly away;
The golden Autumn more quickly flew o'er
And hoary old Winter returned once more.
When, as I sat one gloomy night,
By my blazing logwood fire,
Basking in the ruddy light,
As the flames leaped higher and higher;
And listening to the driving rain,
That pattered against the window pane;
And the hollow wind, moaning around,
Whirling the dead leaves that strewed the ground,
I shuddered to think how changed the scene—
How little remained of what had been
On that Summer Sabbath morn,
When the sun shone so bright on that leafy hill,
And the fragrant air was so hushed and still
It scarcely rustled the standing corn;
And I sighed, as I felt how little of bliss
We can hope in a world so changeful as this;
When sudden, amid the rout
Of moaning wind and driving rain
And wirling wind swept leaves, again
The pealing bells rang out;
And though their tone was no longer glad,
As on that bright Summer day,
Yet still a meaning voice they had,
And thus they seemed to say:—

"When all was light and loveliness,
In sky, in earth, in air,
We told of a better world than this,
Of scenes more goodly fair;
And we bid you hope and strive to win
A place that heavenly realm within.

"And now, when all is dark around,
And the wind, and the driving rain,
And the whirling leaves, are the only sound,
And each is a sound of pain;
We bid you remember that, once again,
The summer will brighten o'er hill and plain.

"And we speak to thee, oh, weary heart,
That strugglest with sorrow or care,
And we bid thee, however depressed thou art,
Yield not thyself to despair;
But remember though dark the night may be,
The morning will come as certainly.

"And we summon you all from a world of gloom,
As we did from a world of light,
To realms of never-fading bloom,
Whose day shall know no night;
Where the troubles of life shall no more assail,
And joys shall be yours that shall never fail."

Thus spake the bells on that winter's night,
As I sat by my logwood fire,
And basked in the ruddy, cheerful light,
As the flames leaped higher and higher.

And is not the voice of those bells, in sooth,
An emblem meet of the Word of Truth?
Alike, when the summer's sun pours down,
His flood of golden light;
Alike, when winter's angry frown
Contracts the brow of night;
Whether pleasure brighten the lip with a smile,
Or grief dim the eye with a tear,
Its solemn voice is heard the while,
Pealing for ever near;
Telling the happy this is not their rest—
Speaking of peace to the sorrow-depressed;
Warning us all that time passes away,
With the passing chimes of each Sabbath day.

M. F. G.

EXTRACTS FROM A TALK WITH MY PUPILS.

BY CATHARINE SEDGWICK.

Life's Preparatory Period.

My Dear Children, as, in some sort, you seem to me.

During the long term of years in which I have held an intimate and most interesting relation with one after another of you, at an important period in your lives, I have been led to discuss with you, from time to time, many topics not found in our school-books, but having an important bearing upon human life and destiny. You will remember how often I have told you that education, directed to the intellect only, could do but a small, and that not the most important, part of its work; and that, whatever advance you might make in your studies, I should not feel pleased or satisfied unless I perceived a correspondent moral and religious progress. I have also taught you that the body, too, should be carefully educated; that its powers should be *drawn forth*, and systematically strengthened by exercise; that God's commandments, written on man's physical nature—as that, for instance, which requires that constant use and activity of every organ, as the only means by which it may be fully developed, and kept in order for the fulfillment of its proper office—is as much the Creator's law, as binding, as authoritative, as those written upon the tables of stone on Mount Sinai. Indeed, the thunders and lightnings that attended the promulgation of the latter, significant of the dread effects that would ensue upon disobedience, might, with equal fitness, be regarded as emblematic of the punishment and suffering that follow disregard and violation of the laws, imprinted also by the finger of God upon our bodily frame.

Those of you, who have adopted this creed, and practised it, will have eagerly improved every faculty—every power bestowed upon you by your Creator—and if so, you have had no room for idleness; none for ennui. Alas! that beings endowed with an immortal nature, with faculties capable of infinite development, with senses to discern the glorious beauties of God's wonderful works, and with hearts capable of beating in unison with the great heart of humanity, should ever complain that life is tedious, and that time moves on leaden wings.

We are placed in a world where we are surrounded with objects fitted to give full and interesting employment to all those faculties, so that, if we study, and are active to the end of a long life, we find ever more and more to be

learned and to be done, and the wisest, the most gifted, and the most industrious—those who accomplish most, and make the highest attainments, are ready to say with the great discoverer, Newton, that they have "gathered but a few pebbles on the shore of the great sea of knowledge."

God has made this, our earthly abode, wondrously fair. Forces underneath its beautifully varied surface are perpetually elaborating fair flowers, and a green carpet with up-springing trees to cover it, while the very vapors which rise from it are made into graceful tent-coverings, that shield us from the sun, and gorgeous adornments for the sky over our heads—all effected by laws, the study alone of which might serve for life-long occupation, without any attempt to penetrate into nature's profounder secrets. On every side of us are human beings, the brethren of Jesus, and pronounced by him our brethren, who need society, aid, or counsel, sympathy or instruction, or all these together, and yet, strange to say, life with many is dull and objectless, or filled up with the "vanity of vanities." . . .

After school-life, before marriage, which, because it is the usual God appointed destiny of woman, I speak of, as in most instances, a matter of course, there commonly ensue some years, in regard to which, although they are devoted by many, without scruple, to idleness and frivolity, some are led to inquire, "How shall I spend this period of life; how make it useful, so that I can render my account of it with joy, and receive the blessed benediction, 'Well done'"? and I have sometimes been asked by conscientious girls to give them my advice upon this subject. In the next stage of life, marriage, a certain amount of duty and occupation becomes in the natural order of things imperative; whereas, now, it is voluntary, that is, not enforced by circumstances, so that there is no escape from it.

If some of you are among the inquirers, it would please me very much to be able to give you a satisfactory answer. A great mistake usually made at this period, is that of considering that one's education has been mainly completed; that although it may be worth while to give a little time to some study or other, yet there is no longer occasion for any systematic culture of the mind. This, however, should be pursued as much as possible, under all circumstances, and several hours every day of a young lady's life, should be devoted to it. Think how many powers, how many faculties belong to you, which should have distinct, and, if possible, regular, constant cultivation.

Whether the science of phrenology be regarded as true or not, there can be no objection to its convenient nomenclature. Veneration should be cultivated by the study of God in his works, and by devotional exercises; ideality, by the observation and study of the beautiful in some of its infinitely varied forms; causation by some mathematical or scientific pursuit; comparison, by some thing that requires careful analysis; language by means too obvious to mention; conscientiousness by fidelity to every duty, by strict justice in judgment and in action, and by freedom from passion and prejudice in all the intercourse of life; benevolence, by the perpetual diffusion of kindness and love in the family circle, as well as in society at large, and by frequent attempts to put the fingers which the Pharisees refused to some burden of sorrow or difficulty. Of course a proper time must be allotted also for the exercise of the muscular system, and for the performance of every social duty. Think you that a life so ordered would be either tedious or unprofitable?

God cannot bestow on his creatures powers of any sort, without stamping them with value in the very act of conferring them; without intending that they should be cultivated to the utmost. Whosoever, therefore, condemns their cultivation, makes himself, as man is constantly prone to do, wiser than God; whose purpose in man's creation is best fulfilled by those who aim at their most complete development. Besides the time necessary for this self-culture, one who loves knowledge can never find enough for reading. For a young person to grow up without a love of nature, and a love of books, is a greater calamity than to be born minus one of the senses; for then, the others are sure to be roused to increased activity.

One reason why the boundary of a woman's life is generally so limited, is, that she takes little or no part in the interests that are not comprised within her own immediate circle. Now that it is so easy to know what of greatest moment is going on in every part of the world, as well as in our own hemisphere, and that in the great human family, events, discoveries, inventions, changes, experiments of the most interesting nature are of constant occurrence, while questions that have a most important bearing upon the great interests of society, are perpetually coming up for discussion, it is sheer stolid stupidity to live as if one little section of this little globe were our universe. I strongly advise you, therefore, to pursue a different course in this respect, and especially to acquaint yourselves with topics that are intimately connected with the welfare and progress of our own country.

(To be continued.)

The Almighty One is often with his people when they perceive it not; he dwells in thick darkness often, and was as certainly the mighty help of Israel, when they groaned in anguish in

the land of Egypt, as when the glory of the Lord filled the temple, at the feast of dedication. —*S. Fothergill.*

From the Nation.

THE REAL ROAD TO LARGE PRODUCTION.

The plan sketched out by Governor Humphreys, of Mississippi, for the "regulation of labor" in that State, is one of striking simplicity. He says that, first of all, negroes must be compelled to work for their living. Idleness or vagrancy cannot be allowed. Next, that the cultivation of cotton, the great staple of the State, requires constant, steady work from January to January; that contracts between planters and negroes must, therefore, be for this period, and any negro leaving his employer in the interval must be restored to him by force. Plans very similar to this are evidently in contemplation in other cotton States, and if carried out they will, of course, result in the reduction of the negro, not certainly to slavery, but to prædial serfdom, which is the stage above slavery, and in several important respects a marked improvement on it, but still is a condition to which it would be highly improper to allow the freedmen to be reduced by State legislation, without greater precautions against the abuse of the arrangement than, we fear, State legislators would ever prescribe. It would, of course, be a mockery to call that "a contract" which a man is forced to enter into on pain of going to jail, or to suppose that the power of changing masters once a year, on the first of January, would give the negro any real control over his own destiny. Nothing would be easier, as we know, than for the masters to enter into an agreement not to employ the discontented "hands" of their neighbors, and even if they came to no formal understanding on the subject, the cohesive bond of caste would always be strong enough to make it an "ungentlemanly" thing to do, and cause anybody who was guilty of it to be tabooed socially.

Any system of compulsory yearly contracts which is intended, as Governor Humphreys' language clearly indicates, to determine permanently the relation between the negro and his employer, would simply furnish the South with a degraded and ignorant peasantry instead of slaves, and any system which the State legislatures would provide, and which would enjoy complete exemption from Federal inspection and control, would certainly not contemplate the elevation of the negro at any period to the rank and privilege of a free citizen. No legal or official notice has yet been taken in any Southern State even of the possibility of the negro becoming at any future time competent to make his own contracts, or of the possibility of the ordinary remedies provided by the law for the regulation of white men's affairs sufficing for the regulation of his relations with his employer. Governor Humphreys insists upon it that he shall never attain to social or political equality, or even emerge, or be considered capable of emerging, from a condition of a ward or serf, or whatever it may be proper to call a man who can only keep out of jail by entering into engagements prescribed for him by other people. We do not mean to maintain that a negro ought not to be compelled by law to provide himself with some means of earning an honest livelihood, or that when he enters into a contract he ought not to be compelled to keep it, or that in fixing the duration of contracts regard should not be had to the peculiar nature of Southern industry and the length of time it takes to bring the leading Southern crop to maturity, but we maintain that whether the States are in the Union or not, the regulation of these matters ought not to be left to them alone. The whole country, through the General Government, ought to have its voice in it and its eye upon it, and any provision that is made for the peculiar wants of the freedmen at the present moment ought to take notice of the fact that his condition, just now, is exceptional and transitional.

The fact is, we fear very few people at the South believe in the educating influence of freedom. And yet, not only does it exist, but it is the influence of all others of which the negro just now stands most in need. It cannot well operate, however, on people whose choice as to the nature of their employment, place of residence, mode of life and wages, can only be exercised one day in the year. We want the negro to learn to take care of himself as rapidly as possible, and he can only learn this by having himself to take care of, not on the thirty-first of December only, but on every day in the year; by having the opportunity of bettering his condition, or seeking to better it, constantly open to him; by his possessing full liberty to seek his fortune elsewhere, if he does not feel that he has found it where he is, we will not say every day, but at tolerably frequent intervals. There are some who imagine that men can have their wits sharpened and their morals purified by learning the catechism, or listening to sermons or lectures, no matter what their daily life may be; but the experience of mankind does not justify this belief. The best and most improving lessons which people receive, and especially people who, like the negroes, are emerging from a state of barbarism, are those which they learn from living in the world, or managing or trying to manage their own business; and we are satisfied, and everybody else may be, that the negro will never be fitted for freedom except by having freedom given him—not modified, or curtailed, or watered freedom, but just the same freedom as every-

body else. You may preach to him till you are hoarse of the beauties of industry, and enforce your arguments by the tread mill; but he will only learn to love industry by suffering from idleness, as white men have learnt it. A negro bound by a contract for a whole year to one spot and to one master, with the certainty that he will, if he hesitates to renew it, or find another employer at the expiration of his engagement, have to go to jail as a vagrant, cannot possibly have much occasion for the exercise of prudence, forethought, or self-restraint. Chained from year to year to one spot, he would soon cease to be moved by any of the higher motives for a change, and would never learn to plot or plan, to feel the promptings of ambition, or that "divine discontent" which is not only the root of all that is noble in human character, but the very foundation of individual and national growth.

We shall probably be told, that without legislation of this kind cotton cannot be grown at the South as it has been grown. We think it very likely; and, in fact, all the accounts from the South warrant the belief that there will, for a year or two at least, be a great falling off in the cotton crop, owing to a variety of reasons, perhaps more than all others to the change in the condition of the laborer. But we really must get over the notion that the great mission of the American people, or of any part of it, is the production of goods for the market. We are far from underrating the influence of industry on progress in the highest sense of the word, but no industry can ever attain to assured and permanent prosperity that is not based on human freedom and intelligence. The chief concern and chief aim of this nation is, and always must be, if it is to achieve lasting greatness, not to export nor import largely, but to make human beings wiser, happier, freer, and more self-respecting than they ever have been elsewhere; and the nation which keeps this always in view as its first great object is very sure, in the long run, also to be the richest. In individual cases we do not always see prosperity follow good conduct: but it may be safely said that Providence has so arranged it that the rigid observance of the great laws of morality, rigid respect for justice and individual rights on the part of communities, is always the surest road to material wealth. We have only to look into history to find that the countries which have been most successful in heaping up riches have been so almost in the ratio of their love of freedom and equality.

The experiment of "letting the negro alone," at the South, may seem a losing one this year and next year. It will, undoubtedly, raise the price of calico for the present, but it will most assuredly *pay* in the end more than any other device that can be thought of. No great social revolution ever took place without causing great temporary loss and inconvenience. Real prosperity will never come there until the laborer has become intelligent enough to take care of his own interests, and is aided by the law in doing so; and if measures be now taken to keep him in the condition of a serf, for the sake of making "big crops" in 1866–7, it will show that the planters are as wanting in business foresight as they have already shown themselves to be in political insight. Jails, and contracts, and coercive legislation will never make men good producers; nor will moral lectures. There is but one way by which the condition of a peasantry has ever been improved, and that is by awakening in them new desires and the love of material comforts. Nothing makes a man begin to work really hard or earnestly except the wish for better clothes or food, or house or furniture, and this wish can only be awakened by freedom, by change, by constant contact with new people, and visits to new places. The negro in America has been managed now for over a century on the theory that he was a peculiar and incomprehensible being, and he has proved a deplorable failure. Suppose the experiment be now tried of treating him as a badly used, well-robbed, well-kicked white man; as a commercial speculation, we warrant it will pay. To be sure two, or three, or four years may elapse before satisfactory returns begin to come in, but may not this be said of some of the most promising ventures of the day—railroads, mines, and canals?

CARLYLE ON NATURAL HISTORY AS A BRANCH OF EDUCATION.

The Edinburgh *Courant* has the following:

"Our townsman Adam White, for many years in the natural history department of the British Museum, proposes to introduce the teaching of natural history into boarding schools and private families. On his project, and on the general introduction of that delightful science into the curriculum of ordinary education, Mr. White has been favored by Mr. Thomas Carlyle with a characteristic letter, from which the following is an extract: "for many years it has been one of my constant regrets, that no schoolmaster of mine had a knowledge of natural history, so far at least as to have taught me the grasses that grow by the wayside, and the little winged and wingless neighbors that are continually meeting me, with a salutation which I cannot answer, as things are! Why didn't somebody teach me the constellations, too, and make me at home in the starry heavens, which are always overhead, and which I don't half know to this day? I love to prophecy that there will come a time, when not in Edinburgh only, but in all Scottish or European towns and

villages, the schoolmaster will be strictly required to possess these two capabilities (neither Greek nor Latin more strict!) and that no ingeneous little denizen of this universe be thenceforward debarred from his right to liberty in those two departments, and doomed to look on them as if across grated fences all his life! For the rest I cannot doubt but, one way or the other, you will, by and by, make your valuable indubitable gist available in Edinburg, either to the young or older, on such conditions as they are, and I much recommend a zealous and judicious persistence till you do succeed.

"Believe me, yours, very sincerely,

"T. CARLYLE."

Plain simple truth needs little decoration; it strikes the mind disposed to receive it to advantage, more forcibly than the greatest eloquence. A parade of words, indeed, bewitches the hearers, and makes them admire and praise, and at length puffs up the poor instrument if possible. We are all susceptible, in some degree, of those impressions, unless we are upon the strictest guard.—*S. Fothergill.*

ITEMS.

The State Department at Washington has received official information of the ratification of the Constitutional Amendment by twenty seven States, and of its rejection by the Legislatures of Kentucky, Delaware and New Jersey.

The Secretary of the Treasury has issued a circular to collectors and other officers of customs, notifying them that as it is possible, during the war between Spain and Chili, vessels of either belligerent may seek our ports for the purpose of selling prizes, they are not to be admitted, and can only be allowed to enter when in distress; and officers of revenue cutters are notified to warn commanders of such vessels, if they meet them, of the above regulations.

A coffee-room for workingmen has been opened in Cincinnati by the Young Men's Christian Association. It is furnished with small tables and chairs, at which, at all hours of the day and late in the evening, hot coffee and crackers, or a plate of hot soup, can be procured for the small sum of five cents. The reading room is furnished with all the leading daily papers and European periodicals, and is free to all.

About a year and a half ago Isaac Young, a colored man, was expelled from a street car in Cincinnati, and his action against the company has recently been concluded. The plaintiff is a person of light complexion and of most respectable bearing. He was born a slave, but was emancipated by his father, acquired an excellent reputation in Cincinnati, and had amassed considerable property.

The counsel for the defence relied upon a printed regulation of the company by which colored females were allowed to ride but men were prohibited, and also urged that the prejudices of the community deserve to be respected. Judge Storer charged otherwise, and the jury returned damages at eight hundred dollars.

The country correspondent in the British Friend of present month says of the cattle plague—"I have no means of judging to what extent the cattle plague has really existed. Though living in the midst of an agricultural county, I have not known amongst my neighbor's herds a case of this extraordinary disease, nor come in contact with one individual who ever thinks he has. The newspapers are accountable for a great deal."

CONGRESS.—In the Senate, a petition of two thousand five hundred colored citizens of the District of Columbia, asking for the right of suffrage, was presented; a petition was also presented by Cowan, of Pa., asking for a high tariff on imported goods, and the following bills, among others were introduced: by Sumner, of Mass., to confirm the titles of certain lands in South Carolina and Florida, granted under General Sherman's order to the freedmen; by Wilson, of Mass., abrogating all laws of States lately in rebellion which make an inequality of civil rights among their inhabitants on account of race and color, also a bill to prevent and punish the sales of bonds, notes, &c., in the so-called Confederate States; by Brown, of Mo., to grant lands to aid the construction of a railroad to the Pacific, through Arkansas and Missouri, by the Southern route; a series of resolutions were also presented, declaring that the policy of the Emperor of the French, to establish a monarchial government on the ruins of the Mexican Republic was offensive to our people, and contrary to our policy and institutions, and requesting the President to take such measures as will protect the interests and honor of our government; a resolution favoring the eight hour system for laborers on Government works was presented and laid over. The death of Jacob Collamer, late a senator from Vermont, was officially announced on the 14th inst.

HOUSE.—On the 11th, the Speaker announced the various Standing Committees. A bill to prevent the spread of foreign disease among the cattle of the United States, was passed. It provides that the importation of cattle be prohibited. When the President shall have given thirty days' notice by proclamation, that no such danger is to be apprehended, this law shall be of no further force.

A communication was presented from the Governor of Virginia, enclosing an act of the Legislature favoring the repeal of the act of 1862, consenting to the division of the State, and the formation of West Virginia. It was referred to the Judiciary.

The same resolutions respecting Mexico as those offered in the Senate were introduced. A resolution was adopted instructing the Committee on Commerce to inquire "what legislation, if any, is necessary for the safety and protection of persons travelling upon railroads in the United States, and to report by bill or otherwise."

It was resolved that the Committee on the Judiciary be instructed to consider and report whether any inhabitants of the rebel States are entitled to compensation for loss occasioned by the Union armies; also, that the same committee inquire into the expediency of reporting an amendment to the Constitution prohibiting any State from making any distinction of color in giving the elective franchise. A resolution calling for information as to whether the rebellion is suppressed, and for the reports of Government officers and agents who have visited the States in revolt, was passed.

A resolution was offered declaring that as the perpetuity of Republican institutions depends upon the intelligence of the people, the Committee on Reconstruction be instructed to report upon the expediency of establishing a National Bureau of Education, which shall enforce education, without regard to race, in all States which shall be below a certain standard, to be prescribed by Congress.

THE FREEDMEN.

NORTH CAROLINA.—The assistant commissioner for the State of North Carolina, in a late report to Gen. Howard, represents that acts of violence and serious difficulties between the negroes and whites are very rare. Destitution is not so great as was anticipated, but there is reason to fear that it will increase before spring. In the western districts the freedmen are beginning to look for homes, and contracts are made for next year at fair wages, and many are renting lands on liberal terms. The greater part of the blacks understand that they must work and are willing to do so. The commissioner gives the number of schools in the State as sixty-seven, the number of teachers as six hundred, and the number of scholars at 7,053.

It is officially represented that there will be great suffering in Alabama during the present winter, owing to deficient corn and grain crops, the result of the want of necessary labor and the severe drought which prevailed over a portion of the productive lands of the State. It is estimated that there are two hundred thousand persons, both blacks and whites, who must be furnished with food until they can raise it for themselves.

In Florida, it appears that a large majority of the freed-people are quietly at work under written contracts, mostly for their former masters. It is thought there will be less suffering there this winter than in any other Southern State in proportion to the population.

The number of freedmen in and around Richmond is estimated at 25,000. One thousand of them occupy the Chimbarazo, an old hospital, which has been divided into small tenements for families. Nearly all the occupants are self supporting and pay a small rent. Some of the country physicians have volunteered to take charge of the freed-people in this vicinity free of charge, provided the Bureau will furnish the medicines, and in many localities the offer has been accepted.

At Washington, the instrumentalities for the relief of the freedmen have been so well organized as to allay apprehension for the present.

In Louisiana, the demand for labor far exceeds the supply. The planters are beginning to make ready for next year's work, and liberal wages are offered along the Mississippi for able-bodied hands.

THE INDIANS ON THE PLAINS.—The Commissioner of Indian Affairs has received a letter from J. R. GRAVES, United States special Indian agent. He represents that very little trouble had been experienced with the hostile bands of Indians which infested the plains. LITTLE ROBE, chief of the Cheyennes, called at Fort Larned, and stated that he and his warriors acknowledged their allegiance to the Government, and expressed their determination to abide by and strictly observe the recent treaty made with their tribe. He says that the Indians who committed the recent depredations belong to the band of "Dog Indians," otherwise known as outcasts.

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 659.)

The Quakers conceive again from these expressions of the Apostle, that these two principles in man are different from each other; they are mentioned under the distinct names of the spirit of man, and of the spirit of God. The former they suppose to relate to the understanding: the latter conjointly to the understanding and to the heart. The former can be brought into use at all times, if the body of a man be in health. The latter is not at his own disposal. Man must wait for its inspirations. Like the wind, it bloweth when it listeth. Man also, when he feels this divine influence, feels that it is distinct from his reason. When it is gone, he feels the loss of it, though all his rational faculties be alive. "Those," says Alexander Arscott, "who have this experience, certainly know that as at times, in their silent retirements and humble waitings upon God, they receive an understanding of his will, relating to their present duty, in such a clear light as leaves no doubt or hesitation, so at other times, when this is withdrawn from them, they are at a loss again, and see themselves, as they really are, ignorant and destitute."

The Quakers again understand by these expressions of the Apostle, which is the point insisted upon in this chapter, that human reason, or the spirit of man which is within him, and the divine principle of life and light which is the spirit of God residing in his body or temple, are so different in their powers, that the former cannot enter into the province of the latter. As water cannot penetrate the same bodies, which fire can, so neither can reason the same subjects as the spiritual faculty.

The Quakers, however, do not deny, that human reason is powerful within its own province. It may discover in the beautiful structure of the Universe, and in the harmony and fitness of all its parts, the hand of a great contriver. It may conclude upon attributes, as belonging to the same. It may see the fitness of virtue, and deduce from thence a speculative morality. They only say that it is incompetent to spiritual discernment. But though they believe the two spirits to be thus distinct in their powers, they believe them, I apprehend, to be so far connected in religion that the spirit of God can only act upon a reasonable being. Thus light and the power of sight are distinct things. Yet the power of sight is nothing without light, nor can light operate upon any other organ than the eye to produce vision.

This proposition may be farther elucidated by making a comparison between the powers of men, and those of the brute-creation. An animal is compounded of body and instinct. If we were to endeavor to cultivate this instinct, we might make the animal tame and obedient. We might impress his sensitive powers, so that he might stop or go forward at our voice. We might bring him, in some instances, to an imi-

tation of outward gestures and sounds. But all the years of his life, and centuries of life in his progeny would pass away, and we should never be able so to improve his instinct into intellect as to make him comprehend the affairs of a man. He would never understand the meaning of his goings in, or of his goings out, or of his pursuits in life, or of his progress in science. So neither could any education so improve the reason of man into the divine principle of light within him, as that he should understand spiritual things; for the things of God are only discernible by the spirit of God.

This doctrine, that there is no understanding of divine things except through the medium of the divine principle which dwells in the temple of man, was no particular notion of George Fox, or of the succeeding Quakers, though undoubtedly they have founded more upon it than other Christians. Those, who had the earliest access to the writings of the evangelists and apostles, believed the proposition. All the ancient fathers of the church considered it as the corner-stone of the Christian fabric. The most celebrated of the reformers held it in the same light. The divines, who followed these, adopted it as their creed also; and by these it has been handed down to other Christian communities, and is retained as an essential doctrine by the church of England, at the present day.

The Quakers adduce many authorities in behalf of this proposition, but the following may suffice.

"It is the inward master," says St. Augustine, "that teacheth. Where this inspiration is wanting, it is in vain that words from without are beaten in."

Luther says, "No man can rightly know God, unless he immediately receives it from his holy spirit, except he finds it by experience in himself; and in this experience the Holy Spirit teacheth as in his proper school, out of which school nothing is taught but mere talk."

Calvin, on Luke 10: 21, says, "Here the natural wisdom of man is so puzzled, and is at such a loss, that the first step of profiting in the school of Christ is to give it up or renounce it. For by this natural wisdom, as by a veil before our eyes, we are hindered from attaining the mysteries of God, which are not revealed but unto babes and little ones. For neither do flesh and blood reveal, nor doth the natural man perceive, the things that are of the spirit. But the doctrine of God is rather foolishness to him, because it can only be spiritually judged. The assistance therefore of the holy spirit is in this case necessary, or rather, his power alone is efficacious."

Dr. Smith observes, in his select discourses, "Besides the outward Revelation of God's will to men, there is also an inward impression of it in their minds and spirits, which is in a more especial manner attributed to God. We cannot see divine things but in a divine light. God only, who is the true light, and in whom there is no darkness at all, can so shine out of himself upon our glossy understandings, as to beget in them a picture of himself, his own will and pleasure, and turn the soul (as the phrase is in Job) like wax or clay to the seal of his own light and love. He that made our souls in his own image and likeness, can easily find a way into them. The word that God speaks, having found a way into the soul, imprints itself there, as with the point of a diamond, and becomes (to borrow Plato's expression) 'a word written in the Soul of the learner.' Men may teach the grammer and rhetoric; but God teaches the divinity. Thus it is God alone that acquaints the soul with the truths of revelation."

The learned Jeremy Taylor, bishop of Down and Connor, speaks in a similar manner in his sermon de Viâ Intelligentiæ. "Now in this inquiry," says he, "I must take one thing for granted, which is, that every good man is taught of God. And indeed, unless he teach us, we shall make but ill scholars ourselves, and worse guides to others. No man can know God, says Irenæus, except he be taught of God. If God teaches us, then all is well; but if we do not learn wisdom at his feet, from whence should we have it? It can come from no other spring."

Again—"those who perfect holiness in the fear of God, have a degree of divine knowledge more than we can discourse of, and more certain than the demonstration of Geometry; brighter than the sun, and indeficient as the light of heaven—A good man is united to God—As flame touches flame, and combines into splendor and into glory, so is the spirit of a man united to Christ by the spirit of God. Our light, on the other hand, is like a candle; every word of doctrine blows it out, or spends the wax, and makes the light tremulous. But the lights of heaven are fixed and bright and shine for ever."

Cudworth, in his intellectual system, is wholly of the same opinion: "All the books and writings which we converse with, they can but represent spiritual objects to our understanding, which yet we can never see in their own true figure, color, and proportion, until we have a divine light within to irradiate and shine upon them. Though there be never such excellent truths concerning Christ and his Gospel, set down in words and letters, yet they will be but unknown characters to us, until we have a living spirit within us, that can decypher them, until the same spirit, by secret wispers in our hearts, do comment upon them, which did at first indite them. There be many that understand the Greek and Hebrew of the

scripture, the original languages in which the text was written, that never understood the language of the spirit."

(To be continued.)

If thy heart yearns for love, be loving; if thou wouldst free mankind, be free; if thou wouldst have a brother frank to thee, be frank to him. "But what will people say?" Eternal and sure is this promise, "Blessed are the meek, for they shall inherit the earth." Only have faith in this, and thou wilt live high above the rewards and punishments of that *spectral giant* which men call Society. Be found with thine own conscience in that circle of duties, which widens ever till it enfolds all beings and touches the throne of God.—*L. M. Child.*

MARTHA ROUTH.

(Continued from page 661.)

On Sixth-day morning, a meeting appointed for the black people, under the care of Friends in that Quarter, was fully attended, and I trust was a time of instructive, sympathetic labor; through which I hoped some would be encouraged to do well. That evening we were at a meeting at Bristol, largely attended by those not of our Society, wherein, I trust, the doctrines of the Gospel were opened, and reached the witness in many minds. We crossed the river to Burlington by moonlight; and, for want of sufficient hands to row, were about an hour on the water, but were favored to land safe, and were again kindly received by the family of our valued friend John Hoskins, who had been acceptably and encouragingly with us in our travels in that neighborhood. Next morning we rode fifteen miles to the Monthly Meeting at Upper Evesham, rather a newly settled one; and I rejoiced to find Friends under the weight and exercise thereof, that things might be rightly conducted; and a testimony went forth to animate and encourage them, in the continued discharge of duty, that none might grow weary or faint by the way.

11th of Ninth month, First-day. At Old Evesham, we were at a very large mixed gathering, wherein many minds felt to me to be greatly afloat, far from being gathered to the house of prayer; and for a considerable time the heavens seemed to me as brass, and the earth as iron, and my way was shut up as in thick darkness; but after the dedication of some others, in giving up to the pointing of duty, light broke forth, and counsel was opened in a close line, yet encouraging to the faithful, to the relief of my own mind. We went home that evening with Martha Allinson, a valuable Friend, who was left a widow with a large family of children; and being religiously concerned for their welfare, the Divine blessing hath attended, so that it was pleasant to be under her roof. A religious opportunity with them was in a very encouraging line. On Fifth-day, the 22d, we were at the Monthly Meeting at Byberry, where the children of a large school, under Friends' care, were requested to attend. Towards them and others much counsel was opened by several strangers then present, and a hope was raised that some part at least might be as bread cast on the water. On Sixth-day, we attended the Quarterly Meeting at Haddonfield; that for worship was a large mixed gathering, which has often appeared to me to obstruct the opening of counsel to the members of our own Society. I found nothing with clearness to communicate, till in the women's meeting, when my mind became much dipped into sympathy with a number, exercised for the cause of Truth; and I trust there was great openness to receive what appeared right to spread among them.

On Seventh-day morning, we crossed the Delaware to Philadelphia, in company with divers Friends, and got in time to the meeting of ministers and elders, being the commencement of the Yearly Meeting, 24th of Ninth month, which held by adjournment till the evening of 1st of Tenth month; and such meetings as I attended, among brethren and sisters, were mostly conducted, in a solid, weighty manner, tending to the help and instruction one of another. The women's meeting was much larger than I had ever before seen; and there was great openness to labor therein, both in ministry, and for the well ordering of the discipline of the Church. At this season, the further consideration of admitting black people into membership with Friends was revived; and a large committee was appointed, wherein concerned women Friends were admitted. Their weighty deliberation felt to me to be evidently owned by Truth; the result whereof was, that no distinction of color should be an objection, when such as requested to be joined with us appeared to be convinced of the principle we profess. This being spread before the Yearly Meeting was united in, without a dissenting voice. Friends had also under their notice the continued care of the natives, as opened the year before; likewise the establishment of a large boarding school for Friends' children. Divers women Friends with myself attended these committees; and great appeared to be the care and benevolence of many on these interesting accounts, wherein they had my near sympathy and sincere solicitude that they might be strengthened for the work. I attended about thirty sittings, and was renewedly supported beyond expectation; divers more select opportunities at our lodgings were preciously owned with the renewed offers of Heavenly love.

2d of Tenth month, First-day. We staid

the morning meeting at Pine street; there had tendering opportunity with many near and dear friends, and proceeded on our way to Baltimore. On Third-day we crossed the Susquehanna; on Fourth-day we were at meeting at Deer Creek; Fifth, at Fawn; and Sixth, at Gunpowder; and reached Baltimore that evening, in company with dear John Wigham, who fell in with us at the last meeting; and we were enabled to labor together in Gospel fellowship. On Seventh-day was the meeting for ministers and elders, preceding the Yearly Meeting, wherein I had very close labor, having to point out, in much plainness of speech, the neglect of parental care and authority over the children; that many of those belonging to that rank of the family were stumbling blocks, instead of ensamples to others. I believe the evidence of Truth so made its way that none were offended, but I hope were rather animated to greater watchfulness over their families.

Several of the sittings, in transacting the discipline, were so oppressive, and the life so low, that secret mourning was the portion of many exercised minds, until it pleased Infinite Wisdom to disperse the cloud, in favoring with ability to discover the hidden things of darkness, and to point out the cause why Israel could not journey forward. It appeared convincingly clear that, among other things which wanted searching into, the young children and those more grown up, among the black people under Friends' care, were greatly neglected; from a sense whereof, it became the judgment of the meeting to appoint a committee to visit the families of such, in order to feel after the pointings of Truth for their help every way; which prospect was laid before the men's meeting, and so made its way, that a number of men and women Friends were appointed.

Much labor was also bestowed, for the help of the young people assembled with us; though the minds of many appeared so afloat, as scarcely to admit of any impression; but some were much tendered, affording ground to hope it would tend to their lasting profit. On Seventh-day the meeting concluded, under the renewed prevalence of our Heavenly Father's love.

16th of Tenth month, First-day morning. We attended a large gathering of our own Society and others. In the afternoon, a meeting for the black people was a very large exercising time; yet a humble trust was raised that it would be rendered profitable to some. In the evening, many Friends being at our lodgings, the renewed offers of Heavenly regard were manifested among us. On Fourth-day we were at West Nottingham. The meeting was attended by Friends, and many not of our Society; the reaches of Heavenly love went forth to the varied states and classes of the people, in order to gather such as were afar off to an acquaintance with Truth; to strengthen those who were near, to acknowledge the Lord's might, and seek after the knowledge of his will on all occasions, not leaning to their own understandings. On Fifth-day we were at Little Britain, a painful exercising season; little relief was gained either in silent travail, or in public labor. On Sixth-day, at East Britain, a quiet opportunity, held mostly in silence.

23d of Tenth month, First-day. We were at East Nottingham, where also was dear John Wigham; it was a very large gathering, such a one as George Churchman thought he had not seen for seven years; and it was graciously owned by the Shepherd of Israel, in opening counsel, tending to draw the attention of the people to seek after the knowledge of his holy way, manifested by his pnre spirit in their own minds; and his great name was supplicated on behalf of those who profess the Truth as it is in Jesus. On Second-day we were at West Grove, a large meeting. It was a time of deep wading, both in the silent part, and while speaking, under a sense that many were willing to hear what the poor exercised servants had to say, but very few to be baptized with the baptism, or drink of the cup such have to partake of, and through reluctance to come to the practical part of what is pointed out to them, they remain hearing, but not doing the sayings of Christ; so that the truly anointed ministers have almost to stand alone; few hold up their hands, even in the exercise of their gifts. The minds of many of the hearers being afloat, and others at ease, make it hard, dragging work to get along, in the faithful discharge of duty; which seemed in a distinguished manner to be the state of that meeting; yet with a few lowly travellers my mind was nearly united.

On Third-day, at Fallowfield, a newly settled meeting, not quite so trying as the last, was much hurt by the late coming in of many. Through the renewings of Holy help, strength was administered to open counsel to those professing with us, and to such as were not of our fold, setting forth the one effectual baptism which now saveth. On Fourth-day, at London Grove, a large meeting; the labor was exercising, yet not without some feeling that the Holy Shepherd was near to help those that put their trust in him, and to gather the wanderers to the fold of rest. It was their Preparative Meeting, in which the Queries were answered in writing: and though there appeared a considerable number likely to be active in discipline, they got slowly forward, which is often the case to a trying degree, by having so much dependence on those in the station of overseers. I have been much exercised for the help of Friends in many places; which labor has generally been well accepted.

On Sixth-day, at Kennet, a great number at-

tended, mostly professing with us, there being few others in the neighborhood. While sitting in silence, the only availing saving principle of Truth was opened and raised in my view, beyond the power of words to set forth, though a painful sense attended that many had gone from it. I was engaged in an exercising labor, yet not without a consoling hope that there were a number preserved, among the several classes of the people, who are seeking the way to Zion, with their faces thitherward. That evening we had a religious opportunity in a large family where we lodged, which was graciously owned by the Shepherd of Israel. On Seventh-day, at Birmingham, a very large meeting, in the settling down of it, was remarkably covered with solemnity; and the spirit of prophecy, or preaching (see 1 Cor. 14 : 3.) was poured forth on sons and daughters; opening counsel to the varied states of the people. Thanksgiving was returned to the blessed Author of all good, to whom alone tribute is due.

30th of Tenth month, First-day. At Bradford, a large crowded meeting, more than could get in, were assembled before we got to the house. On looking over the people in taking my seat, perhaps I may safely say, my heart was touched with a measure of the same compassion which our blessed Lord had on the multitude that followed Him into the wilderness. Strong were the desires raised in me, that their gathering might be to seek after Him, in his spiritual appearance, the true Teacher and Bishop of souls; which subject I had to open in Gospel authority. Great was the stillness and attention that appeared in the meeting, though many stood the whole time, and a secret hope attended, that the witness for Truth, would be availingly raised in some minds. On Second-day we were at West Caln, a poor meeting, almost worn out every way. On Third-day, at East Caln, much labor was extended; but did not seem to have that reach on some, which would have been greatful to feel: yet I trust the exercised part were in some measure encouraged to hold on their way. On Fourth-day morning we were at Willistown, a small meeting of Friends, but a large collection of other professors, among whom the Gospel was preached, tending to bring to an acquaintance with the principle of Truth, through the manifestation thereof in every mind, as the only way to witness saving help. In the afternoon, at Newtown, was a mixed gathering of careless professors, and of others who were exercised for the cause of Truth; that it required much care in dividing the word: but through the renewings of Divine help, such as were waiting for the consolation of Israel were encouragingly recommended to be often waiting in the temple; and floating minds were invited more steadily to seek an acquaintance with Truth, that good part that would never be taken from them.

(To be continued.)

From the "Fells of Swarthmoor Hall and their Friends."

SKETCHES OF DAVID AND ROBERT BARCLAY.

(Continued from page 664.)

At length the time arrived when the Laird of Ury himself was committed to the Tolbooth prison, in company with a number of his friends. We are told that after three months' confinement there under much oppression and many painful circumstances, they were brought up for examination. Being fined for the offence of frequenting and keeping conventicles, and refusing to pay such fines, they were remanded back to their cells, and there they remained till the return of Robert Barclay from a religious journey in Holland and Germany. That appears to have been in 1676, and, no doubt, when he was at the Court of the Palatine, he had spoken of his father's confinement to the Princess; for in the letter we have previously quoted, she says, "I should admire God's providence if my brother could be a means of releasing your father and the forty more prisoners in Scotland. Having promised to do his best I know he will perform it." Doubtless, Prince Rupert did do his best, and that his exertions were at last successful, we gather from the fact that Robert Barclay, on arriving in England from the continent, hastened to London, and from thence brought home with him an order from the King for the release of his father, and David Barclay was forthwith liberated. It is not stated whether the order for immediate release extended to the other prisoners or not. Be this as it may, it is clear that the liberation by royal order was regarded by the authorities in Aberdeen as a triumph to the chief prisoner, and as the law against conventicles remained unaltered, they determined again to act on it. So they watched their opportunity, and, ere long, coming down on the Friends when assembled for Divine worship, some of them were again carried off to prison, among whom was Robert Barclay. They did not on this occasion nor ever again, venture to imprison his father, that having been looked upon before as such an outrage, that it was thought best not to repeat it.

That the elder Barclay had been but a short time liberated from prison before the son was seized, is indicated by the dates of existing letters, written by the latter in Aberdeen prison, the earliest of which is one to the Swarthmoor sisters.

In a letter to Archbishop Sharpe, dated from the "Chapel prison of Aberdeen, 26th 1st mo., 1677," Robert Baralay tells him that he was commonly reported as the chief author of, and instigator to the persecution then going forward

against the Friends in that place, adding, "How far thou art guilty hereof thine own conscience can best tell; but surely such practices, if thou hast either directly or indirectly had a hand in them, will neither commend thee to God nor to good men. And thou mayst assure thyself that the utmost rigor that can be used to us shall never be able to make us depart from that living, precious Truth that God in His mercy has revealed unto us, nor frighten us from the public profession of it, yea, though we should be pursued to death itself. We doubt not (if we were thus martyred) but God would out of our ashes raise witnesses who should outlive all the violence and cruelty of man. And albeit, though thyself should be most inexorable towards us, thou mayst be assured thou will not receive any evil from us who by the grace of God have learned to suffer patiently; and with our Lord and Master to pray for and love our enemies."

The above letter, as before stated, is dated from "The Chapel prison of Aberdeen." His removal there arose from Robert Barclay and some of his friends preaching to the populace from the street windows of the Tolbooth. Great numbers sometimes collected in the street below to listen to their exhortations; hence they were removed, and closely confined in a cold, dark, narrow apartment outside the town, the door opening on the sea, called the Chapel, in which they had scarcely room for their beds, and could not see to eat their food without candles. From that they were released a few months after the date of the above letter. But it does not appear that the Archbishop had aught to do in setting them at liberty; it seems to have mainly arisen out of a dispute between the magistrates and the sheriff.

The following letter announces the beginning of a happy change at Aberdeen in reference to Friends:—

ROBERT BARCLAY TO GEORGE FOX.

"EDINBURGH, *last of* 10*th mo.*, 1679.

"Dear G. F.,—To whom is my unfeigned love in the unchangeable Truth, and of whom to hear is always refreshful unto me. I know it will be acceptable to thee to understand that at last the tedious persecution at Aberdeen seems to have come to end, for Friends have had their meetings peaceably near these two months, and dear Patrick Livingstone, after having had several peaceable meetings, is now come away a noble conqueror from that place, and gone to visit Friends in the West country, and then intends homeward by way of Newcastle. I doubt not but that God will abundantly reward his courage and patience, for his stay has been of great service to Truth and Friends in these parts.

"I came here at the earnest desire of William Penn and other Friends, to speak to the Duke of York concerning the New Jersey business; but fear there will be but little effectual got done in it. I doubt it has been spoiled in the managing at first.

"I should be very glad if thy freedom would allow of it, to see thee in this country in the spring; I know it would be of great service, for there are several things that would need it; several things go cross, and are so now in divers places; and I know no man's presence could so easily remedy it as thine.

"My dear and entire love is to Margaret and all the family, and in the love of the unchangeable Truth, I continue,

"Thy real friend,

"BARCLAY."

The tragical death of Archbishop Sharpe, one of the most intolerant of religious persecutors, took place in the spring of 1679. He was murdered in his carriage by a band of infuriated Presbyterians, who in the very act of assassination reviled him for his persecutions. Nevertheless, the Presbyterians themselves were not in that age free foom the same spirit. After his violent death some of the magistrates of Aberdeen seemed equally anxious to crush Quakerism out of existence; however, in higher quarters, the tide turning in favor of the Friends, the magistrates were obliged to desist. The Princess Elizabeth having written to the Duke of York, and Robert Barclay pointing out to him the medium through which to exert the needful influence, a stop was put to the hostilities against the Friends in Aberdeen; the prison doors at length were there and then opened, and never again closed on the Quakers, through the steady perseverance with which Barclay followed up the matter; but he met with many a disappointment before that was effected. Thus he wrote to the Princess Elizabeth after his last visit to her court:—

"Albeit I had no great expectation of success I resolved once more to try thy cousin, the Duke of York. I told him that I understood from Scotland, notwithstanding Lauderdale was there, and had promised ere he went to do something, yet our Friends' bonds were rather increased. I told him also that there was only one thing now to be done, and that was to write effectually to the Duke of Lauderdale in that style wherein Lauderdale might understand that he was serious in the business, and did really intend that the things he did write about should take effect; which I knew he might do, and if he would do, I must acknowledge as a great kindness. But if he did write, and not in that manner so that the other might not suppose him to be serious, I would rather he would excuse himself the trouble. Requesting, withal, that he would excuse my plain manner

of dealing as being different from the Court way of soliciting. All this he seemed to take in good part, and said he would so write as I desired for my father and me, but not for the General. So he hath given me a letter; whether it will prove effectual or not I cannot determine."

That letter proved only partially effectual; but Barclay persevered as before stated, till at last the point was fully gained by the final liberation of all.

The business which Robert Barclay in the foregoing letter to George Fox said he doubted had been spoiled in its first management, had reference to the affairs of East New Jersey. From the year 1676, West New Jersey had been under Quaker government. It was then (1679) legislated for, and owned by, a number of the Friends, who had purchased it from Lord Berkely. At the head of these was William Penn. And now Penn was anxious that his friend Barclay should unite as one of the purchasers of the eastern section of the State, the proprietor, Sir George Carteret, having died. The purchase was ultimately concluded by a company of Scotchmen, composed of Anabaptists and Quakers, Barclay being one of them. In 1683, Robert Barclay was appointed Governor of East New Jersey by the twelve proprietors, among whom was his friend, the Earl of Perth. The King confirmed the appointment; and the Royal Commission states:—"Such are the known fidelity and capacity of Robert Barclay, that he shall have the government during life; but no other governor after him shall have it longer than for three years." Besides being constituted Governor for life, Barclay had 5,000 acres of land above his proprietary share allotted to him, to retain or bestow at his pleasure, That he accepted the appointment with all its responsibilities is sufficient to prove that he looked forward ultimately towards removing there; but in the meantime, not feeling at liberty to leave Scotland, he appointed a deputy-governor, and some time after he sent over his two brothers with full instructions from himself. David, the younger of the two, who was a Quaker minister, was very ill at sea, and before reaching America he died. In little more than another year, the patriarchal Laird of Ury himself was laid low. When he felt the hand of death resting on him he said, "I shall soon go to the Lord and be gathered to many who are gone before me, and to my dear son," alluding to David. As the final hour drew near, the expectant servant frequently exclaimed, "Come, Lord Jesus; O, come, come, my hope is in Thee!" Still nearer to the last, as friends and family stood around his bed, looking at them lovingly, he said, "How precious is the love of God among His children, and their love one to another! Thereby shall all men know that ye are Christ's disciples if ye love one another! How precious it is to see brethren dwell together in love! My love is with you, I leave it among you." Again he was heard to say, "Praises, praises, to the Lord! Let now Thy servant depart in peace. Into Thy hands, O Father, I commit my soul! Thy will, O Lord, be done on earth as it is in heaven!"

"These sentences," says Robert Barclay, "he spoke by short intervals, one after another, and then fell asleep like a lamb." His body was borne to a new burial-place on his own estate, selected by himself and prepared when in health. The interment took place on the 12th of 10th mo., 1686.

Nature, that great missionary of the Most High, preaches to us forever in all tones of love, and writes truth in all colors, on manuscript illuminated with stars and flowers. If we were in harmony with the *whole* we might understand her. Here and there a spirit less at discord, hears semi-tones in the ocean and wind, and when the stars look into his heart, he is stirred with dim recollection of a universal language, which would reveal *all*, if he only remembered the alphabet.—*L. M. Child.*

The following communication was written in reply to a letter from one of the editors, and thinking its contents may interest some of our readers, we have obtained liberty to publish it.

Sandy Spring, Md., 11th mo. 27th, 1865.

Esteemed Friend—In thy kind letter thou desired me to express my views in regard to the educational establishment which Friends propose to erect for the children of our branch of the Society, which I will cheerfully do.

This subject originated under a religious concern. Seeing in most of our institutions of learning how prominently the intellectual faculties were urged into development, frequently to the detriment of the physical system, and to the great and hurtful neglect of the moral and religious elements in our youth, a deep religious concern arose to found an institution under the care of Friends, in which the intellectual, physical, moral and religious faculties should all be healthily and simultaneously developed, and in which the children should receive passing instruction in the fundamental principles and testimonies of our religious Society. Combined with this primary object was the desire "to provide a place where such of our youth who may need and desire it can receive a liberal education under the care and guardianship of the Society; where teachers can be educated and properly prepared to take charge of schools in Friends' neighborhoods, and where orphan children and others, whose circumstances require them to be sent from home to school,

can receive a guarded education and at a moderate expense;" all of which objects are of admitted high importance. These are the various objects which, under the same concern, it is now sought to accomplish, by the establishment of Swarthmore. In the prosecution of so great an undertaking, some differences of opinion may reasonably be expected to exist, considering the large number of dissimilar standpoints and various mental training of those interested in the concern, in regard to the best mode of attaining these objects. Some will naturally prefer one locality for the Institution, some another; some one kind and size of building, some another; one may have a bias in favor of chief regard being paid to *intellectual* culture, in belief of the maxim, "that the mind makes the man;" another to *physical* training, from its influence upon the health of the children; and another to *moral* and *religious* development and the improvement of the *heart*, as more immediately connected with their eternal interests. But, under the controlling influence of Divine enlightenment, in which it is believed the concern originated and is continued, a desire must obtain *to do just what is right and best*, and the different views entertained will be the means of having all these points duly regarded, and the result will be, with the Divine blessing, a harmonious co-operation of all for the attainment of one common end. Among so large a number as are actively concerned in this interesting work, all the opinions of each one cannot be embodied in any plan. Every one must, therefore, try how many of his peculiar views he can give up, so that the object be attained. I am free to say that part of the proceedings have called for a sacrifice of some notions I had entertained, but as they did not affect the *main object*, I made it cheerfully; and, I may add, there is reason to believe that the plans adopted are more in accordance with the wants of Friends. Besides this, all the important practical arrangements for the influence and government of the Institution are yet to be made in inaugurating a working plan; and there can be no doubt that those to whom this important duty is entrusted will give the subject their most careful consideration, and avail themselves of every existing assistance in order to be able to arrive at right conclusions when the time comes for making a final decision.

At present, the first and main thing is to procure means for erecting the requisite buildings, and getting the Institution ready to begin operations. With this end in view, although I had previously subscribed as liberally as I thought my circumstances would permit, I thought it right, at the recent meeting in Baltimore, to double my subscription.

The want of such an Institution as it is proposed to establish confessedly *exists* throughout the length and breath of our branch of Society. If this want could only be *proportionally felt*, the great object could be speedily accomplished. As previously remarked, the subject originated in a religious concern; and to secure success we must sincerely implore the Divine aid, enlightenment and blessing in all our exertions to carry it on. Under such feeling, and with the vigilance, condescension, and earnestness of effort for what is right and best, which such feelings will induce, the noble enterprise must certainly go successfully forward. My desire is that Friends may be induced to labor, as with shoulder to shoulder, for the accomplishment of the great and noble purpose, craving the blessings of Providence on our efforts, and that He in His goodness and mercy may enlighten the understandings of those who have the practical management particularly in charge, so as to cause the work to progress, and be brought to a conclusion in a way that will be of most benefit to our beloved Society, and bring honor and glory to His great and holy name.

Thy sincere Friend,

BENJAMIN HALLOWELL.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 30, 1865.

THE CLOSING YEAR.—The close of the present year will be memorable in the annals of future history as the epoch in which the stain of slavery was obliterated from our National escutcheon. On the 19th inst. it was officially announced by Wm. H. Seward, Secretary of State, that the Legislatures of three-fourths of the several States had ratified the proposed amendment to the Constitution abolishing slavery or involuntary servitude, except as a punishment for crime, throughout the jurisdiction of the United States, and that the amendment became a part of the National Covenant and the supreme law of the land.

As we record this evidence of a growing disposition in the hearts of the people "to let the oppressed go free," we indulge a hope that ultimately every link in the chain of oppression will be parted, and that the groans of the victims of human slavery will no more witness against us to condemnation.

It is fervently to be desired that this great principle which has been proclaimed, "Liberty throughout the land to all the inhabitants thereof," may be improved to the best interests of all classes, and that the statute of universal

justice, recently embodied into our Constitution, may be the law leading us into the practice of this divine attribute. But this will materially depend upon the integrity of individuals, for, as was said by Wm. Penn, "governments rather depend upon men than men upon governments. Let men be good, and the government cannot be bad. If it be ill, they will cure it. But if men be bad, let the government be ever so good, they will endeavor to warp and spoil it in their turn." "That, therefore, which makes a good constitution must keep it, namely, men of wisdom and virtue." The endorsement of Patrick Henry on the back of the resolutions of the Virginia Assembly, in 1765, concerning the stamp act, drawn up by himself, may also be appropriately quoted on the present occasion.

"Whether this will prove a blessing or a curse, will depend upon the use our people make of the blessings which a gracious God has bestowed upon us. If they are wise, they will be great and happy; if they are of a contrary character, they will be miserable. Righteousness alone can exalt them as a nation. Reader! whoever thou art, remember this, and in thy sphere, practice virtue thyself and encourage it in others."

To those wishing to change their Residence.—We have received a communication from a friend in the West, with a request that we shall publish an invitation which he extends to those who have a prospect of moving, particularly "farmers, mechanics and tradesmen," to come out and settle among them. He recommends three localities as desirable,—one in Camden, Jay County, Ind., where, he says, the land is good and can be purchased on reasonable terms; and, as a further inducement, he states they have a "good prospect" of having a Railroad. A Preparative Meeting, a branch of Whitewater Monthly Meeting, is held there, and Friends would be glad of additions to their little company.

The other locations are, Bush Creek, Wabash County, Ind., where a Monthly Meeting is held; and Maple Grove, in Huntington Co., about ten miles from the former place, and two and a half miles from Antioch, a thriving village on the railroad. Any wishing to engage in manufactures are informed that there is a good opening for a Woolen factory on Bush Creek.

For further information, address Sylvanus Jones or James Meredith, Pennville P. O., Jay Co., Ind., Lucas Gillingham or Nathan Heacock, New Holland, Wabash Co., Ind., Levi Renn, Antioch, Huntington Co., Indiana

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Jamaica.—The recent accounts of the troubles on this island are calculated to fill every humane mind with deep sorrow. We have refrained from giving publicity to the terrible statements, in the hope that they might possibly be exaggerated, but every fresh account confirms the sad story of wrong and outrage. As the facts develop, it appears that the disturbance was local, and that it was suppressed on the first day. Two thourand of the negroes, including women, have subsequently been shot or hung,—"some," says the *London Daily News*, "after the semblance of a hasty trial by court-martial, and many without even a form of trial. Among the former was George William Gordon, 'a light brown quadroon,' a wealthy merchant and a member of the Assembly. He was many miles from Morant Bay at the time of the outbreak, and it was not pretended that he was personally engaged in it, yet he was sent from Kingston, where martial-law was not in force, to Morant Bay, hastily tried by some militia officers, and *hung* after the interval of a single day."

The *Boston Transcript*, in speaking of the outbreak, says:—

"The governing part of the population had no sympathy with the governed, no regard for their interests, no disposition to treat them with equal and impartial justice.

"The 'authorities' acted as though they were hunting wolves and hyenas, and all feeling of humanity was extinguished because the official murderers had never considered their victims as human."

The *London Inquirer* says:—

"We shall soon be able to form a truer judgment as to the condition of Jamaica. Parliament will have to deal with it. We seem, however, to be already in a position to judge of the chief cause of the revolt. Owing to a continued drought, there has been a scarcity; multitudes have been reduced to the utmost distress; the price of cotton, and other necessaries of life has been increased by the American war and heavy taxation; the prisoners in gaol, especially for larceny, have been double

the average. Last Janurary Dr. Underhill, one of the secretaries of the Baptist Missionary Society, addressed a letter to the Right Hon. E. Cardwell, on the social and political evils which he had witnessed in Jamaica. The Colonial Secretary was so impressed by this letter that he sent it to the Governor of Jamaica to know the truth of its statements. Numerous and crowded public meetings were held to support Dr. Underhill, but the Governor appears to have listened chiefly to the reports of the planters, and the complaints of the people were met by advice to be more industrious. Too many of the negroes, fearing that no voice would be given to their wrongs, have been driven to desparation. In the brief reports we have received of their savage outrages, it is plain that it was not hostility against color that inflamed them. They have spared white men who they believed pitied them; they have revenged themselves on those of their own race who seemed leagued with their oppressors. When the furious mob cut off the fingers of the 'custos,' whom they had murdered, they exclaimed, 'Now you write no more lies to the Queen against us.' It is evident that they supposed that they had provocation for what they had done. Paul Bogle, their chief leader, had borne the best character for civility, quietness, and good conduct.' They are said to have had a prayer meeting in the Baptist chapel to thank God for their success. If we deplore their cruel fanaticism, we may remember that nations who pride themselves on their civilization have desecrated their churches with *Te Deums* and thanksgivings for wholesale murders. If this was a war of races, the white man might be exterminated; but the colored troops have been conspicious in restoring the supremacy of law."

We are glad to find that this subject is claiming attention in England, and that public sentiment is demanding an investigation in regard to it, of the *most searching* and *impartial* character.

DIED, on the 21st of Eleventh month, 1865, at her residence near Sandy Spring, Md., MARTHA THOMAS, widow of William Thomas, in the 86th year of her age.

This precious friend was confined to her bed many months,—an affliction which she bore with an unusual degree of patience and resignation. She passed quietly away, leaving an abiding conviction that, as a "shock of corn fully ripe, she hath been gathered into the heavenly garner."

——, suddenly, on the 25th inst., (having been *thrown from his carriage*,) MACPHERSON SAUNDERS, in the 49th year of his age, an esteemed member of Green St. Monthly Meeting.

A kind word when the heart needs it, is always grateful, though the grammar be very bad of him who speaks it.

In the preceding number we announced our intention of commencing a series of extracts from Gibbons' Review. On looking over the work, it seemed difficult to make many omissions without impairing its force and efficiency; we therefore propose to publish it almost entire. It is greatly to be regretted that anything should have occurred to make its republication necessary.

Review of "A Declaration," &c., published by order of the Yearly Meeting of Orthodox Friends (so called) held in Philadelphia in 1828. By WM. GIBBONS, M. D.

INTRODUCTION.

It has been remarked by a late writer, that the rise of the people called Quakers, in the seventeenth century, formed an epoch both in ecclesiastical and civil history. It is indeed true, that the doctrines they preached, and the testimonies they firmly and fearlessly bore, in despite both of the sword of the civil power and the thunders of professedly religious establishments, went to burst the fetters of the human mind, and to free it from the tyranny of the one, and the darkness of the other.

Having cast off the *creed making* system, as inconsistent with the freedom of thought and the progressive development of light and knowledge in the soul, the people called Quakers placed their reliance on LOVE, as the only sure bond of religious union and GOOD FRUITS as the proper test of church fellowship. These they considered as the vital effects of the great fundamental principle of all true religion—THE LIGHT OF CHRIST WITHIN. Building on this foundation, there could be no contention among them about external ordinances, ceremonies, days, or times,—so fruitful of controversy in other religious bodies; for all these they cast off, as wholly foreign to the gospel of Christ. Religion was, with them, an inward, practical, experimental work; and the good Word of Life something to be spiritually felt, handled, tasted and easily understood; so that, although high and holy, yet so simple and plain was the way of life and salvation, that the wayfaring man, though a fool, could not err therein. No disputes could disturb their peace on the score of pre-eminence, as who should be greatest among them; for they acknowledge no head or master but CHRIST, and all the members were brethren in the enjoyment of equal privileges. But if any were found worthy of "double honor" it was a boon not aspired after, but freely bestowed.

It is indeed a wise saying, that "we ought frequently to recur to first principles;" and that "that Society or people who do not often recur to first principles, will surely go to decay." These maxims are doubtless founded on t

assumption, that the "first principles" alluded to are the principles of Divine Wisdom and Truth. Hence, it may be asserted, that if the doctrines and precepts which the Divine Master taught his immediate followers had been kept in view and strictly adhered to, the apostacy that began to appear in the latter end of the apostolic age, and which ultimately merged christendom for many centuries in ignorance, darkness and blood, could never have overwhelmed it. So, in like manner, if the fundamental principle and doctrines preached by George Fox in the seventeenth century, and set forth in the writings which he has left, had been faithfully maintained and reduced to practice by his successors, there never could have been a schism in the Society of Friends.

Now it is a question of sufficiently deep interest to merit a candid and impartial investigation and inquiry, why a body of Christian professors which, for more than one hundred and fifty years, had continued more closely united in the bonds of religious fellowship, harmony and peace, than any other professing community, since the apostolic age,—a body signalized by its steady and peaceable habits, and no way disposed to become alienated from its adopted principles by the lo heres! or lo theres! or to be blown about by every or by any wind of new doctrines,—why a body, the frame of a religious community thus constituted, should have been shaken to its foundation and plunged into the quicksands of revolution.

Within the last quarter of a century, it is well known that such a revolution has occurred in the Society of Friends; that divisions have taken the place of unity and fellowship; and that the harmony and peace of society have been interrupted. Hence, the once united body of Friends has become separated into distinct religious associations; and, in this country, one part has assumed to be the *Orthodox Friends*, while the other part has claimed and professed to be *The Society of Friends*, on the fundamental principles of our predecessors, George Fox, William Penn, Robert Barclay, Isaac Pennington, and other primitive Friends.

Passing over the chain of causes and circumstances, which for years had been in operation, and at length produced a separation of the Society into the two distinctive parts or associations above mentioned, the principal object of the following work is not only to review, expose, and refute some of the calumnious charges and insinuations of the Orthodox Friends, (so called,) against the other part of Society, (called Friends,) as exhibited in a pamphlet called a Declaration, &c., published by the former in the year 1828, under the apparent sanction of their Yearly Meeting held in Philadelphia, but also to show the accordance and unison of the religious principles and views of the latter with those of primitive Friends, as exhibited in the writings which have been considered as standard works, long approved by the Society.

But in adopting this course, by way of exposition of said document, and in vindication of Friends' principles, it should be borne in mind, that the writings of early Friends express opinions which appear to be contradictory to each other, particularly respecting the character of Jesus Christ, as he appeared in the flesh, as well as the effect of what he did and suffered in the body, for our redemption: so that Fox can be quoted against Fox, and Penn against Penn, &c., and one against another. But it is also a fact, as appears from the numerous sects in Christendom which build their discordant Creeds and Confessions of faith upon the Scriptures, that the authors of the Scriptures can also be quoted against themselves, and against one another. And as it is only by construction, guided by the light of Divine Truth, that Scripture can be reconciled with Scripture, so, among the writings of early and eminently experienced Friends, there is a wide field open for that enlightened construction which emanates from Truth, in order to reconcile and harmonize apparent discrepancies in those writings. But though such is the fact in relation to some of the writings of early Friends, yet there are many clear and unequivocal testimonies and views recorded in their works, which cannot be misconstrued or wrested from their coincidence with the doctrines of Truth, and which serve to explain many other passages that may otherwise be considered obscure or ambiguous. So that the dispensation of the Gospel to the gentile world as a pure, unmixed, spiritual administration, dispensed by a spiritual Administrator, can be established as the faith of our ancestors, from the clear testimonies that are found recorded in their writings.

About the time of the separation of Society, or soon afterwards, several summary statements of some of the causes which had led to that result, and a denial of the opprobrious charges published against us by the Orthodox Friends, (so called,) were issued by our Yearly Meeting, among which were the following:

"It is a subject of public notoriety, that a division has taken place in our religious Society, accompanied by circumstances to which we reluctantly advert; but we apprehend ourselves called upon to do so, inasmuch as *charges have been preferred against us*, implicating our character as a Christian people, by those who once stood connected with us in religious fellowship. The events to which we allude, have had their origin (as we believe) in the same prolific cause of evil that has often agitated the Christian world,—a lust after power and pre eminence in the church." "Some influential individuals, long occupying conspicuous stations in society,

disregarding the precepts of Christ, found means from time to time to extend their power; and, combining together, arrogated an authority over ther fellow-members, incompatible with their civil and religious rights. This authority once assumed, pretexts were soon found for its exercise; and hence, an arbitrary rule of a *few* over the *many* was openly advocated and practically enforced." "Neither our long established practice, nor our excellent Discipline, could arrest the progress of this evil;—the bonds of union were burst asunder, and a division of the Society became inevitable."

"In order to justify the course pursued, and to cover the misrule that has thus divided the body, misrepresentation has, as is usual in such cases, been resorted to. Books and pamphlets have been issued from the press, and industriously circulated, impeaching our character as a Christian people, some of them sanctioned by bodies professing to be a Yearly Meeting of the Society of Friends. On the present occasion let it suffice to declare, that these *high charges* preferred against us, *are destitute of any foundation in truth.*"—*Yearly Meeting Epistle*, 1829.

(To be continued.)

For Friends' Intelligencer.

THE LAND OF BEULAH.

"Now I saw in my dream, that the pilgrims were entering the country of Beulah," which lay "within sight of the city they were going to; also here met them, some of the inhabitants thereof; for in this land the shining ones commonly walked, because it was upon the borders of Heaven."—*Bunyan's Pilgrim's Progress.*

"Whither wandering, aged stranger?"
Said a maiden, youthful, gay,
To a pilgrim, hoary, way-worn—
Weary with the lengthened way.

"Come with me and rest, I pray thee,
For thy feet are bleeding, torn—
Lo! thy faithful staff is broken,
And thy sandals too, are worn!

"See, the day is fast departing,
Soon will come the even-tide,
How, then, canst thou onward journey,
Without either friend or guide?"

"Maiden," said the aged pilgrim,
"Long and toilsome is the way,
And my feet are worn with journeying,
Yet, with thee I may not stay.

"For I seek the land of Beulah,
Glorious land of brightest day,
Where the flowers are ever blooming
And the gentlest breezes play.

"Balm of Gilead, Myrrh, and Spikenard,
In that glorious land abound;
Full of 'healing for the nations,'
There the tree of life is found.

"And their leaves a couch has furnished,
Where the wanderer may recline,
While the watchers, for refreshment,
Bring him honey, 'corn and wine.'

"Robes of purest white they give him,
For his vesture soiled and torn;
And they show the crown awaiting
Him who long the cross hath borne.

"There the angels walk with mortals,
Telling of the Heavenly rest;
Pointing to the 'many mansions'
In the City of the Blest.

"Where the walls are all of crystal,
And the streets are paved with gold;
Glorious City! which the ransomed,
From this land can just behold.

"Hear the songs of joyous welcome,
Chanted on the other side;
For death's darkly flowing waters
From the City them divide!

"None may enter Beulah's country
Till the conflict all is o'er—
And they ready, wait the summons,
'Come unto the other shore!'

"Then the 'shining ones' go with them,
Lead them to the River's brink—
Through the swelling waters bear them,
Lest they 'neath the billows sink.

"Follow me, O gentle maiden!
Take thy pilgrim staff in hand;
Onward press through every danger,
There is rest in Beulah's Land."

A. R. P.

Salem, N. J., 12th mo., 1865.

EXTRACTS FROM A TALK WITH MY PUPILS

BY CATHARINE SEDGWICK.

Continued from page 668.

"When a young girl returns home from school, or when, not having been away, she ceases to be a school-girl, what are the new duties that devolve upon her? What must she bring to the common stock of materials out of which domestic life is wrought? This is a question that she should ask and seriously consider. The domestic relations have been established by God, both for our enjoyment and improvement. They are all beautiful all, when their duties are properly fulfilled calculated to quicken into ever newer and fresher life, the best feelings of our nature, and impart force and vigor to its highest tendencies. The most attractive image under which God can be presented to us, is that of a father; and Jesus, to show the nature of the blessed tie which binds him to the human family, calls himself our brother and friend.

"Let me, first of all, guard you against an error which, I think, may be at the foundation of much domestic misery and disappointment. It is that of supposing that parents and children, brothers and sisters, necessarily love each other, by virtue of the relation which nature has established between them. Whereas, although there is, or always should be, a certain dutiful feeling of obligation to adhere together and discharge towards one another the duties of kindred, yet affection can be based only upon respect, and mutual sympathy and service

When I have seen a father of stern, arbitrary temper, hold over his family the heavy hand of an oppressor, ruling them with a rod of iron; when I have seen the selfish man unceasing in unreasonable exaction, acting always with a single eye to his own convenience, and his own preferences, and making every domestic arrangement solely with reference to his own purposes; both, apparently, receiving the compulsory devotion of their wives and children, as the homage of affection, I have felt disposed to ask, 'And do you believe that these can really love you, who see that their happiness is as nothing to you in comparison with your own, and who cannot find in you any of those qualities to which love is responsive?' Such men might be shocked, perhaps, by having such a question put to them, and by being awakened out of their dream, that they were loved and respected as a matter of course, by right of being husbands and fathers. And so also, might women not a small class, I fear, discontented, peevish, unamiable, fault-finding wives and mothers, who are inattentive, indifferent to the comfort of their families, irritable towards their husbands, capricious with their children, and arrogant to their servants, without fear or suspicion that they shall not receive a full measure of affection and respect. And when I see brothers and sisters acting unworthily, self-seeking, heedless of one another's convenience or pleasure, jealous of one another, ill-tempered, etc., I say to myself, 'Oh! what suffering must be endured, when those are bound together by ties of so intimate a nature, who have not oneness of heart.' They who desire to be loved must first deserve to be so in every relation.

"True friendship will refrain from everything that can injure or annoy its objects, and seek for every thing that can benefit them. That word *friend* is a glorious old Saxon word. Do all you can to illustrate its meaning.

The relation of brother and sister is, in some sort, a preparation for that of husband and wife. So educate your sons that they shall be to their sisters the type of what a husband ought to be; and so educate your daughters that their brothers shall be made incapable, through association with them, of uniting themselves with the inferior and the unworthy of their sex. If sisters are what they should be, they will inspire in their brothers a true, chivalric spirit, and this will have its proper natural training, in its exercise towards them. Let sisters have that in them which is so noble as to be revered, so attractive as to be lovingly and tenderly cherished, so sacred as to be worthy of all self-sacrifice in its protection and defence, then will the young men have already watched their armor in the sacred enclosure of home, and consecrated it to the cause of honor, truth, and right, before going forth into life's battle-field.

"To return to my emancipated school-girl. She must bring with her, first, a conviction that home is a sphere of duty. If necessary, she must cheerfully give the aid of her hands in some of its arrangements. She must be glad of every opportunity, small as well as great, to render assistance in any way to her father or mother, in acknowledgment of her great debt to them, rejoicing that she is permitted, 'still paying, still to owe.' If she has younger brothers and sisters, she must make herself acceptable and agreeable to them by sweetness and patience in her intercourse with them, by sympathy in all their pursuits and enjoyments, avoiding always, unless left by their parents in charge of them, the assertion of authority, which, when assumed by an elder sister, is apt to awaken strong resistance, inspired by the feeling that animated a little boy I knew, who, when about three years old, replied indignantly to an aunt that said, 'If you do so and so, I shall certainly punish you,' 'You a'int the one that must.'

"If it be true, that little things make up the sum of human life and happiness, this may be especially affirmed of domestic life. As a small speck in the eye may deprive it of vision, and make it the medium exclusively of a sensation of pain; as a pinching shoe or an ill-fitting garment may produce an abiding sense of discomfort, not in the least degree modified by the fact that, in other respects the dress is all right; so, little faults in our ourselves may give great annoyance to those with whom we are in intimate association.

"Punctuality has been called one of the minor virtues. If its place on the scale were decided by its important bearing upon all the arrangements of life, it might attain majority. The unpunctual are perpetual thieves of other men's time. This alone, is sufficient to stamp them with reprobation. A want of punctuality is one of the many forms of selfishness, the root of all evil. If your father is a man who counts much upon the pleasure of having all his family with him at his meals, you may, by your di atoriness, quite spoil them for him, any proof of a child's indifference being a poor appetizer. Nor is it merely with the enjoyment of his meal that you may interfere, but with its digestion; since the most material functions of our material bodies, are greatly assisted, or greatly hindered by moral agencies.

"The unpunctual man is apt to think that the greatest evil he occasions, by his special infirmity, is temporary inconvenience or disappointment. But this is not so. If one of his delays should disturb only the arrangements for one day of a single person, he may congratulate himself. Order is Heaven's first law; and the second, regular routine, is like unto it. If the earth and the moon were to loiter in their

course, and accomplish their revolutions at uncertain times, and in uncertain periods, everything here would be out of joint. And so is everything put out of joint that is in the sphere of duty and occupation of the procrastinator. If the duty that belongs to one hour be deferred to another, they seem subjected to a process that merges one in another, until all are reduced to a single vanishing point, and leave no record behind them. What bitter disappointment and what serious annoyance and loss, may come from a letter being a little too late for the mail —a bill paid after the promised time—an appointment not kept—a commission deferred! Note for yourselves, and think on these things.

(To be continued.)

For Friends' Intelligencer.

THE FREEDMEN OF STEVENSON, ALABAMA.

Are the Freedmen grateful? Are they industrious? Do they desire to learn, and are they readily instructed? Do they kindly receive, remember and faithfully put in practice good advice? Are they disposed and anxious to make a proper use of the freedom they are blessed with? Do they desire to support themselves, independent of any charitable aid?

I left my home in New Brighton, Beaver Co., Pa., on the 1st of Tenth month, 1864, and went to Nashville, Tenn., under the auspices of the Pennsylvania Freedmen's Relief Association of Philadelphia, for the purpose of doing what little I could toward elevating and improving the condition of the freed-people. I was fully aware that I should have to endure many privations, suffer many inconveniences of various kinds, and be exposed to dangers from different sources; but I clearly felt it to be my duty to engage in this very unpopular work in that land of strangers, and I therefore embarked in it, confidently trusting in receiving the support and protection of "Him who doeth all things well." After spending a few days in Nashville, and taking the place of an invalid female teacher of freedmen in Murfreesboro, for a few weeks, the little town of Stevenson, Jackson Co., Alabama, was pointed out to me by the worthy Superintendent of Schools, Wm. F. Mitchell, as the point in which I could accomplish most for the benefit of the freedmen. The U. S. officers at Stevenson granted us the use of an old log building during the winter; but as it could not be repaired for school purposes for some time, and as I found the white population were in a most wretched condition both mentally and physically, needing instruction quite as much as the colored race, I started a school for them in a private house, with the understanding that none of them should be excluded for want of means to pay for their schooling, or to purchase school-books, I told both parents and children that it was only a temporary arrangement, to be discontinued as soon as the school-house for the colored people was fitted up. I had about twenty-five pupils of various sizes, the greater part of whom were the most ignorant, stupid, indolent creatures I had ever met with in any locality. The home training of these white pupils was so very defective, that I felt as though they were more to be pitied than censured. There were young men and women from eighteen to twenty-five years of age attending my school whose ideas of geography were so limited that they believed the State of Alabama comprised the whole world; that this little town of Stevenson was the Capital; and that Pennsylvania, New York, Ohio, &c., where the Yankees came from, were either villages or counties, away off somewhere in the northern part of this great State. One of the parents (a middle-aged man) met me in the street one day, and questioned me very closely as to my being a "rail Yankee," because I talked and acted "jist" like other folks.

In a few weeks the colored people had repaired their school-house; and I informed my white pupils that I was willing to divide my time between the two schools, teaching one session per day in each house. The pupils freely united with this suggestion, and appeared quite anxious to have me continue the school; but their ignorant and prejudiced parents strongly opposed the arrangement, and boldly declared that they would rather their children should remain ignorant as long as they lived than to be instructed by a "Nigger Teacher." Some of the children tried in vain to reconcile their parents, by telling them that the two schools would be entirely disconnected, being located in different parts of the town, and that they would not even *see* the "niggers;" but they *pretended* to think the teacher would become so greatly contaminated in some way as to render it disgraceful for their children to have any intercourse with him. Of course the school was discontinued, and I devoted my time exclusively for the benefit of the colored race. I soon had a school composed of two hundred and twenty-five pupils, of both sexes and of various ages, from very small children up to old gray-headed men and women. Most of them evidently esteemed it a great privilege to be permitted to attend school upon any terms; and they appreciated it as a special divine blessing that God had put it into the hearts of numerous kind friends throughout the Northern States to send teachers down here to educate the colored people gratuitously.

I taught school last winter without any assistance; and during that time, as well as since, I have had almost daily evidences of the sincere gratitude of these people for favors received by them. I have often attended their religious meetings, and heard the most earnest

appeals offered to the Throne of Grace, on my own account, (as their teacher,) and on behalf of their kind Northern friends, including the officers of the General Government; this occurred when the speakers were not aware that any white person was present. Toward spring, the Government officers here notified me that they would have to use the school-house for Government purposes in a few days. The notice being very short, I supposed the school would necessarily be discontinued for a while, as there was no vacant house in the town, and lumber could not be had to erect one. I called the colored people together in the evening, and stated the case to them, telling them it would be desirable to divide the school into two parts, if suitable rooms could be procured. Early the next morning I saw a large number of men, women and children, upon the mountain side, with axes, hatchets, &c., busily engaged in cutting down trees and splitting logs into scantling, joist, boards and shingles, for the various parts of a house; and before the time expired, these *so-called* lazy, idle people, had two school-houses erected and ready for use. I then divided the school. A male teacher, who came down to assist me, occupied one of the buildings, with the primary department; and I used the other for the more advanced classes. We continued the two schools quite successfully until the 1st of Seventh month, when we had a vacation of two months Previous to my leaving here, the parents of the smaller children met together, and solicited me to select two of the more advanced pupils, to carry on the primary schools during my absence. Wm. F. Mitchell consented to employ them on behalf of the Association, and they carried on the school very creditably. One of these two young women taught the primary school until a few weeks since, when a young woman from Indiana took her place. There are now about ninety scholars in the primary school, and I have seventy in mine. Many of my last winter pupils have removed—some permanently, others temporarily—to work in the country, so as to earn something to enable them to attend school during the coming winter. Many whole families leased pieces of land several miles from town for one-half of the crops, and they expect to return here and attend school as soon as they get all the products gathered in and divided. Several of the colored men are now engaged in carpentering, blacksmithing, store-keeping, and various other kinds of business, whilst many of the women wash and cook for the soldiers stationed here, and general housework for the citizens; so that the mass of them are making strenuous efforts to support themselves and families honorably, without aid either from the Government or other sources. But there are many destitute widows and orphans, also sick and aged ones, some of whom cannot get suitable work, and others are unable to labor; so that many of them have needed, and doubtless will continue to need, considerable assistance during the coming winter. A number of my pupils work morning, noon and evening, so as to get enough to eat while they are attending school. Early one morning, as I was taking a walk, I saw one of them (a middle-aged colored woman) hard at work at the wash-tub, and at the same time studying her lesson from a book which she had fixed in a little frame attached to her wash tub.

The colored girl who was engaged in teaching came to my school-room every day after school, and recited her lessons to me, lest she might get behind her class. Neither she nor I would scarcely have time to eat dinner before afternoon school-time. I have often thought, as I saw that young woman coming from her school-house to mine after each session, with book and slate in hand, how few white women there are, either North or South, who, after the tedious labors of teaching, would be willing to spend noon time and evening in studying and reciting their own lessons.

Although my best scholars have left since last winter, yet I have still a number of interesting pupils who are anxious to attend school regularly, until they become qualified for teaching. I now have two classes, each in the 1st, 2d, 3d and 4th Readers, all of whom I hear read and spell every forenoon. In the afternoon I have all the pupils to write, and a portion of them to study mental and practical arithmetic, geography and primary physiology. They are generally rather deficient in calculation, but they decidedly surpass the mass of white children in studies which require the exercise of the imitative faculty, such as reading, writing and drawing. I can unhesitatingly say, upon my own observation, and from information gathered from various sources, that these greatly abused and neglected colored people of Alabama are at this time more honest, reliable, industrious, virtuous and moral, as a class, than the "poor whites," by whom they are surrounded. Both the higher and lower classes of the white population appear to greatly envy them on account of the progress they are making, morally, intellectually and pecuniarily. This progress is being made in the face of strong and varied opposition upon every side, such as would seem sufficient to discourage almost any people. W. W.

ITEMS.

In the new Committee on Mines and Mining of the House of Representatives, the gold interests of the Pacific, the silver of Nevada, the lead of the Northwest, the copper of Michigan, the coal of Pennsylvania, and the iron of Missouri, are all represented.

In answer to the resolution of the House of Rep-

resentatives calling for all information the Government may have in relation to the decree of Maximillian establishing peonage in Mexico, Secretary Seward replies that he sent a copy of the decree to Attorney General Speed for his opinion. That officer denounces the decree, saying that it is, to all intents, a system of slavery. On the 10th of 11th month Secretary Seward wrote to our minister in France to inform the Emperor that our Government protests against the said action of Maximilian, to which protest no answer has as yet been received.

CONGRESS.—In the Senate resolutions were introduced to provide for the expenditure of half a million of dollars to improve the condition of destitute Indians in the Southwest; and to grant land for the benefit of schools in the District of Columbia. A bill to provide for the payment of $25,000 to the family of President Lincoln was passed. A bill to regulate the elective franchise in the District of Columbia was favorably reported, but no action was taken. Petitions from colored citizens in Tennessee and also in South Carolina were received, asking for the recognition of their civil and political rights, and various petitions and bills were presented to secure the freedom of all without distinction of color.

HOUSE.—Among the bills introduced was one repealing all laws pending for fixed bounties; one to provide for the consolidation of the Indian tribes; one amending certain sections of the national banking law. The Committee on the District of Columbia was instructed to inquire into the expediency of having a delegate to Congress elected for the District of Columbia, with the same privileges and powers accorded to delegates from the Territories.

Among the resolutions introduced and appropriately referred were, one instructing the Committee on Freedmen to inquire into the expediency of some additional legislation securing to the freedmen and colored citizens of the lately rebellious States the political and civil rights of other citizens, one and instructing the Naval Committee to inquire into the expediency of establishing a navy yard on the Mississippi.

The Committee on Post Offices and Post Roads is instructed to inquire into the expediency of establishing a national system of telegraphing, by which all telegrams shall be forwarded under a similar system to our present postal service, within the exclusive jurisdiction of the Post Office Department.

The joint resolution of the Senate authorizing the President of the United States to divert certain funds heretofore appropriated for the immediate subsistence of destitute Indian tribes, was passed.

THE FREEDMEN.

There are in New Orleans eight colored schools, conducted upon the best Boston model. The Object system of teaching, and the outline maps are both used in the instruction. All the colored children in the city, except about two hundred, are in the schools. In Louisiana there are two hundred and thirty schools, containing sixteen thousand pupils. The colored people of this State are taxed upon an assessment of $16,000,000 for school purposes, and the last year that paid $37,000 of this tax, one-sixth of the amount levied, all of which goes to support *white* schools, and yet they have petitioned the authorities to tax them again for their own children. Gov. Wells promises to use his influence to have $37,000, paid by them last year, set apart for their own use. The total taxable property of the city of New Orleans is about one hundred and four millions of dollars, fifteen millions of which is held by the colored people.

For Friends' Intelligencer.

The Treasurer of "Friends' Association for the Aid and Elevation of the Freedmen" has received the following amounts during the past week:

City contributions	$423 00
From Friends and others of Newtown, Delaware Co.	32 00
From a Friend of Fallston, Md.	20 00
" Friends of Kennett Mo. Meeting	147 80
" " New Garden	45 75
" " Hockessin P. Meeting	81 25
" " Buckingham Mo. "	32 00
" A Friend	5 00
" Friends of Warminster	33 00
" " Byberry	5 00
	$824 80

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj. Stratton, *Richmond, Ind.*
William H. Churchman, *Indianapolis, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 675.)

As a man cannot know spiritual things but through the medium of the spirit of God, or except he has a portion of the same spirit, which Jesus and the Prophets and the Apostles had, so neither can he, except he has a portion of the same spirit, either spiritually know that the writings or sayings of these holy persons are of divine authority, or read or understand them, to the promotion of his spiritual interests.

These two tenets are but deductions from that in the former chapter, and may be thus explained.

A man, the Quakers say, may examine the holy scriptures, and may deduce their divine origin from the prophecies they contain, of which many have been since accomplished; from the superiority of their doctrines beyond those in any other book which is the work of man; from the miraculous preservation of them for so many ages; from the harmony of all their parts, and from many other circumstances which might be mentioned. But this, after all, will be but an historical, literal, or outward proof of their origin, resulting from his reason or his judgment. It will be no spiritual proof, having a spiritual influence on his heart; for this proof of the divine origin of the scriptures can only be had from the spirit of God. Thus, when the Apostle Paul preached to several women by the river side near Philippi, it is said of Lydia only, (Acts xvi. 13,) "the Lord opened her heart, that she attended to the things that were spoken by Paul." The other women undoubtedly heard the gospel of Paul with their outward ears, but it does not appear that their hearts were in such a spiritual state, that they felt its divine authority; for it is not said of them, as of Lydia, that their hearts were opened to understand spiritually that this gospel was of God. Again, (John viii. 30, 45, 59,) when Jesus Christ preached to the Jews in the temple, many believed on him, but others believed not, but were so enraged that they took up stones to cast at him. It appears that they all heard his doctrine with their outward ears, in which he particularly stated that he was from above; but they did not receive the truth of his origin in their hearts, because they were not in a state to receive that faith which cometh from the spirit of God. In the same manner persons hear sermon after sermon at the present day, but find no spiritual benefit in their hearts.

Again—a man, by comparing passages of scripture with other passages, and by considering the use and acceptation of words in these, may arrive at a knowledge of their literal meaning. He may obtain also, by perusing the scriptures, a knowledge of some of the attributes of God. He may discover a part of the plan of his providence. He may collect purer moral truths than from any other source.

an give
hings,
which leads to eternal life. The scriptures, if literally read, will give him a literal or corresponding knowledge, but it is only the spiritual monitor within who can apply them to his feelings; who can tell him "thou art the man; this is thy state; this is that which thou oughtest or oughtest not to have done;" so that he sees spiritually, (the spirit of God bearing witness with his own spirit) that his own situation has been described. Indeed, if the scriptures were sufficient of themselves for this latter purpose, the Quakers say that the knowledge of spiritual things would consist in the knowledge of words. They who were to get most of the divine writings by heart, would know spiritually the most of divine truths. The man of the best understanding, or of the most cultivated mind, would be the best proficient in vital religion. But this is contrary to fact. For men of deep learning know frequently less of spiritual Christianity, than those of the poor, who are scarcely able to read the scriptures. They contend, also, that if the scriptures were the most vitally understood by those of the most learning, then the dispensations of God would be partial, inasmuch as he would have excluded the poor from the highest enjoyments of which the nature of man is susceptible, and from the means of their eternal salvation.

These tenets, which are thus adopted by the Quakers, are considered by many of the moderns as objectionable, inasmuch as they make reason, at least in theology, a useless gift. The Quakers, however, contend that they consider reason as one of the inestimable gifts of God. They value it highly in its proper province. They do not exclude it from religion. Men, by means of it, may correct literal errors in the scriptures; may restore texts; may refute doctrines inconsistent with the attributes of the Almighty. The apology of Robert Barclay, which is a chain of reasoning of this kind from the beginning to the end, is a proof that they do not undervalue the powers of the mind. But they dare not ascribe to human reason that power, which they believe to be exclusively vested in the spirit of God.

They say, moreover, that these tenets are neither new nor peculiar to themselves as a society. They were the doctrines of the primitive Fathers. They were the doctrines also of the protestant reformers. And though many at the present day consider that scripture, interpreted by reason, is the religion of protestants, yet it was the general belief of these reformers, that the teaching of the Holy spirit was necessary to the spiritual understanding of the scriptures, as well as to the spiritual establishment of their divine origin.

Luther observes—"It is not human reason, or wisdom, nor the law of God, but the work of divine grace freely bestowed upon me, that teacheth me and showeth me the gospel: and this gift of God I receive by faith alone."

"The scriptures are not to be understood but by the same spirit by which they were written."

"No man sees one jot or tittle in the scriptures, unless he has the spirit of God."

"Profane men, says Calvin, desire to have it proved to them by reason, that Moses and the prophets spoke from God. And to such I answer, that the testimony of the spirit exceeds all reason. For as God alone is a sufficient witness of himself in his word, so will his word not find credit in the hearts of men, until it is sealed by the inward testimony of his spirit. It is therefore necessary, that the same spirit which spake by the mouth of the prophets, enter into our hearts to persuade us, that they faithfully declared what was commanded them by God."

Again—"Unless we have the assurance which is better and more valid than any judgment of man, it will be in vain to go about to establish the authority of scripture, either by argument or the consent of the church; for except the foundation be laid, namely, that the certainty of its divine authority depends entirely upon the testimony of the spirit, it remains in perpetual suspense."

Again—"The Spirit of God, from whom the doctrine of the Gospel proceeds, is the only true interpreter to open it to us."

"Divines, says the learned Owen, at the first reformation, did generally resolve our faith of the divine authority of the scriptures, into the testimony of the Holy Spirit;" in which belief he joins himself, by stating that "it is the work of the Holy Spirit, to enable us to believe the scripture to be the word of God."

In another place he says, "our Divines have long since laid it down, that the only public, authentic, and infallible interpreter of the Holy Scriptures, is the author of them, from whose inspiration they receive all their truth, clearness, and authority. This author is the Holy Spirit."

Archbishop Sandys, in one of his Sermons, preached before Queen Elizabeth, has the following observations:

"The outward reading of the word, without the inward working of the spirit, is nothing. The precise Pharisees, and the learned Scribes, read the scriptures over and over again. They not only read them in books, but wore them on their garments. They were not only taught, but were able themselves to teach others. But because this heavenly teacher had not instructed them, their understanding was darkened, and their knowledge was but vanity. They were ignorant altogether in that saving truth,

which the prophet David was so desirous to learn. The mysteries of salvation were so hard to be conceived by the very apostles of Christ Jesus, that he was forced many times to rebuke them for their dulness, which unless he had removed by opening the eyes of their minds, they could never have attained to the knowledge of salvation in Christ Jesus. The ears of that woman Lydia would have been as close shut against the preaching of Paul, as any others, if the finger of God had not touched and opened her heart. As many as learn, they are taught of God."

Archbishop Usher, in his sum and substance of the Christian religion, observes, "that it is required that we have the spirit of God, as well to open our eyes to see the light, as to seal up fully in our hearts that truth, which we can see with our eyes: for the same Holy Spirit that inspired the Scripture, inclineth the hearts of God's children to believe what is revealed in them, and inwardly assureth them, above all reasons and arguments, that these are the scriptures of God." And farther on in the same work, he says, "the spirit of God alone is the certain interpreter of his word written by his Spirit; for no man knoweth the things pertaining to God, but the Spirit of God."

Our great Milton also gives us a similar opinion in the following words, which are taken from his Paradise Lost:

"But in their room
Wolves shall succeed for teachers, grievous wolves,
Who all the sacred mysteries of Heaven
To their own vile advantages shall turn
Of lucre and ambition, and the truth
With superstition's and tradition's taint,
Left only in those written records pure,
Though not but by the spirit understood."

Of the same mind was the learned bishop Taylor, as we collect from his sermon de Viâ Intelligentiæ. "For although the Scriptures, says he, are written by the spirit of God, yet they are written within and without. And besides the light that shines upon the face of them, unless there be a light shining within our hearts, unfolding the leaves, and interpreting the mysterious sense of the spirit, convincing our consciences, and preaching to our hearts; to look for Christ in the leaves of the Gospel, is to look for the living among the dead. There is a life in them; but that life is, according to St Paul's expression, 'hid with Christ in God;' and unless the spirit of God first draw it, we shall never draw it forth."

"Human learning brings excellent ministeries towards this. It is admirably useful for the reproof of heresies, for the detection of fallacies, for the letter of the Scripture, for collateral testimonies, for exterior advantages; but there is something beyond this that human learning, without the addition of divine, can never reach. Moses was learned in all the learning of the Egyptians; and the holy men of God contemplated the glories of God in the admirable order, motion, and influences of the heaven; but besides all this, they were taught something far beyond these prettinesses. Pythagoras read Moses' books, and so did Plato, and yet they became not proselytes of religion, though they were the learned scholars of such a master."

(To be continued.)

There is a strange inconsistency in the human mind, which leads men to scrutinize with severity the secrets of their fellow creatures' souls, *which it is impossible they should ever clearly discover;* while they neglect to examine and probe into the springs of their *own conduct* which *if they do not* they certainly *ought to know.* The first they are forbidden and the second they are commanded to do.—*St. Francis de Sales.*

MARTHA ROUTH.

(Continued from page 677.)

On Fifth-day, at Springfield, was a large meeting of young people; some elders wanted stirring up to more faithfulness in the discharge of duty toward God and man; the young people were closely expostulated with, and strongly recommended to become of the humble, whom the Lord would teach of his ways. On Sixth-day, at Merion, I had a time of close labor, setting forth the religious duty of parents to children and those placed under their care, in endeavoring by example and precept to acquaint them with the principle of Truth; for want of such a care, many, when seen in the vision of light, resemble those spoken of by the prophet, when he saw Israel scattered on the mountains, like sheep having no Shepherd. This appeared to be much the state of the meeting in a general way; yet I had to believe that a few were preserved, desirous to walk consistently with the profession we make, and to support the testimony thereof; such were encouraged to hold on their way, and not to cast away their confidence in the sufficiency of that Divine power, which can yet heal breaches, and restore paths to walk in.

We got to Philadelphia that evening, in company with several Friends who came to meet us, by whom I was informed, the meeting we had been at was once large, and in a flourishing state, lively in the best things, but of late years had greatly declined.

On Third-day evening, eighth of Eleventh month, was a meeting for the black people, toward the close of which I had some close remarks to make to them, fearing their different situation, in regard to the outward, from many of their sorely afflicted race, had not had the effect desired by many minds, who were nearly concerned on their account. They were tenderly yet earnestly recommended to greater circum-

spection and care in life and conduct, and to watch over one another for good.

On Seventh-day, we attended the select Quarterly Meeting at Concord; a season mercifully owned by the Head of the Church, who engaged some of his servants in close, plain communication, among that part of the body, which appeared to be well received; a humble trust was raised that it would be to some as bread cast on the waters. At this meeting we had the unexpected, but acceptable company of my valued fellow-laborer John Wigham. In going to our lodgings I observed many small houses, inhabited by workmen employed in iron-works, belonging to the Friend to whose house we were going; and feeling the spring of Gospel love flow toward them, I inquired if there was a place where a meeting could be had with them next evening; to which the Friend readily resigned his own house, and took care to have general notice given.

13th of Eleventh month, First-day morning. We attended the meeting at Concord; an exercising time, both in silence and in public labor. We returned in time for the meeting before mentioned, at which dear John Wigham and some other friends met us. Through the renewed compassion of Israel's Shepherd, counsel and encouragement were opened, and the gospel preached to the poor. The tribute of thanksgiving was returned to the Lord, who is everlastingly worthy. On Second and Third days, we were at the Quarterly and Youth's Meetings, wherein divers servants and handmaids were exercised in communicating caution and counsel to the different states of the people; and a hope was raised, that, through the continuation of Heavenly regard, it might by some be remembered to profit. We parted with divers Friends in much nearness of spirit, and took several meetings, the last at Reading, a very small one of Friends; but many of the town's people coming in, it was an open time of labor, though in close expostulations, tending to advance the pure principle of Truth above every performance, name, or profession of religion, as the only means of salvation to man.

20th of Eleventh month, First-day. At Maiden Creek, in the early part of the meeting, a sense of that emphatic declaration, "Holiness becometh the Lord's house," was opened in my view; and though little more than a lively impression was received, I felt it right to stand up with it, having a comfortable hope there were those present who understood the meaning of it, both within and without, so that all their ways were to be ordered of Him. To such the language of encouragement went forth; yet others seemed much in the mixture, so as scarcely to understand the preaching of the Gospel; that upon the whole it was a trying labor; but feeling the evidence of peace, I was strengthened therein.

Early on Second-day morning, we began our journey towards the mountains, two kind Friends accompanying us, who provided a change of horses, and some other necessaries. We had a very poor, cold lodging the first night; the second we did much better, and on Fourth-day evening, got well to Muncy, a settlement of Friends. We attended their meeting on Fifth, in the early part of which my mind was impressively opened to see what it was in the creature that stood opposed to the will of the Creator; that it was the Divine power alone that could subject, and give resignation, and enable to overcome all that stood in the gainsaying nature, as there was a co-working with its operation. On this deeply interesting subject my tongue was loosened to speak, I humbly trust, as the spirit gave utterance.

We went to dine with a family who seemed to have all in possession but the one thing needful, which I had felt it so forcibly my duty to impress upon the minds of all, as the pearl of great price. My spirit was secretly oppressed while with them; and finding no way for relief, I was glad to return to our lodgings, where the heads of the family felt to me to be laboring after a growth in the Truth, and desirous to bring up their innocent children consistently therewith: a young woman was there, to whom we felt much love.

On Sixth-day afternoon we had a meeting at Fishing Creek, rather a suffering time; yet I felt nearly united in the seed, to a lowly, tried remnant. Next morning we sat out very early, having sixteen miles of rough road to Catawissa, and the river Susquehanna to cross, which was so full of ice that it was difficult to get the boat along. Some Friends were detained more than an hour at the water side, but, through Providential care, all got safe, and I was glad to attend that Monthly Meeting, feeling much dipped into sympathetic labor; and I had to communicate such counsel as was opened, which afforded relieving quiet. In returning to our lodgings, the air was so piercing as almost to deprive me of breath, and it was some time before the shivering ceased; that Friends seemed afraid it would become an ague, a complaint prevalent in the country, but through favor it went off.

27th of Eleventh month, First-day morning. We went to Roaring Creek; sat a pretty large meeting there; a time of close exercise, both in silence and while led to open counsel, caution, and encouragement; yet it was so far relieving, that I felt at liberty to descend the mountains; and through favor we got safe back to Maiden Creek, on Third-day afternoon, which felt cause of humble thankfulness to the great Preserver of men. Next day we attended their Monthly

Meeting, and had cause rejoicingly to believe it was in best wisdom our lot was again cast among Friends there. On Fifth-day, at Exeter, on sitting down and entering into silent retirement, I was made somewhat sensible of the opening of life; but how painfully did it get closed up, through the two ready admittance of ease and lukewarmness, by many who profess the Truth as it is Jesus. I found it my place, toward the latter part of the meeting, low and tried as I was, to speak of things as I felt them, in near sympathy with the wrestling seed, and was favored to feel some relief thereby. On Sixth-day, at Pottstown, we attended what is called an indulged meeting, *i. e.*, not fully established. It was a season which the gracious Shepherd of Israel owned, in manifesting his renewed loving kindness to his little ones.

(To be continued.)

SOME REMARKS CONCERNING THE TRUE CHURCH AND MINISTRY.

There is a great noise in the world about church and ministry. Many are affirming which is it, and many are doubtful and inquiring about it; and many are truly and groundedly satisfied, having received the knowledge of the thing from God, who is not deceived about it, nor deceiveth any, but giveth the true understanding of these and other things to them that wait upon him aright; to wit, in his fear, andin the silence of the fleshly wise part before him. Now, I have a testimony to give concerning these things, which that ear which is of God can hear, and to that I desire to speak.

That is the church which is the spiritual body of Christ. The church is Christ's spouse, he the husband. The head is living, and so are all the members of the body. The head is anointed, and the oil wherewith the head is anointed runs down from the head upon all the body; and that upon which the oil runs not, is none of the body. Now, no outward thing can make one a member of this body; much less can any outward thing, way, profession, or practice, make a church. The church under the law was made so by outward things, by an outward gathering, an outward circumcision, an outward law, an outward worship, &c., but the gospel is a state of substance, a state of the invisible things, of persons invisibly gathered by the Spirit into the life and power of God, inwardly circumcised, inwardly baptized with the Holy Ghost and with fire, inwardly worshipping in Spirit and truth, bowing at every sound and name of the Lord Jesus: and what is of an outward state here is brought forth and preserved by the power of the inward appearing, and dwelling in it. So that this is the church now: a people gathered by the life and Spirit of the Lord; a people gathered by the power from on high, abiding in the power, acting in the power, worshipping in the power, keeping in the holy order and government of life, both inwardly in their own hearts, and outwardly in their assemblings and walkings by the power. Christ was made a king, priest, and prophet, not after the law of a carnal commandment, but after the power of an endless life; and in this power he gathers, governs, and preserves his church, and ministereth from and by his Spirit and power in it. Now, find this power of the endless life, find a people anywhere gathered by this power, and in this power, there is the church, there is the living body, there is Christ the head, whose dominion and strength is over all, against whom the gates of hell cannot prevail.

And so for the ministers of this church. The same thing that gives to know the church, gives to know the ministers thereof; for they also are of God, called by him, receiving power from him, and abiding and ministering in that power. So that there are three things requisite to a true ministry, without which they cannot be right, or execute their office rightly.

1. *They must be called by God.* The ministry under the law, this was their warrant; they were called and appointed of God thereunto. Christ himself took not the honor to himself, but he was called of God to this priesthood, as Aaron to his. So the apostles and ministers, in the first publication of the gospel, were called and appointed by Christ. And when the everlasting gospel is again to be preached, God sends his angel with it, (as Rev. xiv. 6.)

2. *They must receive ability and power from God.* The elders that were to help Moses were to receive of his spirit. Under the law, the priests were to be anointed with the outward literal oil, and the ministers of the gospel are to be anointed with the inward spiritual oil. Their work is spiritual; and how can they perform it, but by the anointing, by that presence, guidance, life, virtue, and power of the Spirit, putting itself forth in them? The apostles themselves, who had been taught by Christ, who knew his conversation and doctrine, who were eye-witnesses of what they were to publish, and had received an authority and commission from him, yet were not to go forth merely upon this call and commission, but to wait for power from on high; and when they had received the Spirit and power, then they were made able ministers of the New Testament, not of the letter, but of the Spirit and power.

3. *They must abide in the power, keep in the power, feel the motion, virtue and assistance of the power, in all their work and service.* They must neither pull down, nor build up, nor watch over, nor oversee the flock in their own wisdom, in their own spirit, in their own

wills; but in the anointing, in the light and guidance of the Lord. This gathering, this building, this work of the Lord, begins out of flesh, out of man; and flesh must be kept out of the whole carrying on of it.

And, indeed, unless the ministers of the gospel be in the Spirit, in the life, in the power, how can they minister to the nature, to the spirit, to the life in the body? yea, so much as to the least member in the body? They may minister outward knowledge to the man's wisdom, to the man's understanding; but that is not the food that is to be ministered to the church, nor is that part in man to be fed by the true minister. But they are to minister life, living food, from the living fountain, from the Head, from the Spirit of Christ in them, to the particular members under their charge; and so are to be good stewards and shepherds to the flock, giving every one their proper portion in due season.

It was no small matter to be a minister under the law. It was easy to err, and minister amiss then. It was easy erring from the letter, unless great care and circumspection was used to keep strictly to it.

But, it is a much more weighty thing to minister under the gospel, to receive the power, to minister in power, to that which is begotten and born of the power. And this is precious, and (without controversy) of God, wherever it is found. But, they only that are of God can hear and receive this ministry, (as 1 John iv. 6.) The uncircumcised ear cannot hear here, nor the wise and knowing according to the flesh. The wisdom of God is foolishness to him, and the mysteries of his kingdom (the mystery of his life, and the true godliness) are riddles and direct madness to the eye of his wisdom: so far is man degenerated from God, and bound down with chains of darkness and corruption. And he that would know the true church, or be of it, and hear the voice of God in his true ministry, must first take up the cross to that part in him which is not of God, and receive from God the eye which sees, and the ear which hears.—*From "A Further Testimony to the Truth," &c.* 1680, *Works*, vol. iv. p. 8.

Heaven and God are best discerned through tears; scarcely perhaps are discerned at all without them. The constant association of prayer with the hour of bereavement and the scenes of death suffice to show this. Yet is this effect of external distress only a particular instance of this general truth, that religion springs up in the mind wherever any of the infinite affections and desires press severely against the finite conditions of our existence instead of slumbering at noon in Eden, we must keep the midnight watch at Gethsemane. We, too, like our great leader, must be made perfect through suffering; but the struggle by night will bring the calmness of the morning; the house of exceeding sorrow will prepare the day of godlike strength; the prayer for deliverance calls down the power of endurance. And while to the reluctant their cross is too heavy to be borne, it grows light to the heart of willing trust.—*James Martineau.*

RECOLLECTION, OR INTROVERSION.

Recollection is a dwelling within ourselves; being abstracted from the creature, and turned towards God. It is both outward and inward. Outward recollection consists in silence from all idle and superfluous words; and a wise disentanglement from the world, keeping to our own business, observing and following the order of God for ourselves, and shutting the ear against all curious and unprofitable matters.

Inward recollection consists in shutting the door of the senses; in a deep attention to the presence of God; and in a continual care of entertaining holy thoughts for fear of *spiritual idleness.* Through the power of the spirit let this recollection be steady, even in the midst of hurrying business: let it be calm and peaceable; and let it be lasting. Watch and pray, lest you enter into temptation. To maintain this recollection, beware of engaging too deeply, and beyond what is necessary in outward things; beware of suffering your affections to be entangled by worldly vanities, your imagination to amuse itself with unprofitable objects, and of indulging yourself in the commission of what are called *small faults.* For want of continuing in a recollected frame all the day, our times of prayer are frequently dry and useless; imagination prevails, and the heart wanders; whereas, we pass easily from recollection to delightful prayer. Without this spirit there can be no useful self-denial, nor can we know ourselves; but where it dwells, it makes the soul all eye, all ear, traces and discovers sin; repels its first assaults, or crushes it in its earliest risings. But take care here to be more taken up with the thought of God, than of yourself; and consider how hardly recollection is sometimes obtained, and how easy it is lost.

. . . . . .

May the following motives stir you up to the pursuit of recollection. 1st. Without it *God's voice* cannot be heard in the soul. 2d. It is the altar on which we must offer up our Isaacs. 3d. It is instrumentally a ladder (if I may be allowed the expression) to ascend to God. 4th. By it, the soul gets to its centre, out of which it cannot rest. 5th. Man's soul is the temple of God—recollection, the holy of holies. 6th. As the wicked by recollection find hell in their hearts, so faithful souls find heaven. 7th. Without recollection all means of grace are use-

less, or make but a light and transitory impression. If we would be recollected, we must expect to *suffer*. Sometimes, God does not enter immediately to the heart, we must then continue to listen with a more humble silence.

Sometimes, assaults of the heart or of the temper may follow, together with weariness, and a desire to turn the mind to something else; here we must be patient. By patience unwearied we inherit the promises.—*John Fletcher.*

Extremity is the trier of spirits;
Common chances common men could bear:
When the sea is calm, all boats alike
Show mastership in floating.

DAMASCUS.

This city of Damascus was old before Baalbec and Palmyra were founded, and Baalbec and Palmyra had been in ruins a thousand years when America was discovered. Even Moses gives us no clue to its origin. It was already a well-known city when Abraham dwelt in the plain of Mamre. The patriarch's steward was "Eliezer of Damascus." Contemporaneous with all history, from the date of Abraham to the present time, it stands in this year of grace, 1865, fresh, young, and vigorous, bearing fewer marks of extreme age than Rome, or even Edinburgh. With forty-five miles and two ranges of mountains between it and the sea; with the desert of the Hauran around it; never inhabited by a people of great enterprise; surrounded by desert tribes of savage habits; without commerce; without art—for four thousand years it has been persistently prosperous. Twice it has been the capital of a great empire. Twice it has been swept with the besom of destruction, only to reappear with new vigor. Six different great nationalities have held it in their power. Five of them have gone to decay, and the sixth is fast going after them; yet it wears to-day the beauty of its youth, its white house-tops, and marble minarets, and gleaming crescents glancing out from amid the gray of the olive, the green of the walnut, and the purple of the pomegranate, laughing at the ages gone, as its fountains laugh at the wasted streams of the desert. One of its own writers has said, "Though old as history itself, thou art fresh as the breath of spring, blooming as thine own rose-bed, fragrant as thine own orange-flower, O Damascus, pearl of the East." Shortly after the death of Mohammed, the Saracens took it, and soon made it the capital of the Moslem empire. Eastward and westward that strange power grew, till Damascus was the seat of an authority that reached from the Himalayas to the Atlantic shore. The sword of Islam ravaged the world, and brought its trophies hither. The church of John the Baptist was made the great mosque, and decorated with the plunder of East and West. Wealth flowed in at the gates, and luxury dwelt in the palaces, and marble halls, and inlaid fountains and divans sparkling with gems. Noureddin fostered schools. There were libraries, too, filled with the literature of the califs. The crusaders attacked the city but were beaten back by Saladin. For four hundred years the Saracens enjoyed their ill-gotten wealth, but the day of vengeance came at last. Tamerlane, whom the Arab writers term *El Wahsh*, "the wild beast," and whose motto was "Earth should have but one master, as there is but one God in heaven," laid siege to the city. It surrendered, and the conqueror, first receiving redemption money from every male citizen, afterwards gave up the city to his troops, urging them by an exciting speech to indiscriminate slaughter. They needed no urging. Their prisoners were helpless. And for days these Tartar savages revelled in deeds of bloodshed and cruelty. The city soon recovered again, and in 1516 was taken by the Turks, who hold it to this day. It is now the head of a large Turkish pashalic, extending from near Aleppo on the north to Petra on the south, and from Lebanon on the west, to the ruins of Palmyra on the east, including the vast plains of the Hauran.—*Letter from Damascus in Vermont Chronicle.*

Link by link God rends away the golden chains which bind the soul to earth, that he may use them to fasten it more securely above. It should not be said, that the frequent removal by distance or death of those who are dear to us is a proof that they ought not to have been so highly prized, and that we are called upon to dismiss them from our hearts. Oh, no!—

"Our best affections here,
They are not like the toys of infancy:
The soul outgrows them not,—
We do not cast them off!"

But, on the contrary, Christian friendship is a foretaste of the communion of saints in glory. There it will be perfected. The sweets of friendship are among the grants of our heavenly character; and the tenure by which we hold them shows the loving kindness of Him who has ordered the covenant in all things.

"Parted friends may meet again,
When the storms of life are past;
And the spirit, freed from pain,
Basks in friendship that will last."

When thou doest good, do it because it is good, not because men esteem it; when thou avoidest evil, flee it because it is evil, not because men speak against it; be honest for the love of honesty, and thou shalt be uniformly so: he that doeth it without principle is wavering.

Say not unto thyself, behold, truth breedeth hatred, and I will avoid it; dissimulation raiseth friends, and I will follow it. Are not the enemies made by truth better than the friends obtained by flattery?—*Economy of Life.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 6, 1866.

THE NEW YEAR.—The day-book of the New Year has already registered upon its pages the chronicle of several days, and the record of each coming one will be in accordance with the improvement or neglect of the opportunities for good which are presented to us; for, as says the poet,

> "'Tis the heart that sanctifies the life,
> Making a truth and beauty of its own."

An avoidance of little weaknesses and little sins, and an unwavering fidelity in the right, "as God gives us to see the right," can alone ennoble each passing moment. Our success and happiness in life depend not on genius nor position, but upon the faithful performance of our daily duties; upon living continually in the faith of true religion, by doing each day only that which is right.

There are times when the seriousness of life and its uncertainty seem peculiarly impressed upon us; this has recently been the case in the sudden removal of our beloved friend Macpherson Saunders. He was extensively known and greatly esteemed. His strict integrity, and the high regard to duty by which he was eminently characterized, render his example worthy of honor.

The testimonies held by our Society were dear to him, and he was increasingly concerned for their maintenance. The Monthly Meeting to which he belonged has lost one of its most valued and efficient members,—one who was ever ready to sympathize with the discouraged, to offer the gentle word of counsel, and to extend the hand to gather into the fold. The influence of his genial and loving spirit was felt by all with whom he was associated. In his business and social relations he exemplified by practice the principles of his religious profession. The cause of the Freedmen actively enlisted his sympathies and energies, and his [illegible] and means were freely given to advance [illegible] interests.

[illegible] night, in the midst of a life of usefulness, the h[illegible] day-st on his way to visit a sick friend, he was thrown from his vehicle and instantly killed. The unexpected summons found him at the post of duty, and we doubt not his enfranchised spirit has entered into one of the mansions prepared for the righteous. To him the response of the inspired penman to the queries, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" seems peculiarly applicable. "He that walketh uprightly and worketh righteousness and speaketh the truth in his heart; he that backbiteth not with his tongue nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor; he that putteth not out his money to usury, nor taketh reward against the innocent; he that doeth these things shall never be moved."

DIED, on the 10th of Fourth month, 1865, at Prospect Hill, Pickering, C. W., ISAAC BROWN, in the 29th year of his age; a member of Pickering Monthly Meeting.

Thus early hath passed away from earth a devout and humble spirit, the stay and comfort of a widowed mother, the fond husband, the endeared brother of an affectionate family, and the bright ornament of an extensive circle of loved and loving friends. We would fain have turned aside from partaking of this cup of affliction, feeling as if one whose life promised so much usefulness could not be spared from amongst us, but He, whose "ways are not as our ways," has called his loved one home. He had a birthright membership in the Society of Friends, but his first public profession of our principles was made in early manhood, when he was from home, engaged as a clerk, and surrounded by a circle of fashionable associates. At this time he felt required to dress in our peculiar garb; and though this was a great cross to him, he bravely bore it. In his journey Zionward, he sometimes felt much alone, but he sought to keep close to his heavenly Guide; and, to use his own words, "as I try to be faithful, strength and ability are afforded;" and he was rewarded, as he again expressed himself, by at times feeling the precious presence of the Divine Spirit round about him. He was a steady attender of religious meetings, not allowing any obstacle it was possible to surmount to occasion his absence from them; and, when there, his weighty deportment in silence evinced as plainly his communion with the Father of Spirits, as his few words, fitly spoken, manifested his heartfelt interest in the cause he was advocating. Often will the now vacant seat cause a tear, for we greatly miss the calm, earnest face of our dear departed friend. His illness was long, but characterized, as his life during health had been, by almost unceasing acts of self-denial. The final summons was sudden, depriving us of even one parting word of assurance "that all was well;" but as we know him to have been one of the chastened and purified of earth, so we believe him to be one of the redeemed and glorified in heaven.

——, on the morning of the 10th of Third month, 1865, Amy Pennock, in the 72d year of her age; a highly esteemed and useful member of Kennett Monthly Meeting, and for many years an Elder.

During the last years of her life she was afflicted with paralysis, and, in great measure, with loss of speech and sight; but amidst all her privations she enjoyed the society of her friends, and her mind was tranquil and serene.

——, on the 2d of Twelfth month, 1865, at Cornellville, in the town of South Norwich, C. W., John H. Cornell, aged 58 years; a member of Pine St. Particular and Norwich Monthly Meetings.

——, on the 5th of Twelfth month, 1865, near Alliance, Stark Co., Ohio, Ella Jane, daughter of John W. and Margaretta H. Buck, in the 9th year of her age.

She bore her long sufferings with patience. The day before her departure, she bid all the family farewell, frequently expressing the belief that she should die before morning. On being asked if she wanted to die, she said, "Yes, God will take care of me, I am going to heaven; and many more expressions to the same effect.

——, on the 26th of Third month, 1865, at her residence in the town of Unionvale, Duchess Co., N. Y., Abiah Barmore, wife of James Barmore, aged 36 years; a member of Oswego Particular Meeting.

She bore her protracted illness with Christian patience, remarking to a friend who called to see her a little before her close, that she believed she was not deceived in feeling that her work was done, —she was only waiting her Heavenly Father's time, which was *her* time: with desires that she might patiently await it. Previously she had given much suitable counsel to those around her, encouraging her husband and those of her family to continue faithful in the attendance of our religious meetings, and also in the use of the plain language, which she believed would prove a blessing to them.

——, on the 15th of Twelfth month, 1865, at his residence near Christiana, Lancaster Co., Pa., John Gest, formerly of Philadelphia, in the 83d year of his age; a member of Sadsbury Monthly Meeting.

——, on the 14th of Twelfth month, 1865, of typhoid fever, Jane, daughter of Jesse and Edith Blackburn, in the 23d year of her age; a member of Dunning's Creek Monthly Meeting, Bedford Co., Pa.

The Clothing Committee of "Friends' Association for the Aid and Elevation of the Freedmen" inform, that they are now prepared to furnish garments ready cut to country circles who may desire to assist us; the goods, when finished, to be returned to 800 Arch St. It is important that any application for these goods be accompanied by exact information as to where we shall send the package; also the name and post office address of the Society of the Circle to which it is sent.

The Room, 800 Arch St., is open, every Fifth-day, for such of our friends in the city as wish to sew for the Freedmen.

Anne Biddle,
Clerk of the Clothing Committee,
1705 Arch St.

The Executive Committee of Friends within the limits of Philadelphia Yearly Meeting for promoting Subscriptions to Swarthmore College will meet on Sixth-day morning, 12th of First month, 1866, at 11 o'clock, at Race Street Meeting house.

Jos. M. Truman, Jr., *Clerk.*

FRIENDS' FUEL ASSOCIATION FOR THE POOR.

Stated Meeting this (Seventh-day) evening, 6th of First month, 1866, at 8 o'clock, at Race St. Monthly Meeting Room.

Jos. M. Truman, Jr., *Clerk.*

For Friends' Intelligencer.

FRIENDS' SOCIAL LYCEUM.

On the evening of the 19th inst., Ann Preston, M.D., read an essay entitled, "Some thoughts about our Social and Domestic Life." She began by quoting the remark of some one, that the test of social position in Boston is learning and culture; in New York wealth; and in Philadelphia, family—that curious thing that we call respectability. After drawing a contrast between these three cities, she thus alluded to a visit made to the Public Library, in Boston.

I stop not here to describe that principal room lighted from above, with its alcoves filled with books, and its tables and seats ready for visitors; but its great interest lay in the manner in which it was conducted, and in the fact that it was free,—accessible without money, and without price to all classes. We entered it, and observed upon the table cards upon which were written "persons are requested not to speak above a whisper."—"Gentlemen are desired to take off their hats." We moved along. Outside lay the busy, noisy streets; within, were seated quiet readers, others gliding with noiseless footsteps—two colored persons among them; and we seemed at once to have entered some great temple, still and holy, away from the discords and conflicts of men.

I cannot exactly analyze the secret of that strange power of place and surrounding. But I felt that when the common people had become so refined that thus they stood and moved so reverently amid the records of knowledge, and in presence of "the lords of human thought," and of the sainted dead, "the good time" of which we speak and dream is surely coming. And then looking homeward, I asked whether such beauty and order are exhibited in any of the institutions of Philadelphia? I thought, too, in this connection of the whispering and conversations at funerals that I have sometimes, although rarely observed, and of other evidences of that lack of delicate appreciation of the fitness of things, and of the feelings of others which are indicative of refinement and fine training.

But I am dwelling upon the surface of society, and its aspects are only valuable as indicating the currents that flow beneath.

Tiresome and narrow as is our external sameness, there is down below the hard crust of conventionalism an individuality and energy of character which the stranger does not at first perceive.

The "Quaker influence" here, although subdued in its manifestations, has undoubtedly,

among women particularly, produced a strength of individual conviction and action that influences the tone of general society.

However narrow may be our cliques and clans, there is a prevailing regard for truth and probity in the Society of this city. Philadelphians, as a community, have, I presume, no superiors in their reverence for truth, their fear of falsehood, their scorn of all deceit. The good faith of William Penn, and his early associates with the aborigines of the country, the simple honesty of these true-hearted founders of our beautiful city, have influenced for good the moral tone of their successors.

There is here as elsewhere, homage paid to wealth; there is hard-grasping, often penuriousness, eating out all that is fair and lovely in character; but there is also a general and practical interest taken in all efforts to relieve suffering humanity.

Within the last five years, we have been astonished and thrilled to see how largely the rich gave of their abundence, and how generously the widows' mite, and the hard earnings of the comparatively poor, have been poured into the channels of benevolence, until we have been ready to exclaim "the human heart is great and good;" and surely the sternest theologian will renounce the doctrine of total depravity.

I have observed sometimes, however, even among those who give much time and effort to our city charities, a sense of superiority, a kind of contempt for the improvident poor, that has saddened my heart, showing, as it does, that "the piece of gold too often is tossed in scorn," without true human sympathy going with and giving it a double value, forgetful that the best good lies not in "what we *give*, but in what we *share*." "That the gift without the giver is void," and he who bestows himself with his alms, feeds three,—himself, his hungering neighbor, "dear Lord, and thee!"

To walk the best streets on the Sabbath morning, when the well dressed people are repairing to their congregations, one would think our civilization was high; but go to the outskirts of the city, or view the crowds around the drinking saloons, or look into some of the thickly inhabited alleys of our city, and suddenly we feel thrown back upon the civilization of one hundred years ago. Listen to the coarse remarks, look upon the poor pinched and vacant faces and there perchance we may feel that if St. Giles and St. James have not their counterparts here, there is at least much to be done before the advent of the millenium is possible. The Sabbath schools of this city are doing much more than most Friends are aware of to cultivate a better moral tone among the ignorant classes of society. It is true there are things taught in some of these that shock our ideas of the infinite love, and of the truth of spiritual things; but there is also along with it much of moral training, and of those absolute truths of religion which are common to all sects. The personal influence of the teachers is a wonderful power over these susceptible children. I know many of these teachers, and their earnestness and purity of life, their whole hearted consecration to their work, and their interest in the children, have often stirred and touched me, even while I regretted the peculiarities of the creeds they taught. They know how to interest and make their way to the hearts of the children, for they have made a study of the springs of influence; they are a power, and systematize their work, and if the Society of Friends, believing their distinctive views to be higher and more practical, would exercise a large influence over the next generation, they also must bring some of the zeal, the enthusiasm, and untiringness of the devoted Sabbath-school teachers to bear upon the children. They must feel that they have not a mere system of negatives, but that their great distinctive doctrine of the Divine revealings in the human soul, as the supreme law, and the Divine life that this inward light makes possible, is a doctrine great and important enough to excite a little more active effort for its propagation than has hitherto been put forth. While in our social life and enjoyments there is a great variety, a great contrast in different circles, still I think there is abundant evidence that the general tone of society is higher than it was fifty years ago; that it is not a dream that there is progression in the community. The amusements of a people give a clue to their standard of culture. The theatre has been largely superceded by the lecture room, as a place of resort, and it has seemed to me one of the marked signs of advancement, that our finest theatre, the Academy of Music, is more noted as a place where earnest speakers stir the best chords of the human heart, and where piety and culture are fed, than a place for mere unmeaning amusement. We have parties and balls in which dress and extensive preparations are the standard of success; where "barbaric pearls and gold," and barbaric tests of elegance prevail, and they are doubtless as tiresome and unsatisfying as were similar gatherings one hundred years ago; but we have also in our midst a considerable amount of genuine social enjoyment obtained in a simple way. A few days since a stranger in our city said to me after returning from a company in which intelligence, kindness and simple freedom, the tests of fine breeding, made beautiful the social atmosphere, "Such companionship gives new significance and beauty to life; my very food digests better in such company." We do not know the limits of the good we may receive from one another, but in the society of these rich finely trained spirits, one feels how

good and beautiful social communion may become.

It evinces refinement when young and old meet indiscriminately in social companies; it takes a broader range of interest and sympathy to cover the ground occupied by all ages, than to centre them only upon a particular time of life; thus the increase of social gatherings among us, which include persons of various ages, denotes as it does elsewhere, increasing culture. The complaint in regard to American social life has been that the young and immature lead, that parents and elders soon go out of fashion, like their old clothes, and are pushed aside by the forward, accomplished children. If this be so it only shows our low state of culture. Humboldt was youthful at ninety; Palmerston died, the leader of the great English people, at eighty; and we have here beautiful illustrations of a green old age. Some things are always in fashion: the stars of heaven are as fresh now as when they sang together on the morning of creation; truth is as perennial as the stars, sympathy as warming and fresh amid the snows of age as in the bosom of youth.

If we who are growing old would retain our places in the affections and interests of the young, we must keep growing, we must be in sympathy with all the great interests of life; we must show the children that years have made us wiser, better, and more sympathetic, more harmonious.

They who never cease their efforts to gain knowledge, and who keep their hearts and minds open to all good and beautiful things, never grow old. Some one asked a father of this progressive stamp, who shared his children's interests, and whose children sympathized with his great efforts for the good of the world, what was the secret of his beautiful family government? He replied, that they never seemed to have any government; that his children were his companions and shared his interests, and he did not seem to exercise authority over them. And yet that parent ruled his house and influenced his children far more truly than the stern parent who makes his authority continually felt, and refusing the right of private judgment to his children, misses the joy of their loving and willing reverence. The more extended and true the culture, moral, intellectual, æsthetic, and spiritual, the more numerous are the points upon which we can meet others, and the richer are the resources brought to social enjoyment; and at the same time the less is the individual dependent on others for the means of happiness. Those whose social life is confined to one clique or class of people, are almost unavoidably narrow, clannish, and full of prejudices. Persons of very diverse pursuits, interests, attainments, and views may commingle with profit and delight, and each by giving of what he has, add to the fullness of the social enjoyment and the breadth of social life. There are, however, a few essential common points that all must possess in order to effect this. They must have confidence in one another's integrity, and kindly disposition, and be enlightened enough to respect each other's rights and convictions, and to forbear pushing rudely into the reserved sanctities of each other's lives. These points being secured, the grave and gay, the learned in one department, and the practical in another, the grateful and the earnest, the members of diverse sects may each and all add to the enjoyment and good of the whole.

(To be continued.)

Review of "A Declaration," &c., published by order of the Yearly Meeting of Orthodox Friends (so called) held in Philadelphia in 1828. By WM. GIBBONS, M. D.

(Continued from page 684.)

"We are aware, dear friends, that our opponents have pronounced us infidels and deists! They have said, we have departed from the Christian faith, and renounced the religion of our worthy predecessors in the Truth. Nothing is easier than to make *such charges* as these; but, in the present case, we are happily assured that nothing is harder than to *prove* them. We are not sensible of any dereliction on our part from the principles laid down by our blessed Lord." "Neither are we sensible of *any departure* from the faith or principles of our primitive Friends." "In the fundamental principle of the Christian faith, 'the LIGHT OF CHRIST WITHIN, *as God's gift for man's salvation*,'—and which, as William Penn declares, 'is as the root of the goodly tree of doctrines which grew and branched out from it,'—*they were all united:* and in that which united them, we are united with them; believing in the *same fundamental principle*, and in all the *blessed doctrines*, which grow from it, as their root; both as they are laid down in the Scriptures of Truth, and in their writings."

"The *charges* brought against *us* by our opposers, to injure and invalidate our character as a Christian people, are the *same that were preferred against our primitive Friends*, and we apprehend upon the same ground." "We do not believe that the dissensions which have appeared among us had their origin so much in difference of opinion on *doctrinal* points, as in a disposition apparent in some to exercise an oppressive authority in the church. These, in our meetings for Discipline, although a small minority of the whole, assumed the power to direct a course of measures, painful to the feelings, and contrary to the deliberate judgment of their brethren. Thus the *few* usurped a power over the *many*, subversive of our established order. After long and patient forbear-

ance, in the hope that our opposing brethren might see the impropriety of such a course, the great body of the Yearly Meeting saw no way to regain a state of tranquillity, but by a *disconnection with those* who had produced and were promoting such disorders amongst us."

"By official accounts it appears, that out of about *twenty-five thousand* adults and children, which composed the Yearly Meeting at the time of the division, about *eighteen thousand* remain in connection with this body."—*Epistle to London Yearly Meeting in* 1830.

But the Yearly Meeting of Friends, feeling desirous that the fermentations of the passions, and the excitements incident to the past controversy, might become assuaged, and subside into calmness, withdrew from further public action on the subject, and from further vindication of the course they had pursued,—devoting their attention to the internal concerns and the welfare of our religious Society. Averse to contention and strife, a hope was entertained by Friends, that in silence the mellowing influence of time and reflection would allay those asperities, and tend to revive a greater degree of Christian feeling among those who had left us, and also restore the exercise of the common charities of life; infusing into the social relations a larger portion of that spirit which is "kind, and thinketh no evil."

These happy results have been experienced but to a very limited extent. The spirit which originated the controversy and produced the separation, and which dictated the "Declaration" of 1828,—insidiously laboring to prostrate the religious character of Friends,—we regret to say, yet continues to live, and to act. Amongst *us*, a disposition to forgive and pass by the injuries received has been predominant. But some of our opponents appear to have realized the truth of the aphorism, that "he who inflicts an injury, finds it more difficult to forgive than he who receives it." They therefore continue to reiterate those charges which go to represent us as vile apostates from the religion of our fathers, and unworthy of the Christian name,—as heretics, infidels, &c.; and they embrace opportunities to give them a wide circulation by means of the press.

As any matter, however false and improbable, is apt to gain credence by frequent repetition, if not contradicted, especially when sustained by testimony which appears respectable, so, from a decent and proper regard for the opinions of mankind, and in vindication of the truth of our Christian principles and testimonies, we feel ourselves called upon to show that those calumnious charges are without foundation in the Truth. For, although no direct authority is produced as the ground of them, except the printed discourses of a few individuals, and an *anonymous* periodical publication, none of which have had the sanction of our religious Society, and therefore, as to the body of Friends, they rest on *inference* only;—yet the principles and errors pretended to be set forth in them are attributed to the members generally, and so published to the world in this "Declaration" and other productions.

Sentences or paragraphs may be extracted from almost any book or writing whatever, and may be so arranged and construed as to convey a meaning entirely at variance with the design or intention of the author; and, more especially, when prejudice, or a want of liberality and kind feeling, guides the pen of the reviewer. In the examination and exposition of the following charges, the reader will determine to what extent these remarks are applicable to the extracts and assertions quoted from the "Declaration," &c. For, incredible as it may appear, when he considers the *name* and *authority* (however assumed) by which the said charges have been published, there will be brought into view many palpable *perversions*, *misrepresentations*, and *unfounded assertions*, which have been resorted to in order to sustain those charges, that are preferred, not against the authors of the Sermons and other works only, but against the Society at large.

In the following exposition, it will be manifest to the candid and unprejudiced reader, that by adopting the same course of *injustice* in the *manner* of making extracts, the *standard writers*,—those who were made instrumental in gathering and forming into a distinct religious community the people called Quakers—are obnoxious to the same gross and false imputations. And he may also observe this remarkable coincidence,—that the adversaries of Friends of that day, *did make* the *same charges against them*, and resorted to the *same means*, in many instances, to effect their object, which was to lay waste their religious character and the testimonies of Truth.

But the charges brought against us, are fraught with greater injustice and unfairness, than those against early Friends. The extracts quoted in the "Declaration," are taken from an anoymous author, and from works published by a stenographer who was not a member, and whose publications were not authorized by our Society; whereas, the extracts quoted in the following review, are taken out of standard works, repeatedly published and fully acknowledged by the Society of Friends.

Thus, the evidence, such as it is, adduced by the authors of the Declaration in support of the charges made in that document, rests only against the three or four ministers whose discourses thus published they have resorted to, and the anonymous authors of the Berean: and, as was before stated, those charges, as brought

against the body of Friends, stand upon no other ground than bare and *uncertain inference.*

It may be further noticed, that an attempt has been made in said Declaration, and continued in other publications, to impose upon us the name of *Separatists*, in order to bring us into reproach. But we disclaim any other *distinctive title*, than the ancient one adopted by our predecessors in the Truth, namely, THE SOCIETY OF FRIENDS; being the same people both in doctrine and profession.

"Those are Separatists," says George Fox, "which kept not their first state, but left their habitation in the Spirit. You may know them by their fruits,—their murmurings and complaining,—and their mouths speaking *high swelling words*," &c.—*Doctrinals*, p. 900.

The strictures contained in this Introduction, and in the ensuing Review and Exposition, are mainly applicable to the authors and framers of the "Declaration." For it is believed that a large portion of those called Orthodox had not examined nor understood the subject; but resting their confidence in those who engaged in that defamatory work, they have been deceived, and, through a want of correct information, have consented to the adoption and publication of such a mass of falsehood and calumny, as was perhaps never before issued against any other religious body.

(To be continued.)

Stanzas commemorative of Fraternity and Freedom; Thanksgiving-day, 12th mo. 7th, 1865.

We will hallow the day which was seen from afar,
By *The Watchmen* who dwell on the mountains above;—
For the emblem of Hope—Heaven's beauteous Star,
Still beamed with bright promise of Freedom and Love.

Long years of stern conflict, *they* braved the rude jeer;—
For in bonds, and in death, they could still bless the rod;
And, though neither the Church, nor the State, deigned a tear,
More earnest they grew, in the strength of their God!

Thy justice*, Oh! Father! *had* slept in the cloud:—
Then, "deep called to deep," in the far-rolling wave;
The fire and the thunder came rattling aloud,
Nor warning, nor tears, our loved country could save.

The slave, in his chains, sealed his record in Heaven,
And swiftly the chord could but vibrate on earth;
The dead were awaked, and each fetter was riven,
That millions might joy in a nation's new birth.

Yet, how stricken *our* hearts, when the dear ones we loved,
Gave their lives to the conflict, with hand joined in hand;—
For these, as they fell, every fountain was moved,
And the *deep tide* of sorrow swept over the land!

Now hushed is the war-cry o'er hill-top and glen,
And the sword, in its sheath, is again laid at rest:—
"Sound Hosannas to God, and good will toward men;—
The slave is redeemed, and our country is blest.

Oh! our Father in heaven! *Thy name* is a tower,*
And by *it* the "Battle of Freedom" is won;
The waters were cleft by the rod of Thy power,
The Red Sea is passed, and Thy people are one!

Yonkers, N. Y. N. B.

* How awful are the realities of war, as exhibited in the struggle through which our country has just passed! The writer has, in part, delineated its results, while he would deprecate the system. In a *national* point of view, however, they are but the *legitimate* fulfilment of Jefferson's prophetic vision: "I tremble for my country, when I reflect that God is just, and that His justice cannot sleep forever."

Selected.

ON A DOMESTIC BEREAVEMENT.

Thou! who art touch'd with feeling of our woes,
Let me on Thee my heavy burden cast!
My aching, anguish'd heart on Thee repose,
Leaving with Thee the sad, mysterious past;
Let me submissive bow, and kiss the rod;
Let me "be still, and know that thou art God."

Why should my harrass'd agitated mind,
Go round and round this terrible event?
Striving in vain some brighter side to find,
Some cause why all this anguish has been sent?
Do I indeed that sacred truth believe,
Thou dost not willingly afflict and grieve?

Infinite Wisdom! can it ever err?
Infinite Love! can it to us work ill?
Good, only good, dost Thou, my God, confer
Tho' it to me, alas! seem evil still:
Oh! let not finite, frail, presumptuous man,
Thine acts arraign—Thy hidden purpose scan.

Oh! pity me, all crushed beneath the blow,
Thus weeping o'er this sad, mysterious blight;
My garden's richest, fairest plant laid low,
Gemm'd with its dewy blossoms sparkling bright;
Just when its roseate blooms were set for fruit,
Stricken and shattered at the very root.

There are none like it left, and earth appears
So stripp'd, so desolate, without its charms,
A barren waste, a mournful vale of tears,
That, were I not supported by thine arms,
My pitying Saviour! this poor heart would break!
Oh! shield—Oh! comfort, for thy mercy's sake.

My lovely gourd is wither'd in an hour!
I droop, I faint, beneath the scorching sun;
My Shepherd, lead me to some sheltering bower—
There, where thy little flock "lie down at noon;"
Tho' of my dearest earthly joy bereft,
Thou art my portion still—Thou, thou, my God art left!

EXTRACTS FROM A TALK WITH MY PUPILS.

BY ELIZABETH SEDGWICK.

(Continued from page 686.)

Punctuality is essential to another virtue—reliableness. Do all that you promise to do, and all that you are rightfully required and expected to do, as certainly, so far as it depends upon yourself, as the sun rises and sets, so that the hearts of all with whom you are in any way connected, may "safely trust" in you. Then you will become "pillars of support" in

* Proverbs xviii. 10.

It reproves ... ting it.

the family and in society, instead of broken reeds. The comfort and satisfaction of dealing with the truly reliable is immense; as, of course, also is the misery of all intercourse with the unreliable. Go, when you say you will go; come, when you say you will come; do this and that, when you say you will do it, even if it be a little thing, without being deterred by any but insuperable obstacles. Some of you will remember how once, when a party from a neighboring village had engaged to pass the evening with me, and sent a messenger at noon to say that the bad state of the roads must prevent their coming, we all went down in the large sleigh to tell them, at their own doors, how sorry we were, also.

Some people, who would not break any important promise, have little or no conscience in regard to small promises. I advise you to cultivate in yourselves and in your children after you, the obligation of these especially; for, as in the case of pounds and pence, if the latter are cared for, the others will take care of themselves.

Nor is the manifestation of this reliableness to be confined to action; it must belong as well to moods and phases of feeling, and is opposed to caprice and inconstancy of every sort. Let those who have a natural claim to dependence of some sort or other upon you, and those to whom, by preference of friendship or offers of service, you have given a claim, never be disappointed in their reasonable expectations. The complaint "I never know where to find him," so often heard in society, is applicable, unfortunately, to a large class, with whom is such variableness, that, whether you shall meet frowns or smiles from them; whether you shall receive a cordial shake of the hand, or have a cold shoulder turned towards you—whether if your character is attacked, they will defend you, or seem, by their silence, to acquiesce in the condemnation—is all matter of uncertainty. There is no real friend, that is not a steadfast friend, that cannot be relied upon for friendly regard and consideration, under all circumstances. And he is not a good neighbor, or desirable acquaintance, who gives testimonies of good-will one day, which, for no obvious reason, he entirely witholds on the next. Have as little to do with such people as possible, and "be ye not, therefore, like unto them."

Daughters and sisters should be like flowers and sunshine in a house. They have not yet, in ordinary circumstances, grave responsibilities, nor onerous duties. They have a right to be, to a certainex tent, ornamental; and their light-heartedness should diffuse cheerfulness and joy throughout the whole house. They should try, also, to make it attractive by all sorts of tasteful arrangements and simple decorations—such as may be gathered, in the gardens and the woods. Their voices should be as the sound of music, and their presence full of all "sweet influences." They should watch for occasions of giving pleasure in a thousand little ways by unlooked-for tokens of love and remembrance, or by agreeable surprises.

Why do little gifts and offerings of slight value in themselves, often impart so much pleasure, but because they betoken remembrance and consideration; and what can better show how subtle and wonder-working is the power of association, by which importance and dignity are imparted to the homeliest thing, on account of what it is made to signify, than that even by providing a favorite dish we may touch the heart of one we love. Thus, love spiritualizes life even through material agencies, when it is its moving principle. The regular observance of birthdays may become a mere form; but when the record is evidently kept—not in the almanac, but on the tablets of the heart—and an offering, however simple, is presented in proof of its accuracy, it awakens a sentiment that becomes a source of new inspiration, new strength, and new joy; and the birthday is made to foreshadow that which shall introduce the soul into the sphere of immortal life. This reminds me to tell you of the beautiful manner in which a man whom I know, observes the birthday of a living friend, and of one who is no longer here. When that of the former occurs, he has a bountiful, excellent entertainment provided for the poor women of a large institution in the city of his residence; and on the occasion of the other, he furnishes the nearest friends of the departed one with gifts, to present to any whom they may like so to remember on "Willy's" birthday.

Many persons are naturally kind-hearted, who have not been made, by education, thoughtful and considerate of others. They would do a great deal more for their fellow-beings, especially in little ways if it only occurred to them to use their opportunities—cultivate a habit of consideration. Let those with whom you are intimately associated, see that you bear ever in your mind their peculiar tastes and preferences, and like to gratify them; while you avoid as much as possible, what is displeasing to them. There is a certain quiet, noiseless recognition of those rights of another, which the heart loves to acknowledge, that is expressed by symbols—is manifested by deeds not words. There are voiceless utterances throughout a dwelling from morning until night, which make an inscription on its walls, "wanting" or "not wanting." You find among its members one, perhaps, who claims nothing for herself, yet never waits to be asked what others want; and makes all conscious of a presence as loving and kindly to them as the sun and dew to the flower; and

another isolated, self-absorbed, cold, and repulsive, a link fallen out of the chain of humanity and brotherhood. Which would you most like to resemble? Nor will such an one as my model confine her sweet charities to the home circle. She will not forget how the weary eyes of the lonely sick girl may be lightened by the sight of fresh flowers, while her heart is cheered by the odor of remembrance that breathes from them; how the poor mother, exhausted with nursing her sick family, may be refreshed by a drive; how the loan of a book may benefit and delight the seamstress at the end of her day's work. Sons are no longer needed, as in the olden time, "to speak with the enemy in the gates," but it is the more especial office of daughters, I think, to receive and welcome the guests and friends of the house, and assist in their entertainment. They cannot be too early inspired with the spirit, or trained to the practice of true hospitality. They should demean themselves courteously to all, and do whatever in them lies, to please them and make them happy. Whomsoever their father or mother choose to invite or admit to the house, must, on that account, if on that alone, be made welcome by them. Much has been said of the difficulty of speaking and practising the truth in the ordinary intercourse of society, without violating courtesy; and I admit that it is very hard to avoid saying sometimes, "I am glad to see you," etc., when such is not the case; but, as the simple practice of the golden rule would produce a sort of communism, answering a thousand times better than any system devised by Fourier, or attempted to be carried out by some American enthusiast, to level the inequalities of society, and give all men a fair chance for happiness and improvement; so a truly Christian good-will to our fellow-men, would make us glad to meet them for their own sakes, if not for ours; and enable us to say truly, under the consciousness of being able to give them pleasure, that which otherwise would not be true.

For Friends' Intelligencer.

Friends' Fuel Association for the Poor being about to commence operations for the present winter, contributions to its funds will be gladly received by the Treasurer, T. Morris Perot, 621 Market street.

During last winter, 111 tons coal and 3¼ cords wood were distributed on the orders of our contributors, each of whom has the right to draw fuel for such cases coming to their notice, in accordance with the rules.

Number of cases supplied, 287; of which were

West of 13th	112
East of 13th, south of Green	97
East of 13th, north of Green	78

The nativity of the applicants was Americans, 150; Irish, 83; other foreigners, 11, and 43 not stated. 170 were white, 96 colored, and 21 color not recorded.

As to age, 2 were under 20, 10 between 20 and 30, 24 between 30 and 40, 46 between 40 and 50, 47 under 60, 44 under 70, 34 between 70 and 80, 13 between 80 and 90, 3 over 90. Age unknown, 64.

78 were married, 153 widows, 6 widowers, 21 single and 29 not stated.

Number of children and grandchildren reported, 433; and it is estimated that, counting in these, the number relieved was between 800 and 900. Many of the cases were those of sick or infirm persons, and a number from causes growing out of the recent war.

Philadelphia, 12th mo., 1865.

ITEMS.

Recent accounts from England state that the commission to investigate the Jamaica insurrection consists of Sir Henry Stork, Sir Edmund Head, and Mr. Charles Livingston. The former is to act as Governor during the temporary suspension of Governor Eyre. Public Meetings continued to be held at various places. The Philadelphia Press reports from the London Gazette, that the draft commission for the appointment of Sir Henry Stork to Jamaica recites that great disaffection is alleged to have prevailed in Jamaica, that grievous disturbances had broken out, and that excessive and unlawful severity had been used in their suppression; and whereas it being urgent that an impartial inquiry should be made into the origin, nature, and circumstances of the said disturbances, and the measures adopted for their suppression, the powers now vested in Governor Eyre are revoked on the ground that it may be advisable that he should be present during the inquiry, but for the sufficiency of the said inquiry the powers of Governor should be vested in some other person, and Sir H. Stork is accordingly temporarily appointed Governor of Jamaica.

Advices have been received by the Government that representations made to Spain, in favor of peace with Chili, have so far prevailed that the good offices of France and England have been accepted upon the terms proposed by them and the United States.

The Committee on Manufactures of the respective Houses of Congress invite the views of manufacturers upon the subject of the following joint resolutions:

Resolved by the Senate (the House of Representatives concurring) That the Committee on Manufactures of the respective Houses inquire if the tax from the internal revenue act upon the products of domestic manufacture is greater than the duty, premium on gold, expenses of exchange, and transportation upon similar products imported; and if, thereby, the foreign product is entered for consumption upon more favorable terms than the domestic product, to report a remedy by bill or otherwise; and also upon any other subjects wherein legislation is deemed necessary for their proper protection.

The Indians.—Recent reports concerning the disposition of the various Indian tribes with whom the Government has of late entered into treaty compact, represent a favorable aspect, and perfect confidence exists of a secure and lasting peace hereafter.

It reproves u...
...cting it.

An excellent profile portrait of the President, designed for distribution among those of the Indian chiefs who observe strictly the character and obligation of their treaties with the Government, has been executed on silver, and is pronounced a work of great artistic skill and merit. There has been, since the formation of the Government, a periodical appropriation for the above object, and it is a significant fact that there is no knowledge of any chief who has thus been favored ever having broken the treaty obligation.

The Maryland State Convention of colored persons assembled in Baltimore, on the 29th ult. They adopted resolutions relative to the death of President Lincoln, and the following advisory address to their people throughout the State:—

"We would therefore advise you: 1st. To feel that you are free and dependent upon yourselves for support. 2d. We advise you to become men of virtuous habits, disdaining to do anything beneath the dignity of men. 3d. We advise you to be industrious in all the pursuits of life, purchase property and become men of wealth, owning soil, for there are no class of men as independent as farmers. 4th. We advise you to educate your children, give them trades, and thereby qualify them for any position in life; for if ever we are raised to that elevated summit in life for which we are striving, it must be done by our individual exertion. No one can do it for us. 5th. We advise you to use every exertion to contradict the predictions of your enemy, which were uttered previous to the emancipation of the State, that if the slaves were freed they would become a pest to society, and paupers dependent on public charities.

The restoration of the Sea Islands is still delayed. The condition "mutually satisfactory" seems to be the chief impediment to any arrangement, and almost insuperable, since the freed people will be satisfied with nothing less than the land itself. This they have been accustomed to regard as their own since Gen. Sherman's order setting apart the islands for their use.

Col. Brown, of Virginia, reports about 11,500 colored pupils receiving instruction in that State from 105 teachers. Instances, he says, of personal violence are becoming rare on the part of the whites towards the blacks. The supply of laborers there is in excess of the demand, and would sustain an emigration of at least 50,000 freedmen.

THE COLORED PEOPLE IN MARYLAND.—The Baltimore Association for the Moral and Educational Improvement of the Colored People, has established in Baltimore sixteen schools, having nearly two thousand scholars, and in the various counties of the State eighteen schools, with about twelve hundred scholars.

In a circular recently issued, the association challenges the experience of the citizens of the State to show more effective and competent teachers, or more orderly, studious, and attentive scholars, than the schools of the association contain, or to point out an enterprise which in so short a period has done more by its action to improve the minds, morals, and homes of any other class of people than it has done for the colored people of this State, where its influence has been allowed to be felt.

"Nothing has so cheered the hearts of the members of the association, aside from the extraordinary thirst for information which the scholars, both young and old, exhibit, than the effect which the school has upon the household and home. The cleanliness, order, higher hopes and aims, which succeed the attendance of the children at school are everywhere apparent."

In accomplishing these results the Association has had serious difficulties to encounter. We learn from the report that "Its school-houses have been burned in five or six different places, its teachers warned to fly, or to suffer what we had fondly hoped by this time was impossible in free Maryland—the brutality of an ignorant mob.

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 691.)

The Quakers believe that the spirit of God, which has been thus given to man in different degrees or measures, and without which it is impossible to know spiritual things, or even to understand the divine writings spiritually, or to be assured of their divine origin, was given to him, among other purposes, as a teacher of good and evil, or to serve him as a guide in his spiritual concerns. By this the Quakers mean, that if any man will give himself up to the directions of the spiritual principle that resides within him, he will attain a knowledge sufficient to enable him to discover the path of his duty both to God and his fellow-man.

That the spirit of God was given to man as a spiritual instructor, the Quakers conceive to be plain, from a number of passages which are to be found in the sacred writings.

They say, in the first place, that it was the language of the holy men of old. "I said," says Elihu, "days should speak, and multitude of years should teach wisdom. But there is a spirit (or the spirit itself is) in man, and the inspiration of the Almighty giveth him understanding." (Job 32: 7.) The Levites are found to making an acknowledgment to God. "That gave also their forefathers his good spirit to instruct them." (Nehemiah 9: 20.) The Psalms of David are also full of the same language, such as of, "Shew me thy ways, O Lord; lead me in the truth." (Psalms 25: 4.) "I know," says Jeremiah, "that the way of man is not in himself. It is not in man that walketh to direct his steps." (Jeremiah 10: 23.) The martyr Stephen acknowledges the teachings of the spirit, both in his own time and in that of his ancestors. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit. As your fathers did so do ye." (Acts 7: 51.) The Quakers also conceive it to be a doctrine of the gospel. Jesus himself said, "No man can come to me except the Father, which sent me, draw him—It is written in the prophets, they shall all be taught of God." (John 6: 44, 45.) St. John says, "That was the true light, (namely, the word or spirit) which lighteth every man that cometh into the world." (John 1: 9.) St Paul, in his first letter to the Corinthians, asserts, that "the manifestation of the spirit is given to every man to profit withal." (1 Cor. 12: 7.) And in his letter to Titus, he asserts the same thing, though in different words: "For the grace of God," says he, "which bringeth salvation, hath appeared unto all men." (Titus 2: 11.

The spirit of God, which has been thus given to man as a spiritual guide, is considered by the Quakers as teaching him in various ways. It inspires him with good thoughts. It prompts him to good offices. It checks him in his way to evil. It reproves him while in the act of committing it.

The learned Jeremy Taylor was of the same opinion. "The spirit of grace," says he, "is the spirit of wisdom, and teaches us by secret inspirations, by proper arguments, by actual persuasions, by personal applications, by effects and energies."

This office of the spirit is beautifully described by Monro, a divine of the established church, in his just measures of the pious institutions of youth. "The Holy Spirit," says he, "speaks inwardly and immediately to the soul. For God is a spirit. The soul is a spirit; and they converse with one another in spirit, not by words, but by spiritual notices; which, however, are more intelligible than the most eloquent strains in the world. God makes himself to be heard by the soul by inward motions, which it perceives and comprehends proportionably as it is voided and emptied of earthly ideas. And the more the faculties of the soul cease their own operations, so much the more sensible and intelligible are the motions of God to it. These immediate communications from God with the souls of men are denied and derided by a great many. But that the Father of spirits should have no converse with our spirits, but by the intervention only of outward and foreign objects, may justly seem strange, especially when we are so often told in Holy Scripture, that we are the temples of the Holy Ghost, and that God dwelleth in all good men."

But this spirit is considered by the Quakers not only as teaching by inward breathings, as it were, made immediately and directly upon the heart without the intervention of outward circumstances, but as making the material objects of the universe, and many of the occurrences of life, if it be properly attended to, subservient to the instruction of man; and that it enlarges the sphere of his instruction in this manner, in proportion as it is received and encouraged. Thus the man, who is attentive to these divine notices, sees the animal, the vegetable, and the planetary world, with spiritual eyes. He cannot stir abroad, but he is taught in his own feelings, without any motion of his will, some lesson for his spiritual advantage; or he perceives so vitally some of the attributes of the Divine Being, that he is called upon to offer some spiritual incense to his maker. If the lamb frolics and gambols in his presence as he walks along, he may be made spiritually to see the beauty and happiness of innocence. If he finds the stately oak laid prostrate by the wind, he may be spiritually taught to discern the emptiness of human power; while the same spirit may teach him inwardly the advantage of humility, when he looks at the little hawthorn which has survived the storm. When he sees the change and the fall of the autumnal leaf, he may be spiritually admonished of his own change and dissolution, and of the necessity of a holy life. Thus the spirit of God may teach men by outward objects and occurrences in the world; but where this spirit is away, or rather where it is not attended to, no such lesson can be taught. Natural objects of themselves can excite only natural ideas: and the natural man, looking at them, can derive only natural pleasure, or draw natural conclusions from them. In looking at the sun, he may be pleased with its warmth, and anticipate its advantages to the vegetable world. In plucking and examining a flower, he may be struck with its beauty, its mechanism, and its fragrant smell. In observing the butterfly, as it wings its way before him, he may smile at its short journeys from place to place, and admire the splendor upon its wings. But the beauty of creation is dead to him, as far as it depends upon connecting it spiritually with the character of God. For no spiritual impression can arise from any natural objects, but through the intervention of the spirit of God.

William Wordsworth, in his instructive poems, has described this teaching by external objects in consequence of impressions from a higher power, as differing from any teaching by books or the human understanding, and as arising without any motion of the will of man, in so beautiful and simple a manner, that I cannot do otherwise than make an extract from them in this place, Lively as the poem is to which I allude, I conceive it will not lower the dignity of the subject. It is called Expostulation and Reply, and is as follows:

"Why, William, on that old gray stone,
Thus for the length of half a day,
Why, William, sit you thus alone,
And dream your time away?

"Where are your books? that light bequeath'd
To beings, else forlorn and blind.
Up! Up! and drink the spirit breath'd
From dead men to their kind.

"You look round on your mother earth,
As if she for no purpose bore you,
As if you were her first-born birth,
And none had liv'd before you!

"One morning thus by Esthwaite lake,
When life was sweet, I knew not why,
To me my good friend Matthew spake,
And thus I made reply:

"The eye it cannot choose but see,
We cannot bid the ear be still;
Our bodies feel where'er they be,
Against or with our will.

"Nor less I deem that there are powers,
Which of themselves our mind impress,
That we can feed this mind of ours
In a wise passiveness.

"Think you, 'mid all this mighty sum
Of things forever speaking,
That nothing of itself will come,
But we must still be seeking?

"—Then ask not wherefore, here, alone,
Conversing as I may,
I sit upon this old gray stone,
And dream my time away?"

(To be continued.)

The following of Christ is freedom, expansion, growth. The following of his followers is copying, imitation, contraction. And it is the following of Christ, close, always, with nothing and no person between, that we are called, all of us, the youngest, the weakest, the meanest.

MARTHA ROUTH.

(Continued from page 693.)

4th of Twelfth month, First-day. At Richland, a large Particular, and also a Monthly Meeting, too many appeared unconcerned about the weight and importance of what they met together for, by their conduct expressing more care how to accommodate the body, than to profit the mind. I had to labor closely among them, and through a faithful discharge of duty felt relief: my soul was prostrated before the throne of Grace, that the faith of the mourners in Zion might be increased; that the hope of the righteous might not fail, but that their trust might be renewed in the sufficiency of that power which is not of us, but of God.

At Gwynedd, on Third-day, a large gathering, for want of the foremost rank taking their proper, places was long in settling into that quietude becoming religious occasions; but as my mind was engaged to labor after that stillness, wherein the Lord is known to be God, the interesting salutation of the Apostle was livingly opened in my view: "Grace, mercy, and peace from God the Father, through our Lord Jesus Christ, be with your spirits." This, from its remaining impressively attended with a secret prayer that that meeting might be found worthy of the like blessing, it became my duty to communicate. Many things were opened, I humbly trust, in the light of Truth, and under Gospel authority, to the different states of the people; yet it was rather a season of digging and pruning, than of finding many plants ready for the watering. But I was instructively impressed that I must be a faithful laborer in the discharge of duty, and content with my wages.

On Fourth-day, we were at the Valley, a small exercising meeting; on Fifth-day, at Plymouth, in the early part, my mind was gathered into a humbling feeling that our great Creator was graciously waiting on the workmanship of His hand for good, to enable mankind to become acquainted with the measure of his own gift in themselves; in grateful acknowledgment whereof, I was led to bear testimony; and from the relieving peace afforded to my own mind, I felt a sustaining hope that the witness for Truth was raised in many present.

On Sixth-day, at Providence, I was early impressed that it was eternal life to the soul which all mankind stood in need of; on which subject I was opened to point out the way whereby it might be experienced; and I humbly trust, through best help, many were made measurably to feel the truths of the Gospel. After a religious opportunity in a Friend's family, we proceeded towards Radnor. On Seventh-day, was a large meeting there, wherein I was dipped into suffering, in silent travail with the seed oppressed in many minds, not feeling any expectation I should be able to gain relief, until the gentle movings of life accompanied the revival of the gracious promise formerly given: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation;" and the language of encouragement went forth to the sincere hearted; yet on the whole it was a very exercising time, and there was not so much relief gained as at some other seasons.

11th of Twelfth month, First-day. At Haverford, many assembled not of our religious profession. It was a season of searching labor, in close expostulation and caution, against a spirit of unbelief, and every thing that tends to separate from the Divine harmony. I had much greater openness to declare the truths of the Gospel, than the day before; and my mind was renewedly humbled in thankfulness to the Author of all good for his unspeakable gift to the children of men. We reached Philadelphia that evening, and attended the morning meeting of ministers and elders next day; in the afternoon, had a religious opportunity in a Friend's family, and in the evening, one with divers Indians of two different tribes, collected at a Friend's house. Several expressed their gratitude to the good Spirit, and wished to have in writing what they had heard, that they might communicate it to their brethren when they returned home: after a pause in silence I told them, through an interpreter, if the good Spirit should put any thing further into my mind towards them, I would endeavor to comply with their request; which I did a few days after.

We staid in Philadelphia nearly four weeks; in which time we visited divers who were ill and infirm, also some schools, and attended about thirty religious meetings. In the last, for children, about seven hundred were supposed to be present, who are in some sort under Friends' care, in obtaining learning, though the greater part are not members. Much salutary counsel and caution was communicated to them and others, from divers Friends, which I hoped might profitably impress some of their minds.

On leaving Philadelphia, we crossed the river Delaware in our wagon, on the ice, accompanied by our valued friend Samuel Smith; and after taking some other meetings, we were, on 15th of First month, First-day, at Woodbury. The

people of other societies being informed that strangers were there, the meeting was very large; and through the renewing of holy help, I humbly trust, the Gospel was preached, reaching the witness in many minds. On Second-day, we returned to the city, and after attending three meetings for worship there, and three Monthly Meetings for ministers and elders, we went to Germantown, where we again met my nearly united fellow-laborer John Wigham. At the close of a meeting with Friends next morning, I was impressed with a concern to have another in the evening, for those not professing with us, which was fully attended, and I trust mercifully regarded by the compassionate Father.

5th of Third month, First-day. We were at a meeting at Moorestown, which was largely attended by those not professing with us, to whom the Gospel was preached in the renewed ability which truth furnishes. On Third-day, we got to Philadelphia again, where further labor presented divers ways, with much openness for it, both in public and private. The latter end of this month, in the general Spring meeting for ministers and elders (since discontinued) my valued fellow-laborer, John Wigham, informed Friends of his prospect of being nearly released from further service in these parts, and obtained testimonies from them of near concurrence with his acceptable labors. But the time did not appear to be come for me to give the like information, which felt no small trial to the natural part; yet I found resignation was the way to peace.

During our stay in the city, in company with several other Friends, we paid two visits to the prisoners, going to some in their cells, and others more at large. We had cause to hope the witness of Truth was raised in many minds, and that, through true repentance and amendment of life, their sins would be forgiven.

The 16th of Fourth month, First-day. Under the renewed humbling prevalence of our Heavenly Father's love, which unites his flock and family wherever scattered, we parted with our near and dear friends there, having again with us our valued companion Joseph Whitall.

We went to Burlington, from whence we were accompanied by our much esteemed friend, John Hoskins, to Shrewsbury Quarterly Meeting, the several sittings whereof were times of close searching labor indeed; but, in the upright discharge of duty, I was favored with a renewed portion of that precious legacy our blessed Lord left with his immediate followers. (See John xiv. 27.) From thence we went to Plainfield, where, on Second-day afternoon, we had a large satisfactory meeting. We got to New York on Third-day evening, and early next morning crossed the river to Flushing, on Long Island; the Quarterly Meeting for ministers and elders beginning at ten. A renewal of strength to labor in the several sittings was furnished, much to the relief of my own mind, and I believe the satisfaction of Friends. We then proceeded to take the rest of the meetings as follows: Cowneck, Westbury, Jericho, Matinicock, Bethphage, Hollow-hills, and Newtown, visiting some who were sick in their families; and we felt united to the faithful laborers of every class. Through divine favor we got safe back to New York on Sixth-day evening.

7th of Fifth month, First-day. In both meetings I was strengthened publicly to labor in the discharge of duty. On Third-day, our nearly united friend and companion Joseph Whitall left us to return home; my prospect being to stay mostly in the city, till the Yearly Meeting. During this time we visited some who were indisposed, and divers Friends' families, as way opened; and attended a small meeting at West Chester, where were many not professing with us; some, as I was afterwards informed, were great men, two of them Judges of what is called the Supreme Court; but the Great Judge of all the earth being near to help, I was enabled to discharge my duty, so that I trust His cause did not suffer, but that His holy name was magnified before the people. During the Yearly Meeting, great was the travail of my spirit that tenderly visited minds among the younger part of our Society might not take up a rest in any outward form, however supported by tradition; or have any bonds laid upon them, other than through the influence of His pure spirit, who remains to be the infallible teacher, and who declared his yoke to be easy, and his burden light; and, blessed be His name, those who like Him are meek and lowly of heart, will assuredly find rest to their souls. On Sixth-day evening the Yearly Meeting concluded. Next day we parted with many brethren and sisters, in the nearly uniting cement of Gospel fellowship.

(To be continued.)

For Friends' Intelligencer.

The great truth is becoming more and more recognised, that "true religion and undefiled before God, the Father," is the one thing to be sought after, rather than the framing and defending of creeds and doctrines. I cannot but think that we, who have so fully believed this, should take our position where we might be enabled to strengthen a weak, struggling brother to practically and courageously recognise the truth that "man looks on the outside, God looks at the heart." To what higher state can mortal attain than to that intimate communion with our Father in Heaven, promised to those who lead lives of watchfulness and prayer. "Blessed are the pure in heart, for they shall see God." The promise is untrammelled by

any reference to creeds and confessions of faith. And can we not accept the unspeakable gift, in all its richness and fullness; and when calumny assails us, pass on in silence, and try to *live* out the precepts of our Divine Master, rather than go to the barren region of controversy and debate, where there is neither rain nor dew? There *are* "green pastures;" there *are* "still waters," where "He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom." J. S.

To the Editors of Friends' Intelligencer.

Some weeks since I penned a few thoughts suggested by an article in the "British Friend," but finding that you had commenced the republication of Gibbons' Review, they have been withheld, lest they should appear to conflict with your views. Although not disposed to question the motives which have led to the republication alluded to, I cannot but regret it, as calculated to awaken the spirit of controversy, and thus frustrate the efforts of those who desire to leave the things that are behind, and labor for the promotion of peace and good will. If you think the essay calculated to promote this end, it is at your service.

12*th mo.*, 1865. W. P. S.

In one of the late numbers of the "British Friend" there are some comments on the address published by Eli K. Price, in which allusion is made, in a friendly spirit, to that portion of the Society of Friends represented by us. There is developed, however, such a want of knowledge in relation to our profession, that it is manifest our transatlantic Friends have never fully understood the position we claim to occupy in the religious world. There appears to be a willingness to admit that "very many" may be free from the charges which have been made against us, and that the columns of the "Intelligencer" do not advocate "deistical doctrines." The writer of the article might safely have gone further, and stated that these charges never were believed by the more intelligent and considerate part of the community where we are known. We hope the time will come when all offensive charges and epithets may cease; when Christian love will take the place of bitterness, and the disposition to justify ourselves by condemning others will give way to a more fraternal feeling, when each division of the Society may be at liberty to define its own faith, and prove its correctness by life and conversation.

In our early history, the same charges which are now made against us by those claiming to be Orthodox Friends were made by other professors against our religious Society; but these charges were disproved by the consistent Christian conduct of our predecessors, and in this respect it is important that we should follow their example. By many high professors, Friends are still regarded as a deluded people. We need not be surprised at this, for it is the necessary result of a dependence upon creeds and confessions of faith. Those who have been educated to regard as chimerical that which we cherish as a fundamental principle, the "Light within," and also to believe that immediate divine revelation has ceased, do not perceive how a religious organization can be maintained without specific doctrines and church ordinances. They do not appear to be sensible that the grace of God is sufficient to bind together, and, for want of this knowledge, the spiritual life is brought into bondage, and ecclesiastical dogmas are substituted for Christian precepts.

Friends now hold, as they have ever done, to Scripture testimony, and believe most fully that, through Divine illumination, the mind is brought to a correct understanding and knowledge of the truths therein recorded; but they do not accept the interpretations of synods, councils or ministers, without reference to the manifestations of Truth, as revealed to themselves. The tree is known by the fruit it bears; and there is no difficulty in distinguishing between the love which seeks to restore and gather into a Christian fold, and that self-righteous and bitter spirit which condemns those who cannot comprehend vague theories of religion. Friends still find that light is furnished to enable them to read the Scriptures rightly, and strength given to apply them understandingly in their intercourse with men. We do not wish to reiterate the charges so frequently made by those claiming to be Orthodox, nor to find fault with a spirit which appears to be anxious that the scales should be removed from our eyes; but we would affectionately exhort such brethren to examine themselves, and ascertain whether they are entirely free from that hostility which engenders strife, and whether they are in that peaceful and loving spirit which best qualifies for useful labor in the Christian church.

Our discipline, in all essential matters, remains as it was handed down to us by our worthy predecessors. We know they suffered long and patiently to establish principles and testimonies from which the world has largely profited; and it should be our care to transmit to posterity our appreciation of their worth, by living in the Light known to them and of which they testified.

There are very many of us that know but little of the sentiments of Elias Hicks. His views are sometimes quoted, but not more frequently than George Fox, William Penn, Robt. Barclay, John Woolman, and others; nor is he regarded as higher authority. He was a man of much influence in his day, and it is believed that he was greatly misunderstood or misrepre-

sented by those who differed from him in religious sentiment. His preaching was plain and powerful; he was beloved and respected, especially in his own neighborhood; was eminently upright and benevolent, and bore the character of a practical Christian.

Notwithstanding the high estimation in which he was held, Friends do not regard him as the founder of any division of the Society; the separation of 1827 took place on other grounds, which time, there is reason to believe, will more fully develope. We have frequently denied that we hold "deistical" principles, or unscriptural doctrines, and do not admit the right of those who assumed an authority to disown us to represent our faith and belief to the world. If our Orthodox Friends could be prevailed upon to look at the causes of the separation in the light of Truth, and free from the prejudices in which the subject has been involved, they might possibly discover that their dissatisfaction with Friends did not grow out of a conviction that we were tinctured with unsound Scriptural views or deistical principles, but that it was the result of a refusal on our part to co-operate with them in condemning a minister, whose views in some points differed from their own. We are still, and hope ever to be, unwilling to assume the judgment seat in a spirit of condemnation, and are not prepared to unite with others in the use of terms that are calculated to lessen the character of men eminent for their piety and uprightness.

In almost all religious societies dissimilar and apparently conflicting theories are held; but the Light is all powerful to rectify error, and we think it better to suffer in a spirit of love and forbearance, than to injure ourselves or others by indulging in a spirit of contention.

It is cause of deep regret that divisions have taken place in the Society of Friends; and that subdivisions should have followed. Every effort that is made to restore a more kindly feeling, is cause of rejoicing; we should each desire to do our part towards reconciling conflicting views, and bringing into harmony and love all who bear the name of Friends. This, however can only be done effectually by turning to the light of Christ, as revealed within us. It will teach us patience and humility, charity and forbearance; and it will stimulate our efforts in the right direction, to bring us nearer to each other in the everlasting Truth.

There is healing in the bitter cup. God takes away, or removes far from us, those we love, as hostages of our faith (if I may so express it;) and to those who look forward to a reunion in another world, where there will be no separation, and no mutability, except that which arises from perpetual progressiveness, the evening of life becomes more delightful than the morning, and the sunset offers brighter and lovelier visions than those we build up in the morning clouds, and which disappear before the strength of the day. Faith is that precious alchemy which transmutes grief into joy; or rather it is the pure and heavenly Euphrasy, which clears away the film from our mortal sight, and makes affliction appear what it really is, a dispensation of mercy.

For Friends' Intelligencer.

TRIALS OF FRIENDS DURING THE REBELLION.

As the smoke of battle is dispersed, and we see how faithfully our testimonies against war have been preserved by those who were the most exposed to its horrors, we cannot but take courage for our Society and for our day and generation.

Numerous incidents have occurred worthy of preservation, and I hope they will be gathered up. Many a quiet Quaker home, in Virginia, North Carolina, and Tennessee, has been the scene of an endurance more heroic than the mad sacrifice of life in face of the cannon.

I shall offer no apology for copying the following extract from a letter addressed to two boys by a friend of their mother:

"It was in the 8th month, 1861, on First day morning, that we were sitting in our meeting-house at F———. Being the time of our Quarterly Meeting at Goose Creek, many of our members had gone thither, consequently our meeting was smaller than usual. I think we had been sitting there for about half an hour, when the silence was broken, and we were startled by the trampling of horses and the clash of arms—a company of cavalry surrounding the house, or rather making the circuit of the house several times. The men dismounted and came to the open doors and windows, carbines and sabres in hand. One of our men Friends arose and quietly invited them to join us by pointing to the vacant seats for their occupation, which invitation most of them accepted—filling the benches; but you may fancy how appalling to some of us was the sight of so many armed men in our meeting, a sight we then saw for the first time. I wondered then, and have often wondered since, that we remained as calm and composed as we did. After a little time, a woman Friend knelt in supplication. It was indeed as though the Master had spoken to the boisterous waves, and every perturbed feeling was calmed down. Then she arose and spoke beautifully, ministering unto us, and I trust, though some may have been lost to the audience, a portion of the seed fell upon good ground, and will yet yield, if it has not already done so, the saving fruit. After the meeting closed, the captain demanded the key of the house, and for nearly seven months we met there, with the troops occupying the house.

The Madison cavalry—the first which came—about forty in number, remained nearly two months. They were generally a rough set, though some of them were very respectful, and frequently sat with us in an orderly manner. One in particular always took his seat facing the gallery, and if any thing was said, paid the utmost attention, expressing his regret when he happened to be on duty during meeting days. After these left, the Bedford cavalry came; they, too, were respectful towards us. It looked oddly enough to see all their equipments strewed about our dear old sanctuary,—swords, guns, saddles, blankets, the latter hung upon the banister in the gallery, and often their wearing apparel too. It was not only odd, but disagreeable, as they had their cooking utensils all around the fire places, and the grease everywhere: and yet with all these annoyances we had some highly favored seasons.

Our dear Miriam Gover, who has since passed to her better home, was often very powerful in her communications; and then we were made to feel so surely that we had none in heaven nor in all the earth to look to, but Him only who can "cause the wrath of man to praise Him, and in his own good time to restrain the remainder of wrath."

After some time passed in this way, two or three of our Friends went to the commanding general, whose headquarters were near Leesburg, and requested as a favor the exclusive use of one part of the house. They told him that for one hundred years Friends had held their meetings in that house twice a week, without intermission. The General was kind enough to grant our request, and after that we had one end of the house to ourselves, which was much more pleasant under the circumstances. We had much cause for gratitude towards our Heavenly Father, who cared for us all the while, and has been pleased to restore peace once more to our beloved, though still distracted country. I truly hope that the Keystone State may never pass through such an ordeal as has poor transgressing Virginia; and I do not know any better or safer way to ensure prosperity than for her sons to lead good and virtuous lives." R. K.

To feel the force of the above, our young readers must remember that this cavalry belonged to the Secession army, which was opposed to Friends, not only on account of their Union, or rather their peace-loving, sentiments, but also on account of their persistent efforts to free the slave.

"Affliction is a divine diet, which, though it be not pleasing to mankind, yet Almighty God has often, very often, imposed it as good, though bitter physic, to those children whose souls are dearest to him."

For Friends' Intelligencer.

"BE YE FAITHFUL."

Having during the War declined to give to the Bounty Fund, at the request of one who was once a Friend, he remarked that he was thankful he had left the Society; for if its doctrines prevailed, Society at large would suffer much; that the arts and sciences would stand still; and that there was nothing inviting in Quakerism.

Months have passed since the above remarks were made, during which time my mind has often dwelt upon them, and I have been led to reflect on what is called the advancement of society, and what would be the effect thereon were the doctrines of Friends lived up to by its members.

Nineveh, Babylon, Rome, rose in wondrous beauty at the bidding of the master minds of ancient times. With all our boasted advancement, we are yet behind the architects of three thousand years ago. But where are now those beautiful temples, which were the pride and folly of former ages? The very sands of the desert have swallowed them up.

Has the rapid advancement of the arts and sciences in this nineteenth century raised hopes in the Christian mind that the human heart is purified thereby? Does London and Paris give evidence that the teachings of the New Testament prevail therein? Is Louis Napoleon prompted by aught but poor human pride in erecting the elegant buildings on the new streets of his capital? Are the expensive churches and costly mansions of our American cities aught but evidences of poor human pride, of things which pass away with time? Did the advancement of the arts and sciences upon the minds of this nineteenth century prevent thirty millions of human beings from rushing into the strife and bloodshed through which this nation has just passed, or did the followers of Attala the Hun, that "scourge of God," exhibit greater cruelties than have been committed during the late war? And in looking from the camp to the Senate House, do we find there that the teachings of the meek and lowly Jesus prevail? Does the administration of the affairs of our large cities give evidence of purity and conscientiousness?

May I not pause here, and ask, could such things be were the principles of the Society of Friends better understood and more faithfully lived up to? Were this the case, "Peace on earth and good will to men" would prevail. The widow and the fatherless would be tenderly cared for. The sword would be beaten into the ploughshare, and men would learn war no more.

That Friends are not faithful, and, like members of other religious societies, poor and weak, in no way detracts from the virtue and value of the principles held by our Society; prin-

ciples which, if adhered to, would keep clean the garden of the heart, and cause a love to reign therein that would beautify and soften our natures, thereby renovating our land, and making glad the hearts of the children of men. Oh, that we might be faithful standard-bearers for the Right, and show by our daily lives that we are indeed worthy to be members of the Society of Friends. R. S. P.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 13, 1866.

We have received several communications from much esteemed Friends expressing regret at the republication, in our paper, of Gibbons' Review. The motives which overcame our reluctance, and our regret at the occasion which called it forth, have already been expressed. We believe the Friends who urged the measure, and who no doubt represent a considerable class, were not actuated by a desire for controversy, but for the vindication of truth. The employment of moral means to repel an attack is not inconsistent with a Christian spirit; and though the Divine Master submitted meekly to his persecutors when their minds were so closed by prejudice that any appeal would have been vain, yet there were occasions when he did appeal, and even indignantly, to those who falsely accused him. "Many good works have I showed you from my Father; for which of those works do ye stone me?" John x. 32. "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" John xviii. 32. "Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me." Math. xxvi. 55. And others that might be cited.

We are requested to give notice that Henry M. Laing, 30 North Third St., has been appointed Treasurer of Friends' Association for the Aid and Elevation of the Freedmen, and that all subscriptions and donations of money, dry goods, cast-off clothing, or stores of any kind, will be received by him at the store of Laing & Maginnis, No. 30 North Third St.

The room, 800 Arch St., is opened every day, from 9 A.M. to 4 P.M. Friends in the city are invited to meet there every Fifth-day, to sew for the Freedmen.

MARRIED, on the 28th of Twelfth month, 1865, at the residence of Isaac Meredith, in Kennett Square, Chester Co., Pa., in accordance with the order of the Society of Friends, JABEZ, son of Rachel Bailey, to MARY E., daughter of Isaac and Thomazine Meredith.

——, on the 21st of Twelfth month, 1865, by Friends' ceremony, at the residence of Chas. Thomas, Chester Valley, Pa., J. LEEDOM WORRELL to SARAH W., daughter of Chas. Thomas.

——, on the 26th of Twelfth month, 1865, with the approbation of Green St. Monthly Meeting, THOS. MULLENNIX, of Ulster Co., N. Y., to RACHEL SHOURDS, of this city, formerly of Salem, N. J.

DIED, suddenly, on the 18th of Fourth month, 1865, at Lincolnton, N. C., GEORGE JONES FRENCH, of this city, in the 24th year of his age.

——, on the 26th of Twelfth month, 1865, in Attleboro, Bucks Co., Pa., REBECCA H., second daughter of Absalom and Esther Michener, after a lingering illness. Her sufferings were great, but all borne with patience. She was a member of Middletown Monthly Meeting.

——, on the 6th of Twelfth month, 1865, at his residence in London, Britain Township, Chester Co., Pa., RODMAN WALTON, aged 36 years; a member of New Garden Monthly and Mill Creek Particular Meetings, leaving a widow and eight children to feel the loss of a loving husband and father, and society of a concerned member.

He was a diligent attender of meetings, making the sacrifice in the middle of the week of leaving his worldly concerns and taking several of his children with him,—an example of plainness and self-denial; and near the close of life, as a last testimony thereto, requested that his remains might be placed in a plain white coffin, without stain or varnish, which was done, and taken to the meeting-house previously to interment, where a large and solemn meeting was held.

Although there was much to make his longer stay on earth desirable, to his friends there is consolation in the remembrance of his measure of dedication to the Spirit of Truth on his mind while in health; and when prostrated by sickness, and apprehensive that his end was near, on being queried with by a friend if his way was clear should it please his Heavenly Father soon to call him to himself, he replied, "This is a serious question, but I can answer in the affirmative."

Thus, while we deeply feel his early removal from his large and interesting family and from society, we desire the spirit of submission, which prompted *him*, in prospect of a separation from his beloved wife, to say, "Not my will, but *thine*, O God, be done!"

——, on the 14th of Ninth month, 1865, MARY P. SWAYNE, daughter of Benjamin and Sarah P. Swayne, of London Grove. Her disease being an affection of the lungs, with a prostration of the nervous system, was borne without a murmur, although her suffering was frequently very severe. On the 10th, she seemed to be sinking rapidly, and we all thought her departure near. Although aware of this, she was not alarmed, but expressed her desire that it might be so; and calling her parents, brother and sister to her bedside, she took an affectionate leave of them, saying, "You all know how I love you. I love everybody; and I desire every thing about my funeral may be plain." After this she revived, and expressed disappointment, saying, "Oh, why can I not die; all of you pray for me that I may be taken." After a time of holy quiet, we all withdrew for a few

moments. On our return, she said, "What a precious time we had; it never ought to be forgotten." At another time, when favored with a remarkable solemnity, her sister coming into the room, she said, in a low, harmonious voice, "Oh, sister, don't make a noise; the feeling is too sacred to be disturbed." Thus she continued until the afternoon of the 14th, when she again called us to her, saying she "hoped and felt she was going. I have suffered these three days past, and have supplicated my Heavenly Father that I may not pass another night. I am going peacefully. Oh, that the young people would take up the cross and say, Thy will be done: words so full of meaning. What an advantage it would be! I have often thought of it." She passed away in accordance with her desire.

OUR DOMESTIC AND SOCIAL LIFE.

BY ANN PRESTON, M D.

(Continued from page 699.)

Among Friends there has been, I think, in many places a tendency to undervalue mental training and general culture, from the idea that these tend to lead the young people away from the simplicity of the truth, and into the temptations of the world. It is possible that they may tend to make people attach less importance to those points that are purely sectarian, and not founded in the moral nature and the truth of things; but God surely made no mistake in giving us powers, intellectual as well as religious; and to give these no adequate means of development is to prevent persons from becoming what their Creator, in their organization, evidently meant they should become. Besides, do education and culture make people less religious? Then what will we say to Paul and Erasmus, to Luther and Fenelon, to Penn, and Barclay, and Channing? Where do we find gossip, and scandal, and fierce life-long feuds in neighborhoods? Where are people jealous, suspicious, and grave to take offence? Where, quarrels in meetings? My observation has been, that it is exactly where the general intelligence is low that these most abound. I asked a friend who had been visiting meetings among a primitive and uncultivated people, far away from the snares of city life, whether *she* had found the Acadia there? Whether there were more simplicity and sweetness of life than among more educated people? "No," she replied, adding, "even the affections require cultivation for their best manifestations."

And will you not forgive me for saying here what has often impressed me sadly, in a somewhat extensive acquaintance with the Society of Friends, in this part of the world, that the lack of mental training and education, especially among young men, may be one reason of that decline in the Society of which we hear so much? The sublime central truth of the Society has too few adequate expounders among its members; and of those who become devoted to it, so many lack the knowledge and training which would be effective weapons in their hands.

There is something very fascinating in social position, and young people are apt to feel anxious to get into what is called good society. Let them dismiss all concern upon this point; unless some peculiar prejudice should exist, they will sooner or later, even in this conservative city, enter the society to which, from their character and attainments, they naturally belong.

It is true there are here, as elsewhere, the vulgar rich, whose pretensions are founded upon "shoddy" or "petroleum;" but these do not rule society to a very great extent; they are no match for moral and intellectual culture. The idea that people must dress and live in a certain style, in order to mingle with good society, is a sad delusion. I remember, before my first visit to Cape May, being told by some young women in the country, that, in order to go there with credit, it was needful to have *trunks* full of clothes, and to appear in different dresses as often as at least seven times a day. I went. At the hotel where we staid was one woman, evidently by common consent regarded as the leading influence there, and she wore every day, for a week, from bathing time till bed time, the same dress! She *made* the fashion.

When persons are going to a company, or expecting to appear upon some public occasion, how common it is for them to feel that they must put on some trinket, or wear some color different from their usual style, because that is "the way," and "they must be presentable." And how often do those make themselves ill looking, if not ridiculous, from this cause, who would have charmed by the becomingness of their appearance if they had only had the strength to be simply true to their own tastes and habits. Beauty of manner is the simple and natural expression of goodness, intelligence and refinement, and it is a thing that transcends all rules.

One must be at ease to bring out the best he has for others, and nothing is so fatal to ease as self-consciousness, and the effort to show *one's self to advantage.* Benevolence and self-forgetfulness are necessary to the finest manners. I have seldom seen anything more finished and beautiful in manner than the bearing of one of our city car conductors, whom I saw one evening jump off his car to assist a poor, old, meanly-dressed, decrepid woman, whom he helped on to the pavement, and carefully directed to her destination before returning to his place. I do not know his name; but my heart blessed him, and I ever think of him as a hero and a gentleman.

Society and nature punish those who forget the proper lessons of humility in their intercourse with others. What shall I talk about? says some young girl or boy when an important guest is announced. What shall you say? Why, if we have nothing to say, we need not

talk. A good listener is never a dull entertainer, and whoever gets upon stilts, in the hope of reaching a visitor, is sure to make a ridiculous figure. There is much of folly in the world, but still *to be* is stronger than to *seem*; and a well-furnished mind and a true, good heart are somehow so irrepressible that they show themselves in silence as in speech, and despite all disguises. They penetrate like the finest odors. There are few so silly that they do not appreciate good sense in others. Young girls may sometimes be ill bred, and giggle very unpleasantly in public, but still they do not like those young men who *reserve* for them a certain kind of soft, flattering, "shilly shalley," because they think, in their verdant folly, that that is the way to please women. Women like to be addressed as persons having a common interest in interesting general subjects; even silly ones like this.

A desire to be fashionable is the great weakness that often encroaches upon domestic enjoyment. "Why, I supposed you were too fashionable to dine at half-past twelve," said a lady to a friend of my acquaintance. "No, we are not too fashionable to eat at the hour when we grow hungry,—the hour that we find keeps us most healthy, and that suits business," was the reply.

It is meanness of spirit that follows old fashions, because they are fashions. It is simply barbarous to deprive ourselves of the sleep necessary to the repair of the system, to exhaust the eyes and nerves by gaslight, and to take meals at unseasonable hours, because, forsooth, the members of the British Parliament or some leaders of fashion choose to do so.

True culture rejects all absurd and extravagant fashions; all social forms that interfere with social enjoyments; all modes of dress and plans of living that injure health. The tightly-laced young woman and the segar-smoking young man must not pretend to the highest elegance.

The time is surely coming when, instead of it being said of those who are true to themselves in manners, habits and spirit, "how singular they are," it will be recognized that the "highest culture brings out whatever is essentially distinctive," and tends to make people unlike instead of being tame repetitions of the same dull pattern.

Many people think there can be no reform; that we must repeat the old round of experience. Human nature does not change, they say, and truly say. We have had a national lesson in regard to this that it may be well to review. Five years ago many of our people had learned to doubt the stability and advantage of republican institutions, and to look rather longingly towards European aristocracies. I had a young friend, of whom I should have expected better things, who returned from a few years' residence in Europe, and talked about the masses of the people as the "*common trash.*" The war came. This class of aspirants cried, "Now you will see the old history of republics repeated. It takes a single mighty will to command obedience in war. We shall have power centred in one strong hand." They reminded us of the old Republics of Rome and Greece; of Republican Cromwell becoming the Lord Protector, with powers as absolute as King Charles; of Napoleon, the Democrat, shaking Europe as Napoleon the Emperor and Despot; and they looked round to see who here was ready to grasp the reins of power and bury in himself the liberties of the people. They looked! There at the helm, *meek* and *humble*, stood Abraham Lincoln, the incarnation of Democracy; around him were the legions of this same common people, dignified by the love of liberty. No despot rode into absolute power. Human nature was the same; but free institutions—free schools, free presses, free churches, and lecture-rooms—had educated the people to such a point that the conduct of the ignorant masses of the Old World could not be repeated here! And all the nations were awed with astonishment when they saw that, instead of one will controlling all, millions of free and independent wills, acting as one, gave such strength to a nation as earth had never witnessed nor dreamed of before. So in regard to other experiences. A few years ago if a woman undertook teaching, she was considered as encroaching upon the place of men. The domain of teachers is recognised as peculiarly hers, to-day. To engage in merchandize, or lecture in public, was a marked thing of doubtful propriety then; but who objects to these things now? For a woman to practice medicine was a startling innovation twelve years ago; but the intelligence and virtue of conservative Philadelphia pronounces this a proper and natural thing to-day. That a few years hence men will wonder that they ever denied the right of voting to women, or doubted that its exercise would tend to refine and elevate the standard of national life, I cannot doubt.

Indeed, let a thing be only true or right in itself, and none need fear that it will not make its way! Customs are changing things, and bad customs change rapidly among a free, intelligent and virtuous people.

Some years ago it was scarcely deemed safe or reputable for women to walk the streets of Philadelphia after nightfall without the presence of a gentleman. In Baltimore this feeling still prevails. But here we all know that, when it is needful or convenient, our best women do it with perfect safety, and without a question of its propriety.

(To be continued.

On the heels of Folly treadeth Shame, at the back of Anger standeth Remorse.

Review of "A Declaration," &c., published by order of the Yearly Meeting of Orthodox Friends (so called) held in Philadelphia in 1828. By WM. GIBBONS, M. D.

(Continued from page 701.)

ARTICLE I. "Elias Hicks says: 'If the Scriptures were absolutely necessary, He [the Almighty] had power to communicate them to all the nations of the earth; for he has his way, as a path in the clouds; he knows how to deal out to all his rational children. But they were not necessary, and perhaps *not suited to any other people*, than they to whom they were written.'"—*Philadelphia Sermons*, p. 119. *Decl.* p. 17.

That the Scriptures are not "absolutely necessary" for salvation, follows incontrovertibly from the *fundamental* principle or tenet of the people called Quakers, which was testified to by the evangelist John: "In him [the Word] was life, and the life was the light of men." "That was the true Light, which lighteth *every man that cometh into the world.*" John, chap. 1. "For the grace of God that bringeth salvation hath appeared to *all men*, teaching us, that, denying ungodliness and worldy lusts, we should live soberly, righteously, and godly in this present world." Tit. ch. 2. "But the manifestation of the Spirit is given to *every man* to profit withal." 1 Cor. ch. 12.

Now the *Light within*, the grace of God, and the Spirit, are held by us to be *identical.*

That the Scriptures were not believed to be "necessary," I give the following testimonials from the writings of primitive Friends:

"The Lord God opened to me," said George Fox, "by his invisible power, how that every man was enlightened by the Divine light of Christ. This I saw in the pure openings of the Light, without the help of any man: *neither did I then know where to find it in the Scriptures;* though *afterwards* searching the Scriptures, I found it."—*Journal*, vol. 1, p. 89.

They that *had not Scripture*, had faith,—had the Holy Ghost,—had the Father,—knew the Father,—knew Christ,—knew the Spirit. They that *had* the Scriptures (the Pharisees) *knew not* the Father,—knew *not* the Holy Ghost, *nor the Redeemer.*" "They [the Scriptures] *will not give a knowledge of Christ.*"—*George Fox's Great Mystery*, pp. 245, 411.

"So, then, that which brought [Pharoah] to confess and acknowledge the living God, without the letter of law or Gospel, *judgeth* you that say, you know not that there had been a God, or a Christ, without you had *the letter* to declare it to you."—*George Fox's Doctrinals*, p. 338.

"For I have known some of my friends," says Robert Barclay, "who profess the *same faith* with *me*,—faithful servants of the most high God, and full of Divine knowledge of his Truth, as it was *immediately revealed* to them, who could not read their own vulgar language,—and, being pressed by their adversaries with some citations out of the *English translation*, and finding them to *disagree* with the manifestation of Truth *in their hearts*, have *boldly* affirmed, the Spirit of God *never said so.*" "Which, when I on this account seriously examined, I really found to be *errors and corruptions of the translators.*"—*Barclay's Apology*, p. 82.

"This I witness to all the sons of men, that the knowledge of eternal life, I *came not to by the letter of the Scripture*, nor by hearing men speak of the name of God."—*William Dewsbury's Works*, p. 54.

"Moses did not conclude his predecessors ignorant of the will of God, who were without *a written law;* nor did Job say that the naked books of Moses were able to *give understanding* —but the *inspiration* of the Almighty: neither did Christ bid them read the Scriptures that the Father might be *revealed* to them; nor the apostles, to have recourse to their writings (then scattered among them) as what would *only* reveal to them the mind of God,—but attributed Divine knowledge, *not to their writings*, but to his Spirit."—*William Penn's Works*, vol. 2, p. 37.

The apostle John did not "send Christians to his epistles, or any other part of Scripture, to be their rule," but "directed them to the Anointing, as *a sufficient* teacher."—*Isaac Pennington's Works*, vol. 1, p. 16.

"The Scriptures of the New Testament never call themselves the rule, but they call *another thing* the rule;—they call the writings of God's spirit *in the hearts* of his people, the *laws* of the *new* covenant. (Heb. viii. 10.) They refer to the Comforter as the guide into all truth."—*Ibid*, vol. 1, pp. 395, 396.

"That which was spoken from the spirit of Truth in any, is of as great authority as the Scriptures or chapters are, *and greater*, as proceeding immediately from that Spirit, as Christ's words were of greater authority when he spoke, than the Pharisees' reading the letter."—*George Whitehead.*

"And it [the Spirit] was the rule to the prophets,—*to Christ*,—and to the holy apostles: they all followed the Spirit, and walked in it, and spake, and wrought, and acted, as the Spirit of God *within* them moved them and led them; it *was not the Scriptures*, but the *Spirit* that gave forth the Scriptures, that was the standing, *unchangeable*, unerring rule of worshipping, serving and obeying the Lord God;—and that same Spirit *is the standing rule to us also.*"—*Edward Burrough's Works*, p. 484.

"An opponent saith, the Scripture was given by the Spirit for *a rule.* This we desire a proof of by plain Scripture, and till *then* we

deny it."—*Richard Hubberthorn's Works*, p. 145.

"God changeth not; and where doth the Scripture say that the Scripture is to be a rule to walk or be led by."—*Humphrey Smith's Works*, p. 150.

"Had he [Christ] intended the rule of his followers to have been a *written rule*, he would have left it upon record with all punctuality: 'This must be believed, and that done on pain of eternal death.' Nor did his followers write in *the method of a rule*, as the law was written; nor did they so call, or recommend what they wrote."—*Christian Quaker*, p. 233.

The foregoing quotations say that the Scriptures are not necessary; that they will not give us a knowledge of Christ; that they are neither *the rule*, nor *a rule*; nor are they adapted, or "suited" to be such,—not being written "in the method of the rule;" nor did Christ intend them to be a rule, neither did his disciples recommend them as such; that the Spirit alone was and remains to be the rule; that by this, men who could not read have detected errors in the Scriptures; and that "what is spoken from the Spirit in any, is of as great, and *greater authority* that the Scriptures, because coming *immediately* from the Spirit."

That the Old Covenant was peculiarly adapted to the nation of the Jews, will not be disputed; and that such parts of the New Testament as have reference to Jews and Jewish converts, are not adapted to the Gentiles, or to their particular state, is equally clear. But that those parts of both the Old and the New Testament, which treat of the doctrines of the gospel, or that are typical of them, are not adapted to us Gentiles,—*is not what the Sermons intended to say*. This is proved by the fact, that they appeal or refer to them in almost every page, in confirmation of the principles inculcated in these discourses. That they were written by *inspired men*, is nowhere denied, but often asserted.

ARTICLE II. In this article I give a part of the context, as necessary to a clear understanding of the speaker,—inclosing in brackets the detached sentence quoted by the Declaration, p. 17.

"We find that, although these things are so plainly written in the book which we call the Bible, yet we feel and know certainly, that there is *no power in it* to enable us to put *in practice* what is therein written. [One would suppose that, to a rational mind, the hearing and reading of the instructive parables of Jesus, would have *a tendency* to reform, and turn men about to truth and lead them on in it. *But they have no such effect.*"] In the following paragraph he says, "We may read of this; but has the letter ever turned any one to the right thing, *unless the Light, opening it to the understanding*, has helped him *to put in practice* what the letter dictates."—*Philadelphia Sermon*, p. 129.

Thus the meaning intended to be conveyed by the speaker is clearly this, that the *letter* merely, without the "Light," or Spirit, will not reform us.

The apostle Paul says, "For the letter *killeth*, but the Spirit giveth life." 2 Cor. iii. 6.

"The letter is carnal, and killeth."—*George Fox's Great Mystery*, p. 594.

In like manner Isaac Pennington: "The letter, read out of the spirit, darkeneth and killeth." Vol. 2, p. 19. Now that which darkeneth and killeth can have "no tendency" to give light, or life; unless the *same* cause can produce *contrary* effects.

"What kind of knowledge (Isaac Pennington asks) wilt thou gather from the Scripture? Not a knowledge that will humble thee, and cleanse thine heart; but a knowledge that will *puff thee* up, and fit thee for the slaughter."—*I Pennington's Works*, vol. 1, pp. 140, 141.

(To be continued.)

For Friends' Intelligencer.

FORM.

"Truth shall spring out of the earth, and righteousness shall shine down from heaven." Ps. lxxxv.

Make not too light of form! All faith
Implies a system. First,
'Tis true, the germ must burst
Its shell; but as it grows, it saith,

A grain of living seed am I:
I drop my rigid shell
Which served my need so well,
And to my old existence die.

And yet I rise! I do not scorn
That shape, once so secure,
But still its marks endure
While my free strength is upward borne.

I know not how I live and grow,
Except that with my eye
I love the light, and die
To naught through which my life can flow.

New forms come o'er me: their design
I act, but may not search;
And yet in nature's church
Some humble consequence is mine.

They come and go: but through them all
I am myself, and still
Reflect His perfect will
To whom all nature is the thrall.

So let thy life its worship show!
Do homage to His might,
Eye lovingly His light,
Nor scorn through fleeting forms to grow.

From the Country Gentleman.

INFLUENCE OF SOIL UPON THE GROWTH OF ANIMALS—LARGE MEN OF VERMONT, OHIO AND KENTUCKY.

The Massachusetts Board of Agriculture held a three days' meeting last winter at Greenfield, for the discussion of matters connected with the subject of agriculture, and for the delivery of lectures.

During the discussions Professor Agassiz said that locality should be taken into account

in the selection of breeds of cattle. He had noticed that the cattle were small in alpine and granite districts, and large in limestone and marlish sections. Every pool in Jura contained limewater, and the cattle there drank in bones and growth. He never took care of a cow, and didn't know how to feed one; but as a physiologist, if he wanted size, he should mix crushed lime or chalk in their feed, and thus give them something to build upon, &c.

These statements open an interesting field for some general remarks and comments relating not only to the growth and well-being of animals, but men.

Influence of Soil upon the Growth of Animals.—There are no doubt many thousands of acres of the freestone lands of New England, that have been in grass almost from time immemorial, that have been so far exhausted of the little lime they once contained as to leave an inadequate supply for the building up of the frames of the animals reared upon them. This deficiency of bone-forming material may some time manifest itself only in the dwarfed appearance of the animals, without any evident signs of disease; in some instances, however, the deficiency is so great that young animals become weak in their frames, and manifest a great desire for bones, which they will chew for hours. These cases require an immediate remedy, and ground bones are often fed with beneficial effects, and as Professor Agassiz suggests, the mixing of crushed lime or chalk with their food may answer the same purpose. But while these lands have parted with their lime by long continued cropping, is it not probable that they are equally wanting in the other ingredients essential to the building up of the muscle as well as the bones of the animals reared upon them? This being the fact, then, and in order to render the cure permanent and the farming profitable, the remedy should be applied to the land, not only in the application of lime, but of such other enriching materials as will improve the crops generally. Nature never intended that animals should be fed on crushed bones or lime to furnish the material to build up their frames, but the supply should come from nature's laboratory in the well fed crops of grass and grain. The alpine and granite districts alluded to no doubt are not only deficient in lime, but the essentials generally of a good soil; hence the cattle reared in these districts will necessarily be small. The Devon and the smaller breeds of cattle are adapted to the soil and climate of New England, while the Durham, or Short Horn, finds a paradise in the luxuriant fields of Kentucky. The impression has prevailed that the celebrated blue grass of Kentucky was a variety peculiar to that particular locality, when, in fact, it is simply the common June grass (*Poa pratensis*) of our door yards. It is owing to the remarkable depth and richness of the soil of some six or eight of the central counties of Kentucky, in which this grass grows in the greatest perfection, that gives the name to that section of the State as the "Blue Grass Region." The geological character of this section of Kentucky is very remarkable and interesting. The soil is two or three feet deep, resting upon a foundation of fossiliferous limestone. Its average depth below the surface is about six feet. It abounds in organic remains, and by the constant action of time is undergoing a rather rapid disintegration, thus being a source of inexhaustible fertility to the soil. Perhaps in no country in the world can a more perfect and lasting soil be found. It contains not only an abundant supply of lime, but all the other elements essential to the most productive soil. I have said that the limestone of this section of Kentucky lies at an average depth of six or eight feet below the surface, but there is hardly a farm on which it does not crop out in a number of places, generally on the face of the southern slopes. This stone lies in thin strata, and furnishes a very cheap and easily wrought material for any amount of fence required.

Dr. Robert Peter, of Lexington, connected with the late geological survey of the State, who has analysed several hundred specimens of soils, minerals, waters, grains, &c., furnishes some very interesting facts for the farmers. Among these numerous analyses two samples of Indian corn were submitted to chemical tests. One sample was grown upon the poorest land in one of the poorest counties in the State; and the other was the product of the rich blue grass land of Fayette county, near Lexington. The object of the analysis was to determine the difference in the nutritive quality of the two samples, and also to ascertain how much more largely the corn grown upon the strong limestone land of Fayette would partake of the mineral or inorganic constituents of the soil, than that which was produced on the poor land. The result proved that the corn grown upon the Fayette land was richer by a very considerable per centage in its fattening and nourishing qualities than the sample grown on the poor land, while the analysis of the ash showed an equally large per centage of the mineral ingredients in favor of the same, among which were particularly named potash, soda, lime, magnesia, phosphoric acid, &c., &c. This proves a very important fact—one, for my own part, I was not prepared to anticipate. I had previously supposed that the grain grown upon any soil, however poor, would be as rich in its organic and mineral constituents as that grown upon the richest soils, believing the difference would be alone in quantity, and not in quality. Such not being the case, it

proves to the farmer the greater necessity of maintaining his land in the best possible condition. In connection with this subject, Dr. Peter, in speaking of the character and quality of the soil of this section of the State, formed by the disintegration of the soft layers of the blue limestone of the lower Silurian epoch, remarks:

"I have often had occasion to admire the luxuriant growth of the vegetables, and the rapid and perfect development of the animals raised upon it. Compared with those of the poorer soil of some of the other geological formations, the horses, mules, hogs, cattle, and even men, and the cats and dogs, seem to be of larger growth, and present a much more thrifty and well fed appearance."

So far as it relates to domestic animals, all that Dr. Peter says is probably true. These are governed by instinct, or the unerring laws of nature—while man is endowed with reason, which too often fails to govern his appetites or passions, and hence his physical condition is impaired by violations of these laws.

Large men of Western Vermont, Ohio and Kentucky.—Dr. O. W. Holmes, the distinguished poet and author, also endorses the limestone theory. He says: "In Kentucky, Ohio, and Western Vermont, men grow to larger size because of the limestone formation under the soil."

The character of the early settlers of these countries, and the habits of life which they were necessarily compelled to adopt, had much more to do with their physical development than the limestone that underlies those States.

Kentucky was first settled by men from Virginia, the hardiest among the inhabitants of that old commonwealth—men who possessed unusual resolution and strength of bodily constitution. They travelled seven or eight hundred miles, without roads, through an unbroken wilderness, inhabited only by wild beasts and savage Indians. Men of such stamp, arriving in a new and perfectly wild country, were compelled to adopt the most simple and most natural habits of life, living in well ventilated cabins, and whose daily bill of fare was corn bread and the wild meat of the country, and with an abundance of labor in the open air. These simple habits of life, practised by such a hardy stock, could not fail to give to their offspring great size and the most perfect physical development. Thus for two generations the men of Kentucky surpassed in size and physical endurance those of any other State. But at this time but a few of these large men are to be seen—a mere remnant of a former generation remains.

The standard of size now in Kentucky, I believe, will fall below that of Ohio, a much older State. The change in the labor and habits of life among the people of Kentucky, since its early settlement, has been very great. The rapid increase of slavery and its attendant evils, and the adoption of easy and luxurious habits of life, have changed the whole physical aspect of the people.

In Ohio labor has ever been deemed honorable, and the inhabitants still, in a good degree, maintain their early habits of industry, if not of simple living. In a report of the statistics of Ohio, furnished by the Commissioner, Mr. Mansfield, some interesting facts are given, but the present length of this article will only admit of a brief extract; The average height of the men in the interior of Ohio is five feet ten and a half inches, five inches above that of the Belgians; two and a half inches above that of the English recruits, and one and a half inches above that of the Scotch Highlanders. Of the two hundred and thirty-nine individuals taken promiscuously for measurement, fifty-nine (one-fourth,) were six feet and upwards—ten being above six feet two inches. The great size of the Vermonters may safely, I think, be attributed to the character of the country and climate, which are favorable to industry and simple habits of living.

FRIENDS' ASSOCIATION IN AID OF FREEDMEN.

There is no scheme of practical benevolence that appeals more forcibly to the philanthropist than that of aiding the recently emancipated bondsman. Seventy-five thousand of these ignorant and downtrodden race in this State have been thrown upon their own resources, and brought to realize, that henceforward they will have to assume with freedom the great responsibility of the elevated position of freemen.

Ere this can be effectually accomplished they must receive the rudiments of a plain education, employment must be found for those able to work and food and clothing for those not able to support themselves. Until the emancipation act was passed their masters were obliged by law to feed and clothe them. Now they are free from this obligation, and in a multitude of cases they refuse to aid the aged, the sick, and the young children who are thrown on the charities of the community. To aid this suffering class, our association was organized about one year ago, and has been actively engaged in supporting the aged and infirm, in finding homes for those seeking employment; also obtaining comfortable places for children where they might be properly brought up in industry, and receive a suitable education. During the past year we expended $2,388, have obtained places for 267 adults, and 149 children; 988 have been relieved, a large number assisted by advice, and others aided to return to their former homes, making in all over 1,600 persons who

have been benefitted by the Association. We have distributed 1,150 pieces of clothing and 100 pairs of shoes. Onr rooms are at No. 34 North street, where our agent is in constant attendance; where a Register is kept for all applications for servants of both sexes, and where contributions of money or clothing will be thankfully received. We earnestly appeal to the community to aid us in this labor of Christian charity.

(Signed) JOHN NEEDLES, President.
EDWARD STABLER, Secretary.
BALTIMORE, 12th mo. 18, 1865.

For Friends' Intelligencer.

The Treasurer of Friends' Association for the Aid and Elevation of the Freedmen has received since 1st inst.:

From Friends of	Norristown	$31 50
" "	Darby	20 00
" "	Evesham	22 00
" "	Concord and others	50 15
" "	Valley Meeting	37 00
" "	per Rachel Moore	20 00
" "	" Nathaniel Barney	30 00
" A Friend		1 00
		$211 65

HENRY M. LAING, *Treasurer*,
No. 30 N. Third St.
Philadelphia, 1st mo. 6th, 1866.

For Friends' Intelligencer.

The Forwarding Committee of Friends' Association for the Aid and Elevation of the Freedmen report as follows:

No. 1. 1 box 111 old garments to A. J. Fales, Washington, D. C.

No. 2. 1 box 304 new garments, and 1 bale 50 prs. blankets, worth $200, to "Mrs. Humes," Knoxville, Tenn.

Nos. 3, 4 and 5. 3 boxes 547 new garments to W. F. Mitchell, Nashville, Tenn.

Nos. 6 and 7. 2 boxes 792 new garments to Gen. Ralph Ely, Columbia, S. C.

Nos. 8 and 9. 2 boxes 694 new garments and trimmings to M. St. Leon Loud, Vicksburg, Miss.

No. 10. 1 box 367 new garments, and 40 prs. blankets, for orphans, to S. A. Martha Canfield, Memphis, Tenn.

Nos. 11 and 12. 2 boxes 553 new garments to Wilmer Walton, Stevenson, Ala.

Nos. 13 and 14. 2 boxes 204 new garments, and lot of old garments and bedding, to Martha Schofield, Wadlaw Island, S. C.

Total, 14 boxes, containing 3572 new garments and quantity of old garments, trimmings, bedding, &c.

HENRY M. LAING, *Sec'y*.
Philada., 1st mo. 2, 1866.

The committee request all goods sent to store of Laing & Maginnis, No. 30 N. Third St.

REVIEW OF THE WEATHER, &c.

TWELFTH MONTH.

	1864.	1865.
Rain during some portion of the 24 hours,	9 days.	5 days.
Rain all or nearly all day,	4 "	4 "
Snow—very slight falls,	9 "	6 "
Cloudy, without storms,	3 "	7 "
Clear, in the ordinary acceptation of the term,	6 "	9 "
	31 "	31 "

TEMPERATURE, RAIN, DEATHS, &c.	1864.	1865.
Mean temperature of 12th month per Penna. Hospital,	36.75 deg.	37.39 deg.
Highest do. during month,	60.00 "	62.50 "
Lowest do. do. do.	12.00 "	15.00 "
Rain during the month,	5.14 in.	5.61 in.
Deaths during the month, being 5 current weeks for each year,	1595	1257

Average of the mean temperature of 12th month for the past *seventy-six* years,	32.52 deg.
Highest mean of do. during that entire period, 1848,	45.00 "
Lowest do. do. do. 1832,	25.00 "

COMPARISON OF RAIN.

	1864.	1865.
Totals for the first six months of each year,	22.24 inch	28.94 inch.

	1864.	1865.
Seventh month,	3.77 inch.	2.97 inch.
Eighth "	1.92 "	3.75 "
Ninth "	7.16 "	7.96 "
Tenth "	1.82 "	3.05 "
Eleventh "	3.93 "	3.96 "
Twelfth "	5.14 "	5.61 "
Totals for each year	45.98 "	56.24 "

Although the month just closed has been universally admitted to have been a very mild one, as well as a very unpleasant one, it will be seen by comparing the figures with those of *last* year, there has not been much difference in either particular, although nearly *five* degrees above the *average* temperature of the past seventy-six years.

The number of deaths have much diminished; the quantity of rain about the same as for corresponding month last year, while for the *entire year* the increase of 1865 over 1864 has been 10.26 inches.

J. M. E.

Philadelphia, 1st mo. 8th, 1866.

ITEMS.

A patent for over 45,000 acres of public lands has been made to the Central Pacific Railroad for that part of the road recently put in working order.

Secretary McCulloch has suspended so much of the Treasury regulations of the 23d as may relate to the importation of Canadian horses, mules and asses. These animals will, therefore, be allowed to come into this country, if they are from Canada alone.

Congress reassembled on the 5th inst. In the Senate, Sumner presented the following petitions

from colored people: One from the delegates of the State of Alabama assembled in convention at Mobile, representing 436,900 citizens of the United States, setting forth the condition of affairs in Alabama, and the grievances of the colored people there, and asking Congress to secure their freedom to them: one from colored people of Mississippi, representing a majority of 100,000 people of the State, asking the right of suffrage; and one from the colored people of Colorado, protesting against the recognition of that State, on account of radical injustice to the colored race contained in the recently adopted State constitution. A resolution proposing an amendment to the Constitution, guaranteeing the payment of the national debt, and forbidding the payment of the rebel debt, was referred, as was another proposed amendment, prohibiting payments on account of emancipated slaves. A bill was presented to enlarge the powers of the Freedmen's Bureau.

In the House, a memorial was presented of the National Normal School Association, adopted at its meeting held at Harrisburg, Pa., 8th month 15th, 1865, for a grant of public lands to the several States for the purpose of establishing State Normal Schools, as has been done in the case of agricultural colleges. The memorial sets forth that there are 2,500,000 children in the Southern States, and that 50,000 teachers will be needed to instruct them, and that normal schools are required to prepare these teachers. The Committee on Ways and Means were instructed to inquire into the expediency of providing for drawback of duties paid on material entering into the construction of American ships, in order to compete with the foreign construction on equal terms.

THE INDIANS.—Information has been received by Commiss'r Cooley of the Indian Bureau that there are a large number of Indians along the Missouri river who are very friendly to the whites. The chiefs of these parties were highly displeased with the outrages committed by Indians at Kayer Popee, and are returning all the stolen goods and horses they can recover to General Sully.

In accordance with the recommendation of the Indian Bureau, through the Secretary of the Interior, the President has signed an order for the curtailment of the Indian reservation on the coast of Oregon. The reduction in question is made at the request of the congressional delegation from the above State, and is meant to secure to the inhabitants of Williamette valley uninterrupted access to Acquinna bay, which will shortly become an important port of entry.

THE FREEDMEN IN VIRGINIA.—Col. Brown gave notice, on the 21st, by an order which was subsequently approved by Gen. Howard, that "the late owners will be required to provide for their former slaves who are helpless and dependent on them for subsistence, until the overseers of the poor of the counties to which they belong shall have made arrangements for their care and support."

THE GOVERNMENT FARMS IN MARYLAND.—The Superintendent of the Government farms in St. Mary's county, Maryland, states that from the crops of last year they had stored up twelve hundred bushels of corn in the ear and six barns full of tobacco. The Government proposes to discontinue the cultivation of these farms, and efforts are being made by the superintendent to procure homes and employment for the colored people engaged upon them, but has thus far met with but indifferent success.

General Fisk has been diligently at work in Tennessee and Kentucky to obtain homes for the freedpeople for the winter, and has been successful to a great extent. Nearly all those who were dependants at the time of his appointment as Assistant Commissioner have been placed by him in good homes with fair wages. The exodus from the cities and towns has been large, and the General has been able, without neglecting to care for the aged, sick and orphans, to break up nearly all of his "camps" and "homes."

BOOKS FOR SLE :—Journal of Hugh Judge, price····· 70
Journal of John Comly, (600 pages)····· $2.00
Friends' Miscellany, (originally 12 vols.,) 4th vol. out of print, 8.00
History of Delaware County, Penna., containing interesting accounts of early Friends, with engravings: 580 pages··· 3.00
Conversations, Discussions, and Anecdotes, by Thomas Story 1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp, 5.00
The New Testament, Marot's edition, fine clear type.····· 1.00
Comly's Reader,····50 cents. Central School Reader···· 75
Memoir of Priscilla Cadwallader, 50. Bellangee's Journal, 75
Janney s Life of Fox, $1.25. Do. Penn, $1.25 and $2.00
" History of Friends, vol. 1st····· 1.15
Decline of Friends, by Janney, Rowntree, and Fisher.
Education in the Society of Friends····· 60
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For details see Circular, to obtain which, address the Principals, Attleboro' P. O., Bucks county, Pa.
ISRAEL J. GRAHAME, JANE P. GRAHAME. } Principals.
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3. 25. 49t. 3. 7. 66. w s x f.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty Five) Market Street, below Ninth, invite an examination of their stock of House keeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 3. 25, 50t. omv.nz Pa, Fre.

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Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to. 311. 1y. w a s m p.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—Joseph S. Cohu, Joseph T. McDowell, *New York.*
Benj Stratton, *Richmond, Ind.*
William H. Churchman, *Indianapolis, Ind.*
James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 707.)

The spirit of God, which we have seen to be thus given to men as a spiritual teacher, and to act in the ways described, the Quakers usually distinguish by the epithets of primary and infallible. But they have made another distinction with respect to the character of this spirit; for they have pronounced it to be the only infallible guide to men in their spiritual concerns. From this latter declaration the reader will naturally conclude, that the Scriptures, which are the outward teachers of men, must be viewed by the Quakers in a secondary light. This conclusion has indeed been adopted as a proposition in the Quaker theology; or, in other words, it is a doctrine of the Society, that the spirit of God is the primary and only infallible, and the Scriptures but a subordinate or secondary guide.

This proposition the Quakers usually make out in the following manner.

It is, in the first place, admitted by all Christians, that the Scriptures were given by inspiration, or that those who originally delivered or wrote the several parts of them, gave them forth by means of that spirit, which was given to them by God. Now in the same manner as streams, or rivulets of water, are subordinate to the fountains which produce them, so those streams or rivulets of light must be subordinate to the great light from whence they originally sprung. "We cannot," says Barclay, "call the Scriptures the principal fountain of all truth and knowledge, nor yet the first adequate rule of faith and manners; because the principal fountain of truth must be the truth itself, that is, whose certainty and authority depend not upon another."

The Scriptures are subordinate or secondary, again, in other points of view. First, because, though they are placed before us, we can only know or understand them by the testimony of the spirit. Secondly, because there is no virtue or power in them of themselves, but in the spirit from whence they came.

They are, again, but a secondary guide; because "that," says Barclay, "cannot be the only and principal guide, which doth not universally reach every individual that needeth it." But the Scriptures do not teach deaf persons, nor children, nor idiots, nor an immense number of people, more than half the globe, who never yet saw or heard of them. These, therefore, if they are to be saved like others, must have a different or a more universal rule to guide them, or be taught from another source.

They are only a secondary guide, again, for another reason. It is an acknowledged axiom among Christians, that the spirit of God is a perfect spirit, and that it can never err. But the Scriptures are neither perfect of themselves as a collection, nor are they perfect in their verbal parts. Many of them have been lost. Concerning those which have survived, there

have been great disputes. Certain parts of these, which one Christian council received in the early times of the church, were rejected as not canonical by another. Add to this, that none of the originals are extant. And of the copies, some have suffered by transcription, others by translation, and others by wilful mutilation, to support human notions of religion; so that there are various readings of the same passage, and various views of the same thing. "Now what," says Barclay, "would become of Christians, if they had not received that spirit and those spiritual senses, by which they know how to discover the true from the false? It is the privilege of Christ's sheep, indeed, that they hear his voice, and refuse that of the stranger; which privilege being taken away, we were left a prey to all manner of wolves." The Scriptures, therefore, in consequence of the state in which they have come down to us, cannot, the Quakers say, be considered to be a guide as entirely perfect as the internal testimony of their great author, the spirit of God.

But though the Quakers have thought it right in submitting their religious creed to the world on this subject, to be so guarded in the wording of it as to make the distinction described, they are far from undervaluing the Scriptures on that account. They believe, on the other hand, whatever mutilations they may have suffered, that they contain sufficient to guide men in belief and practice; and that all internal emotions, which are contrary to the declaration of these, are wholly inadmissible. "Moreover," says Barclay, "because the Scriptures are commonly acknowledged by all to have been written by the dictates of the Holy Spirit, and that the errors which may be supposed by the injury of time to have slipped in, are not such but there is a sufficient clear testimony left to all the essentials of the Christian faith, we do look upon them as the only fit outward judge of controversies among Christians, and that whatsoever doctrine is contrary to their testimony, may, therefore, justly be rejected as false."

The Quakers believe, also, that as God gave a portion of his spirit to man to assist him inwardly, so he gave the Holy Scriptures to assist him outwardly in his spiritual concerns. Hence the latter, coming by inspiration, are the most precious of all books that ever were written, and the best outward guide. And hence the things contained in them ought to be read, and, as far as possible, fulfilled.

They believe, with the Apostle Paul, that the Scriptures are highly useful, "so that, through patience and comfort of them, they may have hope, and also that they are profitable for reproof, for correction, and for instruction in righteousness:" that in the same manner as land, highly prepared and dressed by the husbandman, becomes fit for the reception and for the promotion of the growth of the seed that is to be placed in it, so the Scriptures turn the attention of man towards God, and by means of the exhortations, reproofs, promises, and threatenings contained in them, prepare the mind for the reception and growth of the seed of the Holy Spirit.

They believe, again, that the same Scriptures show more of the particulars of God's will with respect to man, and of the scheme of the Gospel dispensation, than any ordinary portion of his spirit, as usually given to man, would have enabled him to discover. They discover that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ:" "That Jesus Christ was set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God;" that "he tasted death for every man;" that he was "delivered for our offences, and raised again for our justification;" that "he is set down at the right hand of the throne of God;" "and ever liveth to make intercession for us; and that he is the substance of all the types and figures under the Levitical priesthood, being the end of the law for righteousness to every one that believeth."

They believe, again, that, in consequence of these various revelations, contained in the Scriptures, they have inestimable advantages over the heathen nations, or over those where the gospel sun has never yet shone; and that, as their advantages are greater, so more will be required of them, or their condemnation will be greater, if they fail to attend to those things which are clearly revealed.

They maintain, again, that their discipline is founded on the rules of the gospel; and that in consequence of giving an interpretation different from that of many others to some of the expressions of Jesus Christ, by which they conceive they make his kingdom more pure and heavenly, they undergo persecution from the world—so that they confirm their attachment to the Scriptures by the best of all credible testimonies, the seal of their own sufferings.

(To be continued.)

Be always as mild as you can: a spoonful of honey attracts more flies than a barrel of vinegar. If *you must fall into any extreme, let it be on the side of gentleness.* The human mind is so constructed that it resists rigor and yields to softness. A mild word quenches anger, as water quenches the rage of fire; and by benignity, any soil may be rendered fruitful. Truth uttered with courtesy is heaping coals of fire on the head, or rather *throwing doses in the face. How can we resist a foe whose weapons are pearls and diamonds?* Some fruits, like

nuts, are by nature bitter, but rendered sweet by being candied with sugar; such is reproof, bitter till candied with meekness, and preserved with the fire of charity.—*St. Francis de Sales.*

MARTHA ROUTH.

(Continued from page 708).

4th of Sixth month, First-day. We staid the morning meeting, and on returning to our lodgings, I felt the secret arising of gospel love towards the servants in the family, though not members of our Society; and in giving up thereunto would feelingly bear testimony, that as is the soul of the master, so is the soul of the servant in His sight, who is no respecter of persons. It was a contriting season; and in much tenderness at parting they wished the Lord might bless us. Many Friends coming in, the heart-tendering love of our Heavenly Father was again felt, and his great and holy name supplicated for the continuance of his preserving power, that it might be round about his heritage, and that his grace might be manifested to be sufficient in every trying season. Being thus renewedly favored to partake of the wine of His kingdom, the tribute of thanksgiving and praise was offered; for unto Him it belongs both now and forever.

We then took a tender and solemn leave, and embarked for Rhode Island, in company with our valued friend Charity Cook, from South Carolina, and divers other Friends. We sailed about fifteen leagues that night, when, a thick fog coming on, we cast anchor. About midnight the wind blew very hard, accompanied with thunder, lightning, and heavy rain, which appeared awful, our situation considered; but in humble confidence that we were under the notice of Israel's Shepherd, my mind was favored to be staid upon Him. About two o'clock, the storm abating, we weighed anchor, and, through Divine favor, got to Newport before six in the evening, without being much tried with sickness.

The different sittings of the Yearly Meeting for New England were seasons of heavy exercise, yet, through Divine help, a little strength was renewed to labor with other concerned brethren and sisters for right order in the discipline of the church; and a general concurrence prevailed that their meeting beginning at an earlier hour would tend to more profit, and the ninth was concluded upon instead of the eleventh; which, for the cause's sake, was relieving to my mind; the heat having been frequently so oppressive at that late hour, that the body was scarcely able to support its feelings, and the best life was thereby greatly borne down, and nothing could be advanced for the continuance of that late hour but the bias of old custom, which many exercised members were religiously engaged to break through. We staid the week-day meeting, and on Sixth-day, after a humbling opportunity with divers young people at our lodgings, we went to Portsmouth, and next day to New Bedford, in company with my valued fellow-helper John Wigham. My dear companion having been absent from her near connexions two years, and preserved through many trials, both within and without, her being now favored to return in usual health was cause of mutual thankfulness to the blessed Author of all good.

18th of Sixth month, First-day morning. Our divine Master graciously condescended to own us together, in our religous approaches before Him; which, with the quiet retreat after attending so many large gatherings, was peculiarly grateful. On Seventh-day, we went on board the packet with many other Friends, to attend the Quarterly Meeting at Nantucket; the several sittings whereof were times of heavy exercise, though in one of the meetings for discipline I got some relief. I staid a week longer on the Island, and attended other meetings that came in course, wherein the life of Truth was mournfully low; and my spirit was much exercised in silent travail, and in sympathy with the few living members, though the number in each meeting seemed so small as scarcely to be able to bear the weight of the dead. We left a Friend there visiting families; and though there appeared little fruit from former labors of that sort, I was willing to hope it might tend to stir up the pure mind in some, and quicken others to more diligence in the most important business.

Having some time felt my mind drawn to see Friends once more of Salem Monthly Meeting, on the 8th of Eighth month, I set out with my beloved companion, and went there. We paid a religious visit to a Friend confined by illness, and returned with Friends to Lynn, where the Monthly Meeting was largely attended, and proved a relieving season, though a time of close labor, in trying to awaken those who were at ease; but much encouragement was handed to the exercised part of the family. A meeting being appointed for us at Boston next day, we attended it. Though on our sitting down my spirit was deeply exercised under a weight of discouragement, so as almost to repent of our coming, yet by sinking low, and waiting in patience, I was preserved in humble dependence on the Lord. After some time, divers not of our Society came in, who appeared to be of the higher rank, and one, if not more, I understood afterwards, was of the order of Priests. He that is mighty opened counsel, tending to raise his own blessed principle of light and life above all outward forms, and true Gospel ministry over that which is attained by man through any other channel.

At Bedford Monthly Meeting, held 22d of

Eighth month, I had a further relieving opportunity of opening counsel, as my mind was religiously impressed with it. Great indeed had been my solicitude for the welfare of every class appertaining to the flock and family; being strengthened to believe, that if divers peculiarly visited minds are found faithful in the discharge of their duty, rendering to God and man their due, the present and rising generation will become more and more like a field which the Lord hath blessed.

In the evening, at my lodgings, when divers Friends were present, my heart was renewedly humbled, under a sense of our Heavenly Father's love, uniting like bone unto bone in the spiritual kindred, of which I had to make some mention in much contrition of spirit; also to commemorate the time of my first entering their borders, when a baptism unto death was witnessed and every pleasant picture marred, that I seemed unabled, even in the common line of affection, to love those I had before known and loved. Read this, fellow-traveller, thou that canst! and know thereby that times and seasons are in the Lord's hands, and the return thereof is to be waited for in the abasedness of self. Then shall we be strengthened, in the ability received of Him, in all His dispensations to rejoice evermore, to pray without ceasing, and in every thing to give God thanks.

Next morning I was enabled to part cheerfully with some, who seemed to feel as near to me as my natural life; indeed, I fully believe, united in that fellowship that will last beyond time; and, accompanied by my beloved companion, her father, brother Thomas and sister Mary, went to Providence, where we attended meeting next day. On Sixth-day, the two latter returned home, and our kind friends, Moses and Mary Brown, went the first stage with us toward the city of Hartford, in Connecticut. We lodged at a tavern on Seventh-day night, at which the people were well disposed, so that way opened to have some religious conversation with them, and to leave some books, which were gladly accepted.

27th of Eighth month, First-day morning. We sat meeting with the newly convinced Friends at West Hartford, with whom we had been two years before. I was thankful to feel they had made some progress in the way and work of Truth, wherein I had to encourage and bid them God speed. At four in the afternoon, a meeting was appointed about a mile distant, for those not of our Society, which was largely attended. Soon after taking my seat, the word of life accompanied the opening of this passage, recorded in the Scriptures of Truth: "I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way thou shouldst go;" and it became my religious duty to revive it. Through the renewings of holy help, the gospel was preached, and the pure principle of Truth exalted beyond all forms.

On Second-day morning early we pursued our journey, not making any other stop in a religious line than to have conversation with serious individuals and to leave some books. So peaceful a release from more extensive labors in this part of the vineyard was rather unexpected to me; my mind, in first passing through Connecticut, having felt much exercised on account of the people, the disposition of whom is greatly altered toward our Society; and there is now an open door to labor where a spirit of opposition and persecution in earlier times had strongly barred the way. My desire was to stand in entire resignation to the Divine will, and this at present appeared the accepted offering in his sight; whether he may see meet, in any future day, to call me again to labor there, or on any part of this continent, remains among his hidden things; but all within me craves that His holy will may be done, and that every day I live may be unto Him, in entire subjection and dedication of will.

(To be continued.)

For Friends' Intelligencer.

"Herein is my Father glorified, that ye bear much fruit."

The consideration of this text revived a train of reflections upon the nature and kind of fruit that would produce such a glorious result. To my understanding it appeared to be simply the fruit of the spirit in which "no flesh can glory." This fruit is brought forth by the Divine Spirit operating upon our spirits as we become willing subjects thereto.

While dwelling upon this interesting subject, I was taken back to the days of my youth, when in my father's house there lived a colored man named Luke, whose head was silvered o'er with many years, and who had passed through some fiery trials, which might have been the means of sanctifying his heart. Never can I forget, while memory remains, his placid face and his whole demeanor, exemplifying the fruit of the spirit, which is love, joy, peace, gentleness, goodness, long suffering, meekness, faith; and when he had performed the duties of the day, and was quietly seated by the fireside in the kitchen, I have sometimes stood by to read a lesson of instruction. Not a word would be said. I think I may safely say that in all my relations through life there is no one whose manner and deportment has left a deeper and more lasting impression upon my mind than Luke, this sable son of Africa.

He was learned in that school which enabled him to bear the precious fruit of righteousness, and thereby to glorify our Father in Heaven. I trust his redeemed spirit now mingles with the just of all generations made perfect.

My mind still continuing in the same train of reflections, I remembered what we often hear expressed, That example speaks louder than precept; and the language of my heart was, oh, for true and living examples, not merely in words, but "in all goodness, and righteousness, and truth, proving what is acceptable unto the Lord."

1st mo. 3, 1866. R. P.

For Friends' Intelligencer.

ELIAS HICKS.

BY I. H.

It frequently increases the interest we take in those eminent for piety and virtue to know something of their every day life. We like to acquaint ourselves with their habits and intercourse with their friends and neighbors. From these little incidents we may gain much insight into their true standing in society, and we often find more to admire and pattern after than in their greatest public acts.

There are few persons prominent before the world who led a more unspotted life in private, or whose moral character was so universally acknowledged to have been unsullied, as that of Elias Hicks. Thirty-five years have elapsed since he mingled with us, and a generation has come on the stage of life that know him not. None are now living that knew him in his early years, and we have consequently been unable to gather much more of the history of his early life and the traits of his character than he has depicted in his journal. Anecdotes are related of his fondness for diversions, and they indicate that, through his energy of character and his strong will, he became the ruling spirit in whatever he undertook, and his society was prized by his pleasure-loving companions. He greatly excelled in athletic sports. This agility and physical strength continued through life, enabling him to perform with comparative ease his long and often arduous journeys in truth's service, and explain the reason of the remark he makes in his journal, that when quite aged he could swing the scythe in the field with as much ease as his men. Although he received but a small share of school education, being nearly a self-taught man, he was noted for his deep, clear understanding, and sound practical sense. Through his love of reading and acquiring information, his mind was well stored with practical knowledge. Such was his fondness for reading, that even in later life, when on a visit to some of his friends, they would take the precaution to remove the books from the room, that they might enjoy his much prized company and conversation. He was a useful member of the community; was at one time a teacher of a school, and was often employed in surveying.

It is said that when residing with his father at Rockaway, a minister of our Society, an entire stranger to all, appointed a meeting near there, to which Elias went. The Friend was led to speak very pointedly to a young person in the meeting, who would have to yield to the operations of Divine grace, and, if faithful, would become a minister in the cause of righteousness.

Such an unusual communication caused much surprise; but few thought that the gay, pleasure-loving Elias Hicks, was even then under the Master's preparing hand for the ministry. His father, Jacob Hicks, like many Friends of that time, kept slaves. A concern for the amelioration of the condition of the enslaved Africans had for many years interested the Yearly Meeting of New York; and gradually acquiring strength, they had recommended their subordinate Meetings to appoint committees to labor with those members that still held slaves, to induce them to set their slaves free. A committee of Westbury Monthly Meeting visited Elias's father on this account. Elias resented this as an infringement of personal rights, and he told the committee they were his father's lawful property, and he had a perfect right to hold them. The Friends, by appealing to his sense of justice, and to his love of humanity, aroused the noble feelings of his nature, and convinced of their truth, he yielded to the force of their arguments, and ever after became the advocate of emancipation. To these slaves, when freed by his father, he manifested the greatest care through life, taking them to live with him in their advancing years, and at his death he left a bequest for the maintenance of an old and infirm slave, the property of his wife's father. After his marriage and settlement at Jericho, his interest still increased in this important subject and the first active part he took in meetings of discipline, was to advocate the cause of the slave. His remarks were so forcible, and his reasons so logical and true, that it was perceived his was no common mind. His influence from that time was acknowledged among his friends. When quite a young man, and before he had adopted the plain dress, the venerable clerk of the meeting was not willing to make a minute in accordance with the wishes of Elias, petulantly remarking, if he did not like it, he might make one himself. Nothing daunted, the young man stepped up to the clerk's table, and wrote a minute, which was adopted by the meeting. He was soon named on a committee appointed by his meeting to visit such members as *had* set their slaves free, to ascertain if there was not some compensation still due the slaves for their long unrequited toil in their service, and to persuade their former owners, as an act of justice, to make some returns to aid them in their new and

untried life. This was a work attended with much difficulty, many believing they had done all that was required, in freeing them; but they met with good success. Friends of his Monthly Meeting appointed meetings for the religious instruction of those who had been liberated, in which Elias had much service, and through his life he frequently obtained liberty to hold meetings for their benefit. In performing religious visits to the families of Friends, he wished the colored help to come in the room and sit with them, and at all times, and on all occasions, was their friend and benefactor. It was his practice on the approach of cold weather, to visit the poor in his vicinity, especially those of African descent, inquire into their wants, and endeavor to relieve them. He was a prominent member, if not the originator, of a society to aid the children of the freed colored people in acquiring an education, and a sum of about $1600 was raised, the interest arising from which was to be expended in educating them. This society still exists, and has done much good in elevating and improving the condition of the colored children in this vicinity.

In his public communications he was often led to speak of the sin of slavery, and was very desirous that the members of our Society should show to the world the sincerity of their profession, by a total abstinence from the use of goods that were produced through the labor of slaves. His wife's father had sold his slaves previously to his marriage, and after his father-in-law's death, which occurred in a few years, Elias thought that part of the property which he left his wife, (an only child), was the price of his slaves. He did not feel it right for himself and family to keep this money. He considered it the price of blood, and went to the owners of these slaves, purchased them from them, and then gave them their freedom. In this we perceive his hands were clean, and he could labor in the ministry with the boldness that obedience to truth always gives.

Not less prominent was his testimony against war in every respect. He was continually careful, by example and precept, to bear witness to the spirit of peace, refusing to pay the many sums demanded of him by the government in lieu of military service. The records of his Monthly Meeting show that he and other Friends lost much of their property by an adherence to their peaceful principles. Of the extent and frequency of these losses, we their descendants have but little idea.

During the revolution, the price of the necessary articles of food on Long Island, then in the possession of the British government, rose enormously high. Elias Hicks considered this enhanced price was caused by war, and refused to be benefitted by it at the expense of the poor. For this purpose he withheld his produce from larger dealers, only selling it to those in limited circumstances at a moderate price. The care which he manifested through his long and instructive life, to deal with the most scrupulous justice in all his transactions, has made his views and decisions, on questions that are considered nice points in equity, to be quoted even to the present day. Often has the writer heard the remark made that "that was the opinion, or such was the practice of Elias Hicks," and his views of justice and right were considered of the highest authority.

(To be continued.

The truest Christian politeness is cheerfulness. It is graceful, and sits well on old as well as young. It is the best of all company, and adorns the wearer of it more than rubies and diamonds set in gold. It costs nothing, and yet is invaluable.

Review of "A Declaration," &c., published by order of the Yearly Meeting of Orthodox Friends (so called) held in Philadelphia in 1828. By Wm. Gibbons, M. D.

(Continued from page 716.)

Article III. "They have been so bound up in the letter, that they think they must attend to it, to the exclusion of every thing else. *Here is an abominable idol worship of a thing without any life at all,—a dead monument.*"

This sentence is extracted from *the middle of a paragraph;* I here present the whole: "O that the spirit that dwelt in David might dwell in us; that, from a sense of our impotence and weakness, our prayers might ascend like his; 'Lord, show me my secret faults.' And what are these faults that are so various and so many? Why some are led away to the worship of images, by being deceived and turned aside by tradition and books: they worship other gods besides the true God. [They have been so bound up in the letter, that they think they must attend to it to the exclusion of every thing else. Here is an abominable idol-worship of a thing without any life at all,—a dead monument!] Oh! that our minds might be enlightened,—that our hearts might be opened,—that we might know the difference between thing and thing. Most of the worship in Christendom is idolatry,—dark and blind idolatry; for all *outward worship* is so,—it is a mere worship of images. For, if we make an image, merely in imagination, it is an idol."—*Philad. Sermon,* pp. 129, 130.

There is nothing here intended or said against the *right use* of the Scriptures. It is against the *abuse* of them only,—"to the exclusion of everything else,"—an entire dependence on them, excluding the illumination of the Spirit, &c.

Thus Isaac Pennington: "In my reading of the Scriptures, I lay open to this great snare, of reading in my *own will*, and gathering from thence in *my own* understanding; and so growing wise concerning the things of God *after the flesh*. For though at this time I was not without living knowledge and experience of God, yet I knew not how to turn from the *death*, nor to keep to *the life;* and so the bad, the lean, the earthly, the ill-favored, overgrew the good and well-pleasing to God, and brought it into *bitter misery and death.*"—*Works*, vol. 2, p. 310.

Thus, also, Samuel Fisher: "So, then, as to evince it that I am none of those idiots that idolize any mere men's writings, as many do the unskilful scribblings of their scribes for the Scriptures, little less than Israel did the golden calves after which they dotingly ran from God himself, saying of these images in their own imaginations, 'These are thy gods,' &c.: nor yet any *mere writings* of those holy men that wrote the Holy Scripture itself, as most of our misty ministers and their people do, *because* they were written by Divine inspiration,—little less than Israel did the brazen serpent, because it was hung up by Divine institution: I shall first take occasion to thrust down that enthroned calf of thy anti-scriptural tribulary, treatises and thesis, atheological thoughts upon the Scripture,—from that high place it hath in the thoughts of such as fall down before it,—as Moses threw down that molten image (which the high priest made, and ignorant people made a god of) and stamped it to powder. And, secondly, as Hezekiah, not without God's own approbation, took down the brazen serpent, which had its being (as the Holy Scripture itself had) not without God's own appointment, when once men began to do homage to it, and called it more than *Nehustan*,—that is a piece of brass, that they might know it was no God: *So shall I take down the dead corpse, and bare carcass of the best copy of the Scripture, since men begin to go a whoring after it from God and Christ and the Word of life itself,—out of that high and stately throne wherein thou, T. Owen, statest it.*"—*Samuel Fisher's Works*, pp. 239, 240.

ARTICLE IV. "The great and only thing needful, then, is to turn inward, and *turn our back upon the letter*, for it is *all shadow.*"—*Philadelphia Sermon*, p. 225.

To this short sentence I will add what immediately follows: "Oh! let us turn to the *substance;* for even the letter that is most correctly written, is doing only the same thing that I am now endeavoring to have you do, to *turn inward.* It never proposes to do us any good. It can do no more than *to turn us to that* which can do us good,—to the immortal power revealed in our souls; by *the revelation of which* those introductory letters *have been written.*"

"The law, or letter," says Robert Barclay, "which is without us, *kills;* but the gospel, which is the *inward spiritual* law, gives *life;* for it consists not so much in words, as in virtue."

"But the letter of Scripture is outward,—of itself a *dead thing*,—a mere declaration of good things, but not the things themselves."—*Apology*, Prop. 3, Sec. 2.

"Oh! Christians, Christians!" exclaims Isaac Pennington. "Oh! that ye could see how your understandings and knowledge, from the letter, stand as much *in your way*, as ever the Jews did in theirs; and must *be broken down* as *flat* as ever theirs was,—before the foundation of the kingdom can be laid, and the building of eternal life reared up in your hearts."—*Pennington's Works*, vol. 2, p. 36.

Again: "The gospel is the *substance* of all the shadows contained in the law: a Christian is he that comes into this substance, and lives in this substance, and in whom this substance lives; and *his rule is the substance itself*, in which he lives, and which lives in him. Christ is the substance who lives in the Christian, and he in Christ: Christ lives in him by his spirit, and he in Christ by the same spirit. There he lives, and hath fellowship with the Father and the Son, *in the Light wherein they live*, and not by an *outward rule.*"—*Ibid*, vol. 1, p. 14.

"Is Christ in you, and shall he not hold the rein and rule? Shall the living Word be in the heart,—and not the rule of the heart? Shall he speak in the heart, and man or woman in whom he speaks, run to the *words of Scripture*, formerly spoken, to know *whether these* be his words or no? Nay, nay: his sheep know his voice better than so."—*Ibid*, p. 16.

"But, poor man, having lost the life, what should he do? He can do no other but *cry up the letter*, and make as good shift with it as he can; though his soul, the meanwhile, is *starved*, and lives in *famine and death*, for the want of the bread of life, *and a wrong thing is fed on.*"—*Ibid*, p. 19.

"But this I dare boldly affirm, that men's reading of the Scriptures in their own wisdom and self-confidence (or confidence of what interpretation others have given) doth them *no good at all*, but *much harm;* tending to the building up of that which God *will again destroy.*"—*Ibid*, p. 69.

ARTICLE V. "Now the book we read in says, 'Search the Scriptures.' But *this is incorrect;* we must *all see it is incorrect;* because we have all reason to believe they read the Scriptures, and *hence* they accuse Jesus of being an impostor."—*Philadelphia Sermon*, p. 314.

The remainder of the paragraph, as in other cases, is withheld; it is as follows: "They

were more intent upon reading the Scriptures, than any other people under heaven. They read them, thinking that through them they could become wise by the letter.

Archbishop Sandys, in his sermons, confirms this assertion. He says, "The precise Pharisees, the learned scribes, read the Scriptures over and over again. They not only read them in books, but wore them on their garments: they were not only taught, but were able to teach others. But because the heavenly Teacher had not instructed them, their understanding was darkened; their knowledge was but vanity."

Robert Barclay thinks "ye search, &c." *the more genuine translation;* and *Purver* so translates it. Of this text, *Adam Clark*, learned in the Greek language, hesitates not to affirm that the text "should be translated, 'Ye search the Scriptures diligently:'" and adds, "Perhaps the Scripture were never more diligently searched than at that very time." And he further says, "That these words are commonly read in the *imperative* mood, is sufficiently known; but this reading can never accord well with the following verse, nor can the force and energy of the words be perceived by this version."

The compilers of The Declaration have found, in five or six volumes of sermons, *one* single text pronounced by Elias Hicks to be wrongly translated, or "incorrect;" and in their *summary*, they add this to their spurious list of charges, and tell their readers that "*the Separatists and their ministers*" assert that "the direction of our Lord to search them [the Scriptures] is not correct." Did they not know what I have stated above, respecting this text? Had they not read what Robert Barclay says of the Scriptures,—that "they *need to be corrected;*" and are *subject* "*to many uncertainties?*" Nor the citation by *George Fox* of more than *twenty* passages, corrupted by the translators?—*See Great Mystery, page* 581.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 20, 1866.

MEETINGS FOR THE EXAMINATION OF OUR DISCIPLINE WITH A VIEW TO INCREASE A KNOWLEDGE OF OUR TESTIMONIES.—These meetings continue to be held semi-monthly at Race street meeting-house, and we are informed that others of a similar character are held in several other neighborhoods.

A correspondent from Newtown, Pa., mentions one that meets alternately at Friends' houses in that village. The writer remarks, "The object is to make some of our members better acquainted with the principles of the religion they had lived under from childhood, but of the real beauty and simplicity of which they knew but little. The meetings at first were small, but they have gradually increased in size, and have been attended with most encouraging effects. I truly believe they have had a good influence upon many of us. The young people take quite an interest in them, and it is very beautiful to see the young and the old thus meeting sociably together to listen to profitable reading, and to have their thoughts led away, for a time at least, from the noise and excitement of the outside world; and I think many have been brought to feel they had a promise and a hope brighter than all the fading joys of earth."

The meetings we have attended in this city have been interesting and instructive. Various citations from written authorities were quoted, and remarks were made, showing that Friends in all ages have relied upon the Divine internal witness for truth as a sure director not in important affairs only, but in the simplest transactions of life. Several articles of the Discipline have been under review: that on Trade, claimed the attention of three consecutive meetings. The different points treated of under that head were separately considered, and many instructive incidents were related of the faithfulness of individuals to the operations of truth upon their minds, and how through obedience to its monitions they had been preserved from the "deceptive probabilities of hazardous enterprises," and the "inordinate love and pursuit of worldly riches." The example of John Woolman, who curtailed a lucrative business from a feeling of religious requirement, and of Elias Hicks, who, during the War of the Revolution, when necessary articles of food were selling at enormous prices, refused to be benefitted at the expense of the poor, and withheld his produce from large dealers, only selling to those in limited circumstances at a moderate price, were appropriately presented. Though it was admitted that all may not be called into the same narrow path, nor be required to conduct their business affairs on as limited a scale as was John Woolman, yet it was believed that as each is willing to wait for Divine counsel in all his engagements, a liberty

or a prohibition will be experienced, attention to which will ensure safety. The business experiences of some in active life gave encouraging evidence that a concern prevails with many to regard the manifestations and restraints of the spirit of truth in their worldly transactions, and by the daily practice of a conscientious adherence to principle, keep untarnished our exalted profession.

It was remarked that observation had confirmed the belief that entire obedience to the direction of the Holy Lawgiver, will not only be attended by peace of mind, but will mostly lead to outward comfort and prosperity. The counsel and gracious promise of Jesus to his disciples, so forcibly recapitulated in our Discipline, may well be borne in remembrance, "Seek first the kingdom of God and his righteousness and all these things shall be added unto you."

At the meeting on the 10th inst., the subject of Arbitration was introduced by reading the article under that head from our Discipline. The advices in relation to it, issued by Philadelphia Yearly Meetings since 1679, collected by Ezra Michener, were also read, and illustrative extracts from Lindley Murray and Jonathan Dymond.

The further consideration of the subject was referred to the next meeting, when our testimony against War will also be examined.

Education for the Freedmen.—In a recent conversation with one of the Superintendents of the Educational interests of the Freedmen in South Carolina, she said, with great earnestness, "Urge the people of the North to send teachers to the Freedmen, *immediately*, wherever a teacher can be located and a school gathered, before local laws are enacted suppressing the schools. Every child who can be taught to read, and write, and cast accounts, may be, to some extent, a teacher of his people; and it may be long years before they can procure other instruction. Even a month or two of instruction will prove an incalculable blessing, so readily do these poor creatures learn, and so eager are they for every opportunity of mental improvement."

She stated that in the schools under her care, though married women, on account of their necessarily irregular attendance, children under six years of age, and all who did not know the alphabet, were excluded, yet the schools were crowded to overflowing. When queried with how the children were to learn the alphabet, she replied, "They learn it of their friends; one child teaches another." One child, who had been on the list of applicants for two months, improved the time by taking lessons from one of his little friends, so that, when his turn came for admission, he could read nicely. Time spent in learning to patch and mend, invaluable as she considers these acquirements, cannot equal, in her opinion, the advantage that every hour of school instruction is to them.

Gen. Howard, in his recent Report on Freedmen's Affairs, confirms the above statements. He says:

"A surprising thirst for knowledge is manifested by the colored people; children give earnest attention and learn rapidly, and the adults, after a day's work, often devote the evening to study. Education is absolutely essential to the Freedmen, to fit them for their new duties and responsibilities. I find many enlightened and learned men, in every state, advocating the necessity and wisdom of establishing a system of education; yet I believe the majority of the white people to be utterly opposed to educating the negroes. The opposition is so great, that the teachers, though they may be the purest of Christian people, are, nevertheless, visited publicly and privately with undisguised marks of odium. This Bureau fearlessly superintends and fosters these schools, which, it is believed, will, in time, by their success and good influence, bring over all fair men, at least, to their support."

It is interesting and touching to observe the ardent desires and endeavors of these people to arise out of the ignorance which Slavery has enforced. Notwithstanding the oppressions abiding upon them, there are five newspapers conducted with ability by colored men in the Southern States; namely, "The Tribune," at New Orleans; "The Nationalist," at Mobile; "The Colored American," at Augusta, Ga.; "The New South," at Beaufort, S. C.; "The Colored Tennesseean," at Nashville, Tenn.

Died, on the 3d of First month, 1866, at the residence of her son, Ezekiel L. Cleaver, Alice Cleaver, widow of Peter Cleaver, in the 93d year of her age; a member of Springborough Monthly Meeting. Her parents were Edward and Jane Beeson, of Berkley Co., Va., from which place she removed West in 1826.

DIED, on the 18th of Eighth month, 1865, at his residence in the town of Ghent, N. Y., JEREMIAH BROWNING, in the 82d year of his age; a member of Hudson Monthly Meeting.

——, on the 30th of Twelfth month, 1865, in the township of Randolph, Morris Co., N. J., RICHARD BROTHERTON, in the 79th year of his age; an Elder and esteemed member of Shrewsbury and Rahway Quarterly Meetings.

——, on the 3d of Twelfth month, 1865, of consumption, near Westfield, N. J., JOSEPH T. EVANS, in the 43d year of his age; a member of Chester Monthly Meeting.

He was diligent in the attendance of religious meetings. His solid deportment when there gave evidence he was endeavoring to wait on Him who is strength in weakness, and a present helper in the needful time. He bore his sickness with patience and resignation, and said he felt nothing in his way. He was an affectionate husband, a kind father, and charitable to those who stood in need. He gave directions respecting his temporal concerns with as much composure as if going on a journey. He requested that all about him should be plain. We believe our loss is his eternal gain.

——, at her residence in Christiana, Lancaster Co., Pa., ANN COATES, wife of Levi Coates, in the 73d year of her age.

The injunction to rejoice with those who rejoice, and mourn with those who mourn, was ever present with our departed friend. If she oftener mourned than rejoiced, it was because the weakness and suffering of her own life more frequently led her to sympathize with those who suffered than with those who did not, and detracts nothing from the example of Christian love, patience, and recognition of the divine rights of all God's children, which led her so often to appeal in their behalf; while it was with extreme reluctance she burthened others with the recital even of her own keenest sufferings. Until the end, she felt an active interest in others, and gave a kind greeting to all who came within her presence, both young and old. More remarkable still was the interest and entertainment which she found in quite young children. The simplicity and activity of their natures suited well her pure spirit, while she watched with a jealous eye any perversion of that nature. The deeper interest which she took in her own family, they best know. But the principal injunction which she laid upon society was to remember the black race in its trials and struggles, (as having claimed so much of her own sympathy,) on account of the manifold difficulties which beset their path. R. W. B.

——, on the 8th of First month, 1866, at Woodlawn, Fairfax Co., Va., THOMAS WRIGHT, in the 59th year of his age, after a short illness of typhoid pneumonia; a member of Alexandria Monthly Meeting.

Asceticism never leads to grace. The way to make the body powerless is to make the soul stronger then it. It is not to weaken the flesh, but to put it into such complete subjection that it shall be as a harp under the hand of the harper, that knows not how to emit a sound, except as it is held and struck. The man whose reason, and moral sense, and affections are so empowered, and trained, and cultured that they have complete ascendancy over the body, has redeemed the body. And the object of life is to teach us how to rise steadily up through the periods in which we are subject to the flesh an the law of sense, to that true manhood whic Christ's spirit and grace bring us into, in whic we become subject to the law of love, and faith and hope, and in which we become inheritors for the time at least, of the consciousness o immortality and glory.

OUR DOMESTIC AND SOCIAL LIFE.

BY ANN PRESTON, M. D.

(Concluded from page 714.)

Among the influences which do much t modify the lives of people, is that of the cha acter of the houses in which they live. W cannot get from under the shadow of th houses which cover us; and they have a mora influence of which some have not thought.

A well-ventilated, well-lighted, well-warme and comfortably-furnished dwelling, neat an cosy, tends to unfold favorably the huma character; and its possession seems to me legitimate ambition, and a natural desire of th common heart. It is the *homes*, after all, tha mould the social and national life; and righ estimates of what is important in house an furniture are greatly needed. There is a grea struggle after palatial establishments, and I con fess they once seemed to me more desirable tha they now do. I find they are by no means, a a general rule, retreats from care. The objec of a house, as of every other human possession should be to contribute to the fullest huma development—to aid its possessor in living th most happy and useful life. To consume th energies of life upon its *machinery* is a sa mistake; and yet this is precisely what i often done in these large establishments. T keep up great parlors that are not to be use except upon rare occasion; furniture tha makes everybody nervous, lest somehow the should damage it; elegant table-sets to b washed and guarded, and that domestics wi break; to have things so far apart that th mistress tires herself out in attending to them to have so many things and places to keep i order that they remind one of Newton's "bi holes for the big cats, and little holes for th little cats," is not the way to get comfort ou of a house. I pity the women who presid over some of these showy establishments, for know what anxious, weary lives some of the live. Now, the woman who can have mos influence in her home, who can command th most regard and respect, and who really ca add most to the family happiness and improv ment, is not the one who is always hurrie anxious and fretted. She must have som leisure for her own mental culture—some dail rest for body and spirit—to do the most she capable of doing for her household.

Much, I think, may be done, by better plan of building, to secure comfort from moderat

neans. The importance of sunlight, of ven-ilation, of the compactness that saves steps nd time, without encroaching upon the room or air, needs to be better appreciated.

I regard H. B. Stowe and C. E. Beecher as aking an important step in the right direction, n urging plans for kitchens and cellars, which ill make less labor accomplish more, and ive beauty and attractiveness to the working laces, as well as all other parts of the house. ome people have everything done in the ardest way; but there must be *less* to do, etter arrangements to make effort effective, efore the ideal home is produced. The senti-ient that regards work as *vulgar* must vanish efore a higher civilization; and it would be range, if the practical training of the Society f Friends had not done something to dignify ndustry among its members. But while the ead of the household is exhausted by con-nual care and effort, we often find the daugh-rs and other women, among the wealthy asses, sick, nervous and unhappy, just because ey are without regular exercise and satisfying d absorbing interests in life; and it seems to e that it is high time that those who believe ith me that cooking is a fine art, and general ousekeeping ability akin to statesmanship, ould do what they may to educate our young omen out of the vulgar notion that it is nladylike to make their cunning fingers exe-ute the plans of their educated brains, so as make such harmonious, beautiful and attract-e homes as will give the inmates the best portunity of being healthy, free, and happy. Think of the difference between a home in hich every well-trained inmate does some-ing towards lightening the general burden, king some particular care or work as a ecial duty, and one in which the careless embers of the family make as much work as ssible for the head of the house and the rdened "servants," as they call them, con-nually adding unnecessarily to the general re and labor! The difference is that tween order and discord, between beauty d deformity.

I may remark here that the term "servant," applied only to those who perform domestic bor, is so degrading and invidious, so opposed the principles of Christian democracy, and the proper dignity of labor, that I never use myself, nor can I hear it used without pain; d while there is so much complaint (not ways unjust, I own) against the class of mestic assistants, allow me to say here that I ink the fault often lies, in part, with their acting and unsympathizing employers; and at I have known and lived in the house with veral hired girls who were so truly good, and refined in spirit, that I always felt upon my od behavior before them, realizing the fact that, in some of the highest qualities of the lady, they were the peers of the proudest.

I have said nothing of the homes in which, perhaps, half the people of this city live—houses built to rent—dark, damp, in narrow courts, and often several families in one house. Alas! that such still abound. Would you know the effect in producing disease and death?

In a report made in New York, by Dr. Stephen Smith, last year, it is stated that while the annual mortality of the better class of the people is from 10 to 17 in 1000, the mortality among the tenant-house population is from 50 to 60 in 1000—from four to five times greater; and all missionaries and observers concur that, notwithstanding many instances of splendid virtue among the poor, the proportion of crime bears a close relation to the extent of the poverty, and that moral and religious teaching is useless, while abject want and cheerless, unhealthy homes are about the people.

In Philadelphia, the mortality is less than in New York, our annual mortality for the ten years ending in 1860 being, for the whole, about 20 per 1000, while New York had a death rate of 33 per 1000. Still, we have miserable homes here, the tainted air of which poisons the atmosphere for us all. We may think in our madness that we have little concern with this; but such houses, with their surroundings, invite the cholera to our midst, and when it comes, none is entirely safe. We see in this how closely our interests are bound up with the welfare of others, and how, in laboring to place better circumstances around the unfortunate, we are subserving our own best welfare.

I have said but little of the virtues and graces without which there cannot be full home happiness in any house, nor with the best surroundings. The kindly consideration, the gentleness, the courtesy, the patience, the forbearance, that are needed in the social gathering, are doubly needed in the intercourse of brothers and sisters, husband and wife, parents, friends, and children; and they must be *cultivaed*. Thank God! there are beautiful homes in our city, and all through our country, in which the law of kindness is the household bond; in which delicate attentions are habitual, and generosity is not reserved for strangers only. The habit of finding fault, little bickerings, harsh words and stinging retorts, poison the life of the fairest homes. Depression of spirits is a fruitful source of disease; and many there are who live sickly lives or go to early graves in consequence of that great heartache, which habitual home kindness and sympathy would have prevented.

The habit of making little Christmas pre-

sents, doubtless, grew out of the best feelings, and I have nothing to say against holiday friendly testimonials. Rightly conducted, they tend to cement family affection, and may be instruments of great joy and good; but they are susceptible of abuse, and I am not sure that we are not running to excess in the matter of holiday presents. I have known some persons injure their eyes seriously, and others make themselves sick, in the effort to prepare presents for friends. I have known poor women feel themselves compelled to contribute towards a fine present for a wealthy employer, when they felt entirely unable to do it, and their hearts said "no" to the gift; and I have seen parents and friends give enough costly presents to a family of children to make joyful a whole neighborhood of poor children, for whom there are no Christmas gifts; and the pampered children were not as happy with their many toys as a few simple things would have made them.

I am aware that the deepest springs of social and domestic joy lie, after all, away from sight, in the interior of each soul, in the sanctuary of each spirit; and there is the home that each must rule over. There the faculties must be disciplined, the battle fought, the triumph attained. It is only where there are peace and order within, that harmony can outflow, so as to pervade the home life and the social communion. There are strangers whom we sometimes meet in the street, whose countenances gladden us as by a beam from the uncreated light; the atmosphere seems pure that they breathe; they speak to us, by their faces, of the truth, the wisdom and the goodness, which have become the life of their being, and shine through to comfort and uplift the beholder; and we go on our way, cheered and strengthened by the power they have silently diffused. These point us to our own possibilities. We may all, even in this life, live within a home lighted by the everlasting truth, warmed by the Divine love, made glorious by the presence of the Son of God. A home, all our own, that no changes can disorder, that death cannot break, whose walls are salvation, and its gates praise.

SPIRITUAL BLESSINGS.

Almighty Father! Thou hast many a blessing
In store for every erring child of Thine;
For this I pray,—Let me, Thy grace possessing,
Seek to be guided by Thy will divine.

Not for earth's treasures, for her joys the dearest,
Would I my supplications raise to Thee;
Not for the hopes that to my heart are nearest,
But only that I give that heart to Thee.

I pray that Thou wouldst guide and guard me ever;
Cleanse, by Thy power, from every stain of sin;
I will Thy blessing ask on each endeavor,
And thus Thy promised peace my soul shall win.

EXTRACT FROM THE JOURNAL OF THE LA MARGARET WOODS.

24th of 2d mo., 1809. In the parable our Saviour respecting the distribution of t talents, the servant who had received the f gained other five; and the servant who had ceived the two, gained other two. Both of th received the sentence of "Well done," fr their Lord. And if he who had received t one talent had made the same proportionate i provement and gained another one, there is room to doubt but that he likewise would ha received the same approbation and the sa reward. There seems, therefore, no cause discouragement to any diffident minds, if up a review of themselves they conclude that th have done and can do but little; since if th do what their hands find to do, with the des of pleasing their Master, there is no doubt their services being accepted by him. T broad river, that furnishes water to towns a cities, and has commerse floating on its surfa attracts the eye of beholders, and is obvious useful. Smaller rivers may in degree con the same benefit. The little brook when co pared with these may appear very insignifican yet still it has its use, and by gliding gently in the course designed it, its benefit is felt many solitary cottages, and it furnishes refres ment to the cattle that are grazing by its banl Thus we may compare the man who has t five talents, and who makes the proper improv ment of them, to the broad river; he stan conspicuous, and his usefulness is felt and a mired. But the man with the one talent, w may be compared to the little brook, need n estimate himself as of no use; and though may shrink from a comparison of his own l bors and abilities with those of the other, ye if he pursue his right course, and occupy wi his one talent, he will no doubt be esteemed a faithful servant. Between the broad riv and the little brook there is a great variety streams of different dimensions; so between th five talents and the one there may be many gr dations. To keep in our own sphere is a lesse necessary for us to learn. Not to aspire aft those things which are beyond us, or fancy v must do great things because another does the Every man is not called to the same station, the same employments; and if we do the be we can, in the situation in which we are place I believe it is all that will be required at o hands. To make war with our own evil ten pers and inclinations, to subdue self, and kee it in subjection, is sometimes laborious wor and will be taken into the account by him wh has pronounced a blessing on the pure in hear and, like the two mites cast by the poor woma into the treasury, be esteemed of more valu than the large sums cast in by those who we rich.

From the N. Y. Evening Post.

THE AGASSIZ EXPEDITION.

y New Species of Fish in the Amazon—Letters from Dr. Coutinho amd Professor Agassiz.

Through the courtesy of the Brazilian Le-ion, we have received letters from Dr. Cou-ho, of Brazil, and Professor Agassiz, pub-ied at Rio Janeiro, in October, giving brief ounts of some wonderful scientific discoveries the Agassiz expedition on the Amazon. Dr. itinho, we learn, was appointed by the Em-or of Brazil to accompany Professor Agassiz, account not only of his own scientific ac-rements, but because he had already made exploration of the Amazon. Dr. Coutinho tes, under date of August 22, as follows:

'The Professor does not cease extolling the ies of this region, and is completely ab-bed by his darling fishes. We collected in rupá and Tagipurú ten new species, and ewise a new species of alligator, named Ja-éky. He told me to-day that when the rk is concluded, we will make a real revo-ion in the scientific world. Almost sixty v species in less than fourteen days! It is lly a revolution.

'The great preparations that the Professor de for his collections are far within what na-e furnishes him, such is the prodigality of in the valley of the Amazonas. All is su-abundant, and there is a luxuriance of pro-cts so extraordinary that it exceeds the most ravagant dreams that the man of science med when he prepared for his voyage."

Professor Agassiz himself wrote on the 20th August as follows:

'The result of our inquiries, above all respect-fish, *goes beyond the most extravagant dreams ver had.* Not only do I know that all the ations we visit nourish different faunas, but foresee also that the intermediate localities l furnish still new and distinct species; so at are the differences of those we have al-dy studied.

"I had in view to solve the problem of the ographical distribution of the fishes, by king four or five separate collections between rá and Manáos, but now I know not what its we should preserve, so that it is best to ltiply the collections as far as circumstances ll permit."

In another letter of the same date he says:

"It is equally interesting to discover the nner of inter-association of the species; it is ident, for example, that the fishes assembled Pará are not the same as those united at náos or in the great affluents of the Ama-nas. I have already a certainty of this from collection I made at Pará. During the ht days spent in your hospitable city, where many courtesies and such delicate attentions re showered on me, I collected sixty-three species of fishes. Of this number merely a dozen are known; and, notwithstanding, about forty-five species are already described as peculiar to the Amazon. Consequently those that are known which I did not discover at Pará must dwell in some other region of the great river. You see now that the work merely of two days tends to demonstrate that each region of this great basin must have collections of different species, *a fact that science was completely ignorant of until now.*

"Besides, if the species of different regions differ one from the other in the same river, and if marine fishes ascend the river in a limited number to an inconsiderable distance from the sea, shortly it will become improbable that the fluvial species can proceed from the marine species, above all if the different shoals are found in similar regions of the river, and at a short distance from one another.

"Well, you see what results this ought to give in time; and in the meantime I can only indicate the track that I count on following in my researches. All I can as yet say to you is that of the sixty three species found at Pará, not less than forty-nine are inedited, *which will require the establishment of eighteen new genera to give them place in the system of fishes.* Besides this I perceive the necessity of distinguishing five families that have been confounded with others to the present time."

Under date of September 8, Agassiz writes that he had then obtained more than three hundred species of fish, although he had, to that time, only examined one-third of the Amazon without trenching on its affluents. He had only counted on, at most, two hundred and fifty or three hundred species, and he says that not a third of those he collected belong to known ones.

It appears, therefore, that there has been a literal fulfilment of Dr. Holmes's wish, expressed in his *Atlantic* verses thus:

"May he find with his apostles
That the land is full of fossils,
That the waters swarm with fishes
Shaped according to his wishes,
That every pool is fertile
In fancy kinds of turtle,
New birds around him singing,
New insects, never stinging,
With a million novel data
About the articulata,
And facts that strip off all husks
From the history of mollusks."

The latest report is that Agassiz was to leave Manáos, in Amazonas, on the 10th of September, for Tabatinga, in Peru.

Knowledge dwells
In heads replete with thoughts of other men,
Wisdom in minds attentive to their own.
Knowledge is proud that he has learned so much,
Wisdom is humble that he knows no more.

Cowper.

For Friends' Intelligencer.

APPEAL FROM THE NEW YORK ASSOCIATION OF FRIENDS FOR RELIEF OF FREEDMEN.

In nearly every No. of the "Intelligencer," attention is called to the efforts which are being made to relieve the bodily sufferings of the freed-people, and to aid them in such mental development as will tend to make them a self-reliant and self-supporting people. And yet we fear that there are many Friends who are not sufficiently aroused to the importance—nay, to the necessity—of energetic interest and labor in behalf of these destitute sufferers, *now*, so that our work may be done in the daytime, and well done.

The boon of freedom has been a spur to them, which has awakened all their latent energies. While their self-respect and true manhood are so rapidly developing, their hopes of success are so strong, and their wills so active in the pursuit of good, we should not lose any time in using these elements to their advantage.

We are indeed their friends. They understand so fully, that wherever they come under our care, they manifest a childlike assurance of safety and assistance. Does not this simple trust of theirs impose upon us responsibilities from which we cannot shrink without injustice toward them?

The work seems so clearly—might we not say so beneficently—opened before us, that much can be done with comparatively small sacrifice to ourselves. But the field is so large that the labor and interest of Friends everywhere are loudly called for.

Although our association comprises a few only of the members of New York Yearly Meeting, yet when we look at the result of our efforts through the last two years, we discover deep cause for thankfulness in the abundant evidence that our labors have been blessed. It was our first care to supply clothing to the freed-people, and provide for the relief of their physical necessities as far as the means at our disposal would allow. We have sent many thousand garments to different localities in the South.

It was our next care to establish schools among them. The need of such schools continues to be vast and pressing. The low state of our treasury has compelled us to restrict ourselves to a few teachers.

We recently sent out a committee to visit the schools under our care. Their report renews our courage, and assures us that seed is sown whose fruits are even now appearing in many fold.

We have two teachers at Government Farms on the Patuxent River, Md. They are Mary P. Grout and Sarah E. Lobb. The former is from Massachusetts. By her quiet and genial manner, and her judicious management, she has acquired an influence over her pupils an their parents which must result, we think, i great advantage to them. She is located what is known as the Sothron Farm. Sh boards in the family of Col. O'Brien, who the Government agent at the farms. H kindly co-operation with us, and his readines to second all our wishes, have afforded us valu able assistance.

Sarah E. Lobb is from Delaware. She i located at the lower or Cole's Farm, where sh has a promising school, notwithstanding he situation there is greatly isolated and she ha been compelled to work under many disad vantages. Our committee felt well satisfie with her heart-work and with the progress o her young pupils. Her school numbers abou forty-two scholars, under fourteen years of age She also keeps a school for adults open in th evenings. Mary P. Grout has about eight pupils. She is in much need of an assistant There are many adults on the farm where sh is who could be taught by her in the evening if her labors in her day school were lightene by the aid of another teacher. We hope to b able very soon to provide her with such ad ditional teacher. She gives a portion of he time to teaching the girls to sew. These littl ones very early show their innate love of ex treme colors and strong contrasts by beggin earnestly for patchwork. As it encourages habits of industry, and is a happy way of teach ing them how to use the needle, this recreatio is not denied them when small pieces can b obtained for the patches.

Our Executive Committee have concluded t send a teacher to what is known as the "Sand gate's Farm," which is also under the super vision of Col. O'Brien. There are over one hundred children, and there is no school fo them to attend. Our visiting committee have made a strong appeal to us in their behalf. For this school a principal and two assistants will be required. There are a few scholars in the school at Arlington, who it is thought are competent to teach young children, and our desire is to employ these as assistant teachers wherever it is expedient.

For the past five months this school at Arlington has been in the charge of Sarah A. Cadwallader. Previously it was Emily Howland's especial care and interest. It has been admirably conducted, and productive of very great advantages. We much regret that the location has to be given up for the reason that no building in the immediate neighborhood suitable for a school in cold weather can now be procured. We therefore propose to transfer Sarah A. Cadwallader to the Sandgate's Farm. We have entire confidence in her qualifications as a teacher. Her heart is in the work.

We do not doubt there are many Friends in

ity and country who feel deeply interested in very thing which concerns the welfare of the reed-people. We fear that many of these have ot fully realized the importance of their indi-idual efforts in promoting the work in which e are engaged. It is a work which cannot afely be put off. Each year now forms an era in ne condition of the African race in our country. Ve ought to feel thankful that it is so largely ur privilege to lift them up and cheer them n. But we cannot extend our usefulness ithout more means. We have received gene-ous donations from a number of Friends, but ur appeal for more assistance, by liberal dona-ons, or by monthly subscriptions, to continue or a year, must still go forth. We send it out rayerfully; and we believe that all who respond ill feel that their gifts are twice blessed—lessing as well those who give as those who eceive.

On behalf of the Association,
EFFINGHAM COCK, *Clerk.*
SARAH H. BAKER, *Cor. Sec'y*, 129 E. 32d St.
SAMUEL WILLITS, *Treasurer*, 303 Pearl St.
New York, 1st mo. 5th, 1866.

For Friends' Intelligencer.

The Treasurer of Friends' Association for ne Aid and Elevation of the Freedmen has eceived the following amounts during the past eek :—

ity contributions	$24 50
rom Hannah Y. Gregory, Berea, Ohio,	50 00
" Perry John	7 65
" Elida John	6 00
" S. S. Gregory, Berea, Ohio	10 00
" Levi Snyder, Milford Square	10 00
" Abigail Coates	6 00
" citizens of Columbiana Co., O., per W. Nichols	218 28
" a Friend of N. Y.	50 00
" " per Hannah Lippincott	50 00
" Friends of Upper Greenwich	23 45
" " Hancock's Bridge	22 50
" " Bristol	80 50
" " Gwynedd	18 50
" " Plymouth	90 50
" " and others of Deerfield, Mo. Meeting, Ohio	41 35
" Friends and others of Mill Creek, Del.	60 00
" Friends and others of New Garden	8 00
" Friends of Newtown Mo. Meeting	20 00
" " Solebury Mo. Meeting	21 00
" Womens Mo. Meeting, Sadsbury,	25 50
" Friends of Birmingham Mo. Meeting	29 00
	$872 73

HENRY M. LAING, *Treasurer*,
1st mo. 13, 1866. No. 30 N. Third St.

There is a pomp about the sunset blending with its tender lingering tints; and night is majestic with its crown of countless stars; but nothing ever seems to me so grand and solemn as the slow, silent spreading of the dawn over the sleeping world.

Is not every sunrise like a fresh creation? and every morning like the birth of a new life? and every night like a hidden fountain of youth, in which all the creatures bathe in silence and come forth again new born?

ITEMS.

Recent accounts state that the work of the American-Russian Telegraph is satisfactorily progressing. Geographical questions of much importance to the location have been solved and the route nearly all determined. The Indians and their chiefs on both the American and the Asiatic sides are in constant trade, and on friendly terms with the Russians, and promise to befriend the Americans in the enterprise.

CONGRESS.—In the Senate, the following were among the resolutions adopted: One directing the Committee on the Judiciary to inquire whether any further legislation is necessary to prevent the kidnapping of freedmen and their importation to other countries; and one calling on the President for information in regard to an order issued forbidding the exportation of arms across the Mexican frontier, and asking whether the order was not a violation of neutrality with Mexico. Another was also adopted asking why the commision to investigate the claims for compensation of loyal slave owners, whose slaves had joined the Union army, had not been appointed. Among the bills presented was one for the amendment of the postal law, declaring that after 1st month, 1867, all newspapers and periodicals, including those mailed from the office of publication, shall be prepaid. Dead letters, and letters endorsed with the writer's address, are to be returned free. The amount which can be sent by money orders is increased to fifty dollars, which are to be good for twelve months, and may be issued free. A message was received from the President, transmitting the credentials of the State of Colorado, the proceedings of the convention, and the bill for her admission as a State, which was referred.

HOUSE.—Among the resolutions passed was one instructing the Committee on the District of Columbia to report upon the expediency of confiding the government of the city of Washington to a commission to be appointed by the President; one instructing the Military Committee to inquire into the practicability of converting the Arlington estate into a home for wounded and disabled soldiers, with the view of establishing an invalid corps to manufacture army and navy stores; one instructing the Committee on Territories to inquire into the expediency of reporting a bill repealing the act organizing Utah, and to divide said Territory; one directing the Committee of Ways and Means to inquire into the expediency of revising the system of income taxes; one instructing the Committee on Naval Affairs to report on the propriety of accepting League Island as the site for a navy-yard; and one declaring that the national forces shall not be withdrawn from the lately seceded States until Congress shall deem their further presence there unnecessary was adopted. Among the bills introduced and referred were the following: for the disposition of Government lands in Southern States as homesteads; to amend the act

for the establishment of a freedmen's bureau; to establish a railway between Washington and New York; to ascertain and adjust claims for injury to, or destruction of, property, by the military, during the rebellion; a bill was reported from the Ways and Means Committee providing for the funding of obligations of the United States. The bill denouncing polygamy, declaring that it should be swept from the Territories, and pledging the power of the Government for that purpose, was passed. The bill to extend suffrage to the colored people of the District of Columbia was debated.

INDIANS.—Another delegation of red men, twenty-five in number, and composed of Cherokees, Chickasaws and Choctaws, has just arrived in Washington, to lay their grievances before the Indian Commissioner and their "Great Father." The commissioner has not yet fully investigated the complaints of the delegation of Sacs and Foxes, who still remain in the city.

THE FREEDMEN.—Col. E. Whittlesey, Assistant Commissioner of refugees and freedmen for North Carolina, says, in his report to Gen. Howard, that most of the liberated slaves remain quietly working on the farms of their former masters, and but little vagrancy exists, which latter is more common among the whites than among the negroes. General Gregory reports that in Texas the supply of subsistence for the coming year is abundant for all classes. Many schools have been opened, which are all self-supporting. He further states that, "In some portions of the State, and especially is it the case where our troops have not been quartered, freedmen are restrained in their liberty, and slavery virtually exists the same as though the old system of oppression was still in force."

Col. Brown reports that full protection has been given to the freedmen in Virginia, and "it is believed that there is not within the State a person who does not understand and successfully assert his rights to freedom."

In the southeastern part of that State the freedpeople have shown a great ability to provide for themselves. Of the 70,000 who were gathered there in destitution, less then 4 500 are now receiving aid from Government, and about one-half of these are the families of soldiers. About 5,000 children attend school, neatly clad and owning their books.

In Christian county, Ky, the blacks, alarmed by outrages practised upon them, fled in great numbers into Tennessee, and a battalion of U. S. troops had been ordered thither for their protection.

Gideon J. Pillow, who at an early period gave his cheerful support to the measures of the Bureau for the welfare of the colored population, thus writes to General Howard, under date of 12th mo., 22d:—

"I have been successful beyond my most sanguine expectations in engaging labor for all my plantations in Arkansas and Tennessee. I have already engaged about four hundred freedmen, and have full confidence in making a success of the work. I have given in all cases the freedmen a part of the crop of cotton, and I allow him land for the cultivation of vegetables and corn for his own use, without charge therefor. I could have engaged one thousand laborers if I had needed that number."

Official accounts show that abundant testimony to the same effect has been received from intelligent, wealthy planters, who have manifested a disposition to deal justly with their laborers.

Freedmens' saving banks have been established at Richmond, Wilmington, Charleston, Beaufort, Savannah, New Orleans, Vicksburg, Huntsville, Nashville, Memphis, and Louisville.

The census returns of the colored population of the city and county of Alexandria, except Freedmen's Village, furnishes a total population of 7,763. Of these, 2,554 are laborers, 172 mechanics, 424 employed by the Government, 45 are employed by their former owners, and the number without employment is 2,522; of these, 55 are being assisted by the Government, 1,734 can read, and 641 are unable to support themselves, such as aged people and young children. The estimated money value of property in the possession of the colored people is $99,804.

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 722.)

The Quakers are of the opinion that the spirit of God, of which a portion has been given to men as a primary and infallible guide in their spiritual concerns, has been given them universally; or has been given to all of the human race, without any exceptions, for the same purpose.

This proposition of the Quakers I shall divide, in order that the reader may see it more clearly, into four cases. The first of these will comprehend the patriarchs and the Israelites from the creation to the time of Moses. The second, the Israelites or Jews from the time of Moses to the coming of Jesus Christ. The third, the Gentiles or Heathens. And the fourth, all those who have heard of the gospel of Jesus Christ, from the time of his own ministry to the present day.

The first case includes a portion of time of above two thousand years. Now the Quakers believe, that during all this time men were generally enlightened as to their duty by the spirit of God; for there was no Scripture or written law of God during all this period. "It was about two thousand four hundred years," says Thomas Beaven, an approved writer among the Quakers, "after the creation of the world, before mankind had any external written law for the rule and conduct of their lives, so far as appears by either sacred or profane history; in all which time mankind, generally speaking, had only for their rule of faith and manners the external creation as a monitor to their outward senses, for evidence of the reality and certainty of the existence of the Supreme Being, and the internal impressions God by his divine spirit made upon the capacities and powers of their souls or inward man, and perhaps some of them oral traditions delivered from father to son."

To the same point Thomas Beaven quotes the ever memorable John Hales, who, in his golden remains, writes in the following manner: "The love and favor, which it pleased God to bear our fathers before the law, so far prevailed with him, as that without any books and writings, by familiar and friendly conversing with them, and communicating himself unto them, he made them receive and understand his laws, their inward conceits and intellectuals being, after a wonderful manner, figured as it were and charactered by his spirit, so that they could not but see and consent unto, and confess the truth of them. Which way of manifesting his will unto many other gracious privileges it had, above that which in after ages came in place of it, had this added, that it brought with it unto the man to whom it was made, a preservation against all doubt and hesitancy, and a full assurance both who the author was, and how far his intent and meaning reached. We who are their offspring ought, as St. Chrysostom tells us, so to have demeaned ourselves, that it might

have been with us as it was with them, that we might have had no need of writing, no other teacher but the spirit, no other books but our hearts, no other means to have been taught the things of God."

That the spirit of God, as described by Thomas Beaven and the venerable John Hales, was the great instructor or enlightener of man during the period we are speaking of, the Quakers believe from what they conceive to be the sense of the Holy Scriptures on this subject. For in the first place, they consider it as a position, deducible from the expressions of Moses, (Gen. 6 : 3,) that the spirit of God had striven with those of the antediluvian world. They believe, therefore, that it was this spirit (and because the means were adequate, and none more satisfactory to them can be assigned) which informed Cain before any written law existed, and this even before the murder of his brother, that "if he did well, he should be accepted; but if not, sin should lie at his door." (Ib. 4: 7.) The same spirit they conceive to have illuminated the mind of Seth, but in a higher degree than ordinarily the mind of Enoch; for he is the first of whom it is recorded, that "he walked with God." (Gen. 5. 24.) It is also considered by the Quakers as having afforded a rule of conduct to those who lived after the flood. Thus Joseph is described as saying, when there is no record of any verbal instruction from the Almighty on this subject, and at a time when there was no Scripture or written law of God, "How then can I do this great wickedness, and sin against God?"* It illuminated others also, but in a greater or less degree, as before. Thus Noah became a preacher of righteousness. Thus Abraham, Isaac and Jacob, were favored with a greater measure of it than others who lived in their own times.

From these times to the coming of Jesus Christ, which is the second of the cases in question, the same spirit, according to the Quakers, still continued its teachings, and this notwithstanding the introduction of the Mosaic law; for this, which was engraven on tables of stone, did not set aside the law that was engraven on the heart. It assisted, first, outwardly, in turning men's minds to God; and secondly, in fitting them as a schoolmaster for attention to the internal impressions by his spirit. That the spirit of God was still the great teacher, the Quakers conceive to be plain; for the sacred writings of Moses to Malachi affirm it for a part of the period now assigned; and for the rest we have as evidence the reproof of the martyr Stephen, and the sentences from the New Testament quoted in the fourth chapter. And in the same manner as this spirit had been given to some in a greater measure than to others, both before and after the deluge, so the Quakers believe it to have been given more abundantly to Moses and the prophets, than to others of the same nation; for they believe that the law in particular, and that the general writings of Moses, and those of the prophets also, were of divine inspiration, or the productions of the spirit of God.

With respect to the Heathens or Gentiles, which is the third case, the Quakers believe that God's Holy Spirit became a guide also to them, and furnished them, as it had done the patriarchs and the Jews, with a rule of practice. For even these, who had none of the advantages of Scripture or of a written divine law, believed, many of them, in God, such as Orpheus, Hesiod, Thales, Pythagoras, Socrates, Plato, Cicero and others. And of these it may be observed, that it was their general belief, as well as it was the belief of many others in those days, that there was a divine light or spirit in man, to enable him to direct himself aright.

Among the remnants that have been preserved of the sayings of Pythagoras, are the following which relate to this subject: "Those things which are agreeable to God cannot be known, except a man hear God himself." Again—"But having overcome these things, thou shalt know the cohabitation or dwelling together of the immortal God and mortal man. His work is life—The work of God is immortality, eternal life."

"The most excellent thing," says Timœus, "that the soul is awakened to, is her guide or good genius; but if she be rebellious to it, it will prove her demon or tormentor."

"It was frequently said of Socrates, he had the guide of his life within him, which it was told his father, Sophroniscus, would be of more worth to him than five hundred masters. He called it his good angel or spirit; that it suggested to his mind what was good and virtuous, and inclined and disposed him to a strict and pious life; that it furnished him with divine knowledge, and impelled him very often to speak publicly to the people, sometimes in a way of severe reproof, at other times to information."

Plato says, "the light and spirit of God are as wings to the soul, or as that which raiseth up the soul into a sensible communion with God above the world."

"I have," says Seneca, "a more clear and certain light by which I may judge the truth from falsehood: that which belongs to the happiness of the soul, the eternal mind will direct to." Again, "It is a foolish thing for thee to wish for that which thou canst not obtain. God is near thee, and he is in thee. The good spirit sits or resides within us, the observer of

* Gen. 39 : 9.—The traditionary laws of Noah were in force at this time; but they only specified three offences between man and man.

our good and evil actions. As he is dealt by with us, he dealeth with us."

The Quakers produce these, and a multitude of other quotations, which it is not necessary to repeat, to show that the same spirit, which taught the patriarchs before the law, and the Jews after it, taught the Gentiles also. But this revelation or manifestation of the spirit was not confined, in the opinion of the Quakers, to the Roman or Greek philosophers, or to those who had greater pretensions than common to human wisdom. They believe that no nation was ever discovered, among those of antiquity, to have been so wild or ignorant as not to have acknowledged a divinity, or as not to have known and established a difference between good and evil.

(To be continued.)

Do not overrate the blessings which God gives to others, and underrate or despise what are given to yourself. It is the property of a little mind to say, 'Our neighbor's harvest is always more plentiful than our own, and his flock more prosperous.—*St. Francis de Sales.*

MARTHA ROUTH.

(Continued from page 724).

With close travelling we got to Friends' meeting at Purchase, in York State, on Fourth-day, which proved a satisfactory one, where we unexpectedly met our valued friends John and Catharine Murray, of New York; with whom we returned to the city next day, after attending the meeting at Mamaroneck, which was a time of close labor, in laying judgment to the line of the transgressing nature, and in feeling with and for the oppressed seed. After a religious opportunity in a Friend's family, we went on to New York, and got safely there late in the evening. Here we received affecting accounts of the yellow fever having broken out again in Philadelphia; but feeling my mind pressed forward to pursue the prospect in view, we proceeded to Rahway in New Jersey, on Seventh-day.

3d of Ninth month, First-day. We sat two meetings with Friends and others, which, through Divine favor, proved relieving seasons: and in the evening I was particularly refreshed under a fresh sense of the gracious extendings of the love of Christ, when he told his immediate followers: "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom." I had to make some mention of this for the encouragement of those present, to faithfulness in following the Lamb whithersoever he might lead; not so much with a view to any reward here or hereafter, as to manifest our obedience to his pure law, who is just in all his ways, and righteous in all his doings.

Next day we went to Mendham, and, on Third, were at an appointed meeting there, in the early part of which the precious incomes of love and light appeared to be opening. My spirit suffered much hidden exercise for a considerable time, lest the Lord's opportunity should in any wise be frustrated, through the unsettledness of the meeting in its long gathering, and some disturbance from young children; but through the dedication of my dear companion, in giving up to the pointings of duty, the door got a little open for my standing on my feet; and through unmerited mercy, strength was given to preach the Gospel to the poor, and to exalt the testimony of Truth above all opposition. Being a fine moonlight evening, we got safe back to Rahway about nine o'clock. Next day we visited divers Friends in their families, and, on Fifth, I was favored with a further relieving time in their meeting, peculiarly toward the youth: also in a parting opportunity with divers Friends in the afternoon. We then went home with a Friend three miles in the country, where divers came to see us next day; and before we separated in the evening, we were renewedly contrited together under a fresh sense of our Heavenly Father's love, wherein I had to express a belief it would be a season to be remembered, when the great deeps might divide us one from another outwardly.

10th of Ninth month, First-day. We attended meeting at Stony-Brook; a time of close labor, having a threshing instrument to lift up against the transgressing nature in man; yet the language of encouragement went forth to the mourners in Zion, that such might so steadily hold on their way, as to know Him in whom they have believed to be a covert from the heat and from the storm, and as the shadow of a mighty rock in a weary land.

The same evening about sunset we got to Nathan Wright's, where I found my endeared friend, his wife, in better health than when we left her. I had for some days been weightily brought into feeling with Friends, under the solemn prospect of attending the Yearly Meeting in the city of Philadelphia, the disorder there making a more rapid progress; and some considerations occurred respecting the propriety of solid Friends meeting and feeling together after the pointings of Truth, whether to hold it at the usual time in the city, or at any other place, or to adjourn it to a future period. This I particularly wished two valuable Friends, who were under appointment from their Quarterly Meeting, and who had come with us from Rahway, to weigh in their minds; and if spared till morning, I should be willing to accompany them to Burlington, to consult our elder brother John Hoskins and others on a matter of so much importance. The proposal appeared relieving to them, also to our friend William

Rotch, who was dipped into much exercise on that account, he accompanying us. We had a solid conference together, the result whereof was for J. H. to go next morning to Frankford, where some Friends who came out of the city had lodgings, to spread the matter farther, as way might open. The concern being thus far moved in, we returned in the evening to Nathan Wright's, and the Friends from Rahway expressing great satisfaction in the steps taken, went homeward early next morning.

On Fourth-day, we attended Mansfield Meeting, where, on taking my seat, my spirit was soon covered with solemnity, in secretly viewing the design of the Lord's judgments being again on the earth; and strong were my secret cries to Him, that the inhabitants might thereby learn righteousness. My dear companion giving up to supplicate His holy name, under an impressive similar sense thereof, my way was made more easy to discharge my religious duty in close expostulation; wherein our valued brother and fellow-laborer, John Cox, who came to meet and conduct us to his house, was a co-worker and fellow-helper in the Lord.

Next day we were at Burlington, where many families of Friends from the city were residing, on account of the malignant fever; among whom I had again to labor after a close manner, to remind them of the only refuge for the righteous, and that those who are living in a state of forgetfulness of God, not remembering their latter end, would be in great danger of not finding this sure hiding place in the time of trouble; in which line of labor our beforementioned friend and brother was led nearly to unite, bearing further testimony thereto; so that, as formerly, it might be hoped, "that in the mouth of two or three witnesses, every word may be established." However, whether those that hear will obey or not, it becomes stewards to be found faithful, and such as the Lord anoints for watchers on the walls of Zion, not to keep silence, when his voice says, "Cry."

Next morning we set out to attend the conference, which Friends had concluded should be held at Frankford; to which place, I can truly say, I moved forward under great weightiness of spirit; and on taking my seat there, the desire of my heart was granted, in feeling myself as one without purse, or scrip, or change of dress; that the fresh impressions and sense of Truth then opened might be singly and solely my director, if I should have any sentiment to drop in that opportunity. The conclusion to hold the Yearly Meeting in the city at the usual time was neither unexpected nor uneasy to me; indeed any thought or part I had taken on my own account was very small, compared to the exercise I had been dipped into for many tender-spirited Friends in the country, who I believed were as much concerned for and dedicated to the cause of Truth as those who had felt themselves bound to stay in the city; but who, from the numerous inhabitants of it fleeing through their borders, and the affecting accounts daily brought, that the disorder was spreading, looked upon themselves somewhat as sheep preparing for the slaughter, in attending the Yearly Meeting there at that time.

May I never outlive the season of fellow-feeling with members in suffering, from whatever cause it may arise; for I believe this will never have a tendency to shake the confidence of any in Divine superintendence, and the all-sufficiency of the Lord's arm to preserve; while it may bow them to the root, and like accepted Gideon, bring them to try the fleece, both wet and dry. I wish the number of such to increase in many other matters of importance, as well as the present; for then I believe fewer would move on the shallow waters, or confide in the form or profession of Truth, short of the power which is of God and not of man. We went home with Nicholas Waln, who resided near Frankford; and in the evening had a tendering opportunity in addressing one of his sons, a preciously visited youth, who, by a fall from a tree, had put both his wrists out of joint. This permitted trial he appeared to bear with great calmness; and I had no doubt of its being blessed to him by his Heavenly Father, who can cause all things to work together for good to those who love and fear him. I was also on my own account desirous to know and do what was right in regard to my religious movements in this critical and trying juncture; that nothing might move me on the right hand or on the left, short of the secret intimation of His pure Spirit; which I have much cause to believe I was mercifully favored with, in directing my course to the city.

17th of Ninth month, First-day morning. We attended Market street Meeting, and my way was opened to labor among the remnant that was left, as also at the North House in the afternoon. Friends at both places expressed their gladness to see me; particularly some who had by mistake been informed that I did not feel liberty to come among them, even to the Yearly Meeting, on acc[illegible] of the prevailing disease; but so far from [illegible]y such sentiment, when favored [illegible] and spirit of G[illegible]tings of Truth to direct my co[illegible]s that which rai[illegible]as preserved both from terror [illegible] comm[illegible] year; yet I humbly crave for myself and others a careful seeking after the wisdom which dwells with prudence, and not to run unbidden through any presumption of the creaturely will.

On Second-day, we attended the Monthly Meeting at Frankford. I was engaged to encourage and strengthen Friends to stand faithful to their testimony to wrong things, even in their nearest connexions, and thereby

to manifest they loved Truth above all. That evening we went to Byberry, and next morning, in our way to Abington, called to visit a beloved friend and fellow-laborer in the work of the ministry, who was brought into such a very weak state through bodily illness, that her recovery was doubtful. We were humbled and comforted together, under a fresh sense of our Heavenly Father's love, of which she expressed a grateful and thankful feeling. We then proceeded to a meeting appointed on account of a burial there, wherein Gospel truths were opened in close expostulation among those gathered, many of whom appeared much unacquainted with the way and work of Truth ; yet I trust some feeling minds were encouraged to persevere in well doing, that thereby we might be made meet for the kingdom of heaven.

We had a religious opportunity in the Friend's family where we dined, with whom I could feelingly sympathize in the trial they had recently met with, of their only son, a hopeful youth, losing his life in the water. Our lodgings were at our kind friends, Samuel and Hannah Fisher, who were residing at a country house about four miles from Philadelphia ; and next day, they with us attended Pine Street Monthly Meeting, wherein I had to believe that as sufficient for the day might continue the evil or trial of it, so by an indwelling with the pure seed or word of life, renewal of strength in the inner man would be equally witnessed in every afflictive dispensation, whether from within or from without; some hints whereof I had to mention for the encouragement of the poor in spirit. On Fifth-day, my dear companion, her father and myself, again attended the Meeting at Market street ; and on Sixth, a public one appointed at Germantown, where divers came besides those of our religious Society, and I humbly trust through holy help the Gospel was preached and the great name of our God was praised.

On Seventh-day morning, the Yearly Meeting for ministers and elders began in the city, a solemn season indeed, wherein my spirit was early bowed to supplicate the Lord on high, that the courts of His house might be the hiding place of His Israel ; where all would be preserved in such childlike dependence upon Him that self could have no room to boast of its own strength, or dare unworthily to judge those whose hearts might meditate terror, or through fear of taking the prevailing disease, did not assemble ; and there was some cause to believe the petition was in a good degree answered. The religious state of society respecting that part of the body was weightily entered into.

(To be continued.

All life is a history of the power of involuntary unconscious influences. Our conscious influence is the result of intention, and, on the whole, does little; but our unconscious influence is the aggregate result of our whole character, manifesting itself in words, looks, acts, that are not meant to effect any thing, but which inevitably mould others. Our conscious and intentional influence may fail, or may be false, but our involuntary is inevitable, and every moment operative, and must be true.—*Robertson.*

For Friends' Intelligencer.

ACCOUNT OF RICHARD BROTHERTON.

Richard Brotherton, an Elder and esteemed member of Shrewsbury and Rahway Quarterly Meeting, was born the 30th of Eighth month, 1787, and was married to Mary Wilson, at Hardwick Meeting-house, on the 11th of Fifth month, 1814, and settled on the farm of his grandfather, where he lived until his death.

He was characterized in his youth and manhood for great physical strength and activity, for good mental powers, and for probity and sincerity. Early in life he was brought under very close religious exercises, and consecrated himself to what he was convinced to be his duty, in the adoption of a line of life, in conformity with the precepts and teachings of Jesus, and the discipline of the religious Society of Friends. He was a regular attender of meetings, both for worship and discipline, during a long life. He possessed that peculiar faculty of always having an appropriate anecdote wherewith to illustrate and settle any subject under consideration. He had in a remarkable degree that power of memory by which particular events and all that passed under his observation were accurately retained. He also seemed to have an almost entire faith in goodness and in that unselfishnes and kindness of heart that felt for all, and trusted all, and forgave all. He endured his great sufferings without a murmur or complaint; and when queried with whether life under such circumstances was desirable, he replied, "I wish not to fall like an unripe fig, yet whenever the good Father finds me sufficiently mature, I am entirely willing to be removed ; yet not my will, but His who knoweth best." Sitting one afternoon, as was his custom, in a room removed from the family, and in stillness favorable for that Divine communion he very much enjoyed, he said while thus engaged, with all his senses fully awake and devotionally exercised in spirit, there seemed before him a visible presence that spread over him a beautiful white robe, and audibly and gently said, "The Great and Eternal Jehovah;" which was followed by a state of mind so sweet and intensely happy as to be beyond language to express, which continued for the space of an hour. On one occasion he said, "Without that Divine comfort and strength from the fountain of all goodness to sustain me,

I could not endure my sufferings." After a period of great exhaustion, he said, "It would seem remarkable how my strength holds out, seeing I have taken nothing material from which to derive it;" but, with tender reverence, added, "In the Lord Jehovah there is everlasting strength." Early one morning, sitting in silence, he said, "I have been thinking how mercifully I have been favored to partake of that bread of life for which I have labored, and yet never dared to think I had earned, 'yet am I so blessed in the partaking of.' I make these remarks by way of encouragement, that if we do not see the immediate effect of our labors, yet will that bread be given them, and their water shall be sure." He often expressed how thankful he felt for the kind attention and services of those who waited upon him and administered to all his wants, on one occasion saying, "My heart is filled with gratitude for the tender care given me, and I can only say, that although it is not my privilege or in my power to make the like return, yet I leave it to Him who knoweth the proper way and time."

He was ever kind to the suffering poor, and always remembered them in acts of mercy and charity.

Two ministers, members of other religious societies, bore testimony to his general excellence of character, one of them remarking he believed him "more ripe for Heaven than any person he had ever known;" and the other, that "he acted from pure and true religious motives, and was a profound Christian."

Thus our dear departed friend has left a sweet fragrance behind him, for the testimony of these two witnesses seems to be the feeling and testimony of friends and neighbors alike, and of all classes who knew him. And may his bright example be an incentive to others to follow him, as he followed Christ.

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.

For Friends' Intelligencer.

ELIAS HICKS.

BY I. H.

(Continued from page 726.)

Soon after his settlement at Jericho, the education of the youth in his vicinity claimed his serious consideration, and he believed it to be his religious duty to open his house and keep a school therein.

An aged friend recently related to the writer an account of *his* attendance at the school. He said the manners of Elias Hicks were so mild, his deportment so dignified, and his conversation so instructive, that it left an impression for good on many of his pupils' minds that time never effaced.

He told an instance of his gentle dealing with the children under his charge.

Before his house, stood some fine cherry trees; (at that time, a fruit tree was seldom planted;) the ripening fruit proved too strong a temptation to boyish appetites, and they, one morning, helped themselves to nearly all of it. Elias coming by, merely asked them if they knew whose cherries those were. The boys, knowing they were trespassing, remained silent, except the youngest, who replied, "Thy trees." "Very well," he mildly replied, and passed on. In the fall of the year, he gave them free permission to help themselves to the fruit of his orchard. One day, he asked the boys, at the midday recess, if they would asssist his men in picking apples. The boys, intending to go, delayed until it was too late, and the school commenced. Not a word was spoken, nor a look indicated that their teacher felt displeased; but he gave them a fable to commit to memory, which depicted the baseness of ingratitude. They understood the reproof, and, early next morning, they all went, and, in good faith, this time, soon gathered the apples for him.

These traits of character greatly endeared him to his neighbors; his kindness to the sick and afflicted, his tender regard to the feelings and wants of others, shone brightly through life, and beautifully exemplified the Christian doctrines he preached.

Although remarkably industrious when at home, and active in the business requiring his care, yet, believing it his religious duty to make social visits among his friends, he was always willing to yield his time, particularly in visiting the afflicted and suffering. These opportunities were often deeply instructive to them.

He sometimes remarked that to the willing and attentive mind there were often gentle intimations of duty to perform these visits, and that attention to them was followed by a sure reward of peace. It was his experience that Divine direction and assistance was not only granted in our religious concerns, but, to those who were prepared by faithfulness to receive it, would also be given in the management of business affairs. A trust and faith in the overruling care of Divine Providence was one of the strongest traits of his character. It was a faith that stood not in beliefs nor opinions, but worked through love to his Maker to the purifying of his heart. To this reliance on Divine assistance, he frequently refers in his journal; and in his sermons, this dependence on the mercies of God for every good gift, and for the true enjoyment of life, was frequently set forth.

He has left us a legacy in his clear and logical expositions of Christian doctrines, which

will be esteemed as long as we maintain our profession of being led and guided by the unerring Spirit of God.

It was the great aim of his life, and the burden of his ministry, to call people away from a dependence on external things, or on the wisdom of any man, to the revelation of God to the soul.

He was fond of reading theological works, especially ecclesiastical history, and well knew, from the experience of others, the danger of putting confidence in creeds, lifeless forms and religious observances; and frequently testified in his public communications that they never converted a soul to God.

As Elias Hicks felt himself called to the ministry only by Divine requiring, and he testified that it was necessary to wait for ability from on high to minister, so he was always particular to exemplify the doctrine he preached, by a scrupulous care, in all cases, to pay his expenses when engaged in travelling in the ministry. When his friends wished to pay even so small a matter as his ferriage, he would insist on bearing all his expenses, and he did not feel a freedom, when abroad in the ministry, to accept any present from his kind friends. His ministry was clear and cogent, never aiming to stir up the feelings, or to address the fears of his hearers, in regard to the importance of the work of the soul's salvation, but by appeals to the reason and conscience. He lived in a time of much religious excitement, and his ministry was frequently in conflict with those that differed from him in doctrine and practice, but no fear of man ever prevented him from fearlessly expressing what he believed to be the truth.

Prominent among the doctrines he advocated, was the right and duty of each one to enjoy his own private opinions, and not to depend on the will and opinions of others. Whenever there is a spirit manifested in any society to exact a uniformity of belief and doctrine, the prerogative of the Supreme Being to teach his people himself is usurped; and His intentions to carry forward the improvement of man, in divine things, by a progressive growth from one generation to another, is frustrated, and confusion and overturnings will follow. It was the earnest wish of Elias Hicks, often expressed in his public communications, that, as our Society had been called out from the lifeless forms and erroneous doctrines of the sects of that day, we might continue to advance to a more perfect day of righteousness and truth, by keeping close to that principle—the light of Christ in the soul—which he considered the fundamental principle of all true religion.

Then, there would be no fear of our going back to those dark and inconsistent views of the Christian religion, which were incorporated into the church in the dark ages, and are so much at variance with the being and nature of God, the author of our faith.

He lived a life of great simplicity and self-denial, considering it beneath the dignity of a serious mind to follow the changing fashions, or to wear anything merely for ornament; preferring to bestow what he had to spare for the relief of the poor and needy, than to waste it on himself and family in things that were not truly useful. He was extremely neat in his habits, courteous in his demeanor, even to the lowest objects of pity; none were too degraded to elicit his attention, and none too exalted to be above his reproofs, if transgressors. His house was always open to his friends, and his company and conversation were much sought after, as his extensive travels in the ministry gained him many acquaintances. He was thoroughly versed in our discipline and practices, and, owing to the soundness of his views, and his clear and comprehensive judgment, his opinions, when expressed in the affairs of society, had a great influence, and were generally adopted. I believe his character will, in the future, be held in higher estimation even than at the present time. Where the tree bears such an abundance of rich, ripe fruit, we know it must have been grafted by the great Husbandman; and we know the soil must have been enriched by devotion to his Heavenly Father, and watered by the dews of Heaven. The clouds of sectarian prejudice, which, when they predominate, obscure even the stars of heaven, and give a discolored view to the purest objects, will pass away; and the time will come when the world will esteem goodness, wherever found, and under whatever name of religion it may appear. More liberal views, such as Elias Hicks so earnestly maintained, appear to be spreading. The shackles that bind us to speculative and sectarian opinions are, we may hope, being broken, and the religion that makes us better, more loving and true to the attributes of Deity, is gaining ground.

To the youth of our Society, the character of Elias Hicks affords a pattern to follow; for his religion was one of cheerfulness and love. No gloomy idea of the Christian's life did he ever portray. Although he walked in a narrow path, to him it was one of pleasantness and peace; and he endeavored to show to the world that the Christian's life was surrounded by the most true enjoyment. Let us, then, by following the same rule and minding the same thing, perform acceptably the work of our day, as he so faithfully executed his.

Westbury, L. I.

Men should draw their criteria of life, their measures by which to measure it, their standards by which to estimate it, from their higher

self. It is not what the body permits and wants, or what the bodily life permits and wants, but what honor, and truth, and love, and purity, and duty permit and want, that measures men.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 27, 1866.

First-Day Schools.—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." "And he took them up in his arms, put his hands upon them and blessed them."

The example of Jesus in this respect enjoins upon us a sacred duty in regard to the children. Apart from the obligation resting upon parents and other members of the household, a corresponding duty is acknowledged in most religious societies by some of the members feeling constrained to "gather the children" for moral training and practical religious instruction. The natural guardians and protectors need, and have a right to expect, from Society influences, aid in strengthening the devotional feeling and quickening the appreciation of the young mind to the good, the pure and the holy; aiding it to discriminate between right and wrong, between the voice of truth and the song of the charmer. Surrounded, as many are, by circum stances not always favorable to growth in virtue, we cannot too early inculcate the necessity of submitting every thought and action to the divine regulating principle in the heart, and of relying upon it as the only sure guide.

We have now in successful operation in this city two First-day schools; one at Green Street Meeting-house, and one at the Race St. house: the former, established five years ago, has since been regularly held with great satisfaction to the teachers and children; the latter was opened in the autumn of 1865, and has been attended with encouraging results. In other neighborhoods of Friends, such schools are also established and conducted with interest. As far as we are cognizant of them, the desire is not to teach things which children cannot comprehend, but to make the instruction simple and practical, such as they can apply to their daily juvenile experiences. The beautiful Beatitudes and the Parables of Jesus are made familiar to them by short readings from the Scriptures and other good books, and the effect of divine love upon the character when suffered to control it, is illustrated by appropriate anecdotes. The little Devotional Hymns, which are often committed to memory and repeated in the quiet hour at home, are calculated to impress important truths forcibly upon the mind, as most of us can testify from the vividness with which similar verses or texts of Scripture learned in childhood frequently come to cheer and admonish us in later life.

Married, on the 18th inst., at the residence of Sarah Bailey, Chester Co., Pa., in accordance with the order of the Society of Friends, David W. Branson, of Frederick Co., Va., to Ann Bailey, of the former place.

Died, on the 10th of Tenth month, 1865, in Baltimore, Ann P. Pugh, widow of the late John Pugh, of Brighton, Beaver Co., Pa., in the 84th year of her age. She was an Elder and member of Baltimore Preparative Meeting for the Eastern District.

Quiet and unobtrusive in her manners, she lived the life and died the death of a Christian.

——, on the 18th of Fifth month, 1865, Jesse Roberts, of Horsham, Montgomery Co., in the 65th year of his age, after a severe illness of two weeks, which he bore with great patience and resignation. He was an active and upright member of Horsham Meeting, of which he had been an Elder for several years. He was always at meeting when health permitted, ready and willing to perform any duty that was required of him. His loss will be great to his meeting, but how small when compared with the loss at his home. He was devoted and affectionate in all the relations of life.

——, on the 29th of Twelfth month, 1865, at the residence of her daughter, Rebecca Satterthwaite, Falsington, Bucks Co., Elizabeth Carlile, widow of Amos Carlile, in the 90th year of her age; a member of Falls Monthly Meeting.

——, on the 10th of Twelfth month, 1865, Kate Clement, aged 4 years, daughter of William Clement, of Upper Greenwich, N. J.

——, on the 13th of First month, 1866, Elizabeth Lippincott, aged 76 years; a member of Upper Greenwich Meeting, N. J.

——, on the 5th of First month, 1866, Katie, only daughter of Allen and the late Kate A. Middleton, in her 9th year.

——, on the 9th of First month, 1866, in Philadelphia, Willie Norman, son of Nathan and M. Annie Hallowell, in his 5th year.

——, on the 12th of First month, 1866, William Bancroft, in his 55th year; a member of the Monthly Meeting of Friends of Philadelphia.

——, on the 13th of First month, 1866, Henry Haldeman, in his 47th year.

TEACHERS FOR THE FREEDMEN.

The Association of Friends for the Aid and Elevation of the Freedmen need more Female Teachers to send South to labor in this great work. Applications, with references, may be sent to

Jacob M. Ellis,
Cor. Sec. Educ. Com.,
2t. No. 325 Walnut St., Philada.

FOR THE CHILDREN.

DISTRIBUTION OF GIFTS AMONG THE FREED CHILDREN.

Those who remember the request for toys, old and new, to send to the children of the freed-people, will no doubt read with some interest an account of their distribution in the schools under the care of the New York Association.

GOVERNMENT FARMS, MD.

Lieut. O'Brien writes: "The teachers spent nearly the entire day in arranging and marking the toys, and when all was prepared, the children were invited to attend headquarters for the purpose of receiving a few gifts.

In a very short time we had the house filled, and after the children were told from whom the gifts came, the delivery took place.

Each class was formed the same as in school, and Mary P. Grout, with now and then a word of advice, made happy the youngsters.

I wish your kind young friends could have been present to have seen the faces and eyes of the recipients of their generosity; in some cases, among the little ones, there seemed to be nothing else but eyes and teeth. Nor was the interest confined to the children. Their parents, brothers, and sisters shared in the joy of the gifts, and since the New Year's night our ears have been greeted with the strain of the tin whistle, and our eyes have beheld a full-grown man or woman furnishing the necessary air to blow it. Truly, 'we are but children of a larger growth,' and well has it been exemplified here among my people.

You will please convey to your kind young friends, who so generously thought of us here, our thanks; and tell them that although we may not meet them here, yet in our journey through life we shall remember their kindness, and hope that the pleasure they have given us and the people under our charge, will be returned to them tenfold."

Another letter is from

Arlington, Va., 1st mo. 4, 1866.

To the School:

OUR DEAR YOUNG FRIENDS,—The barrel of kind remembrances came in due time as New Year's gifts. Oh, children, how I wish you could have seen my scholars!

I cannot tell you their joy—their wild delight,—when I showed them the nice presents. Blessings were showered upon you. Many of them said they would like to do something great for you. I told them you would be more pleased to hear of their trying to learn all they could of everything that was useful and good. They replied, "*We'll try more than ever, 'deed we will; for those Norf children certainly is right smart nice, or they would never do this thing for wees down here, who they have never seen.*"

One little boy said, "guess I must tote wood and water now, and learn my book a heap, so Miss Sallie can tink I'm a good boy; and tell dose white chillen, for I wants em to tink heap of me arter this."

This New Year will be a bright spot for them to look back to all their lives.

I cannot tell you all their messages,—so many, many thanks.

I thank you most gratefully, both in their name and my own, for your generous gifts.

My best wishes to you all.

Yours, in love,

SARAH A. CADWALLADER.

Chalmers says, "The mere existence of a prophecy, 'they shall learn war no more,' is a sentence of condemnation upon war, and stamps a criminality on its very forehead; so soon as Christianity shall gain a full ascendance in the world, from that moment war disappears."

Review of "A Declaration," &c., published by order of the Yearly Meeting of Orthodox Friends (so called) held in Philadelphia in 1828. By WM. GIBBONS, M. D.

(Continued from page 728.)

ARTICLE VI. "He [Jesus] does not move us *in the least degree to any book*, or writing whatever, but leaves every thing outward entirely behind, as having passed by; for *he abolished all external evidence*, as not being capable of bringing about salvation to the soul."—*See Quaker, E. Hicks' Sermon*, vol. 2, p. 264.

This is a comment on that which immediately precedes, to wit: "He will lead and guide into all truth; he shall teach you all things, and bring all things to your remembrance. Here then is the teacher, the way, and the medium whereby we can come to know God by his own presence in ourselves, through his life-giving presence. And here Jesus tells us, that this is all and every thing that we have to do, *and all that man needs.* [He does not move us in the least degree to any book or writing whatever, but leaves every thing outward," &c.]

The fundamental doctrine of the Society of Friends,—*the light of Christ in the soul*,—enlightening every man coming into the world; the *only* true witness for God placed *in man*, is far superior to all "external evidence," in the work of salvation. Without this to open the understanding, the Scriptures (as affirmed in the foregoing quotations) are a *dead letter.* They refer us to this *internal* evidence; but if the *outward* evidence which they give, is relied on and rested in, *darkness and death will be the consequence.* "I will pray the Father, and he

will give you *another* Comforter," as much as to say, your Comforter hitherto has been an *outward* one,—an *outward* administration and dispensation,—an "*outward evidence.*" All this I am about to *abolish*, and to give you an *inward* WITNESS,—even "the Spirit of truth,"—that he "may *abide* with you for ever;" and "he shall be *in you*," and "he will guide you into *all truth.*"

Thus also the apostle: "He that believeth hath the witness [the evidence] in himself." And again: "Ye need not that *any man* teach you, but as the same anointing teacheth you of all things."

It was to this standard, inscribed with the emphatic injunction, "MIND THE LIGHT," that George Fox, in a dark and dissolute age, was enabled, under God, to rally and gather the people called Quakers. "The external (says he) reaches *no further* than the external." (*Great Mystery*, vol. 3, p. 62.) "I was brought off from outward things," (thus he speaks in his journal) "to rely on the Lord alone."

William Penn, in the Christian Quaker, pp. 233–4, says, "Christ left nothing in writing, for the rule of faith and practice that we hear of; and it is not to be thought that he was less faithful in his house than Moses; and doubtless had he intended the rule of his followers to have been a written rule, [external evidence,] he would have left it upon record with *all punctuality*: '*This* must be believed, and *that* done, on pain of eternal death.'" The law written by Moses was a rule to the Jew *outward*, yet Christ, the leader of a *spiritual* Israel, writeth his spiritual law *in the heart;* as Moses, the *outward* Israel's leader, wrote the law upon tables of stone. This was God's promise, and the privilege of the *new covenant*, that as the outward Jew had an outward law for a directory, the inward Jew should have an *inward* law for his directory. And as the outward Jew had an outward priest, at whose mouth he ought to seek the law; so the Jew inward and circumcised in spirit, has an *inward and spiritual* high priest, whose lips preserve knowledge,—at whose mouth he is to receive *the law of life.* And this is his *rule*, even he who is the ruler of his people Israel; who reigneth in righteousness, and of whose heavenly government there shall be no end. The king, ruler, judge, law-giver, high-priest, law, rule, temple, ARE ALL SPIRITUAL. So the Scriptures inform us. "My kingdom," said Christ, "is not of this world." Again: "The kingdom of God is *within.*" "I will write my law *in their hearts*, and place my fear in their *inward* parts." Heb. viii. 10. "They shall be all taught of me; and in righteousness shall they be established." "The tabernacle of God is with men; he will dwell *in them.*" Rev. xxi. 3. "I will pour out my spirit on all flesh." Joel ii. 28. "The grace hath appeared unto all men, teaching," &c. Tit. ii. 12. "The manifestation of the Spirit is given to every man, to profit withal." "The inspiration of the Almighty giveth understanding." "Whatsoever may be known of God is manifest within." Rom. i. 19. "Walk in the Spirit." Gal. v. 16. "If ye walk in the light," &c. 1 John i. 7.

ARTICLE VII. "*No experience will ever be worth any thing to us*, which is not our own experience, begotten through the influence of the blessed Spirit of God."—*New York Sermons*, p. 123.

The sermon here tell us, that we are not to depend on the experience of others, or the testimony of others; that a mere belief of the report of *others*, will do nothing for *us*; that we must come to experience the work of salvation *in and for ourselves.* And is not this a weighty and undeniable truth? "This knowledge, then, of Christ," (says Robert Barclay,) "which is not by the *revelation of his own spirit in the heart* is no more properly the knowledge of Christ than the prattling of a parrot, which has been taught a few words, may be said to be the voice of a man." Hugh Turford says, "Paul went not up to Jerusalem—but in the strength of the Lord. With a book of *experience* in his *heart*, instead of *a Bible in his hand*, he went into Arabia to preach the gospel to the heathen."

"In this is the distinction between the true believer and the false; the *true* believer hath the spirit of prophecy, the witness *in himself.* (1 John v. 10.) The *false* believer hath but the *outward* testimony, or *relation* of things, but not the *inward substance*, the covenant and law of *life within.*" *Isaac Pennington's Works*, vol. 2, p. 177.

"The Scriptures we highly value; but we believe not the things we often quote them to be true, only *because there;* but for that we are *witnesses of the same operation*, and bring in our *experimental testimonies*, to confirm the truth of *theirs;* and such truly honor the scriptures: all others are at best *but empty scribes* and *pharisaical babblers.*"—*Christian Quaker*, p. 222.

ARTICLE VIII. "Thomas Wetherald, at a irregular meeting held at Green Street, says 'And I want us' therefore, in our investigation of *spiritual* things, to bring spiritual evidence to prove spiritual truths. Let us attend to spiritual reflections, and not be looking to the *Scriptures*, and to the systems of men, and the words of preachers; for *all* these, being of an external character, *can only form an ignis fatuus*, which leads to bewilder, and dazzles to blind.'"—*Quaker*, vol. 2, p. 217.

Here, again, great injustice is done to the author by a *partial* extract. In the next sentence he says, "Yet this is the *summum bonum*

light and power, which *many are depending* " Here the paragraph ends. In the next says, "A comparison has struck my mind, ce standing among you, which may be *illus- tive of my views* in relation to the *Scriptures truth*, and all other *external* evidence. They y be compared to the light of the moon, and ser luminaries. The moon and other secon- ies shine by *borrowed light;* and if the sun *s not illuminate them*, they must remain *ke bodies.*"

This is too plain to be mistaken. "Many depending" on the Scriptures, without the ht of the sun of righteousness to open their derstandings; *therefore*, to such as read or dy them without the aid of this light, they an "*opake body*," an "*ignis fatuus.*" The hors of the Declaration had this clear illus- tion before them; yet, in the very face of h evidence that Thomas Wetherald meant more than what Robert Barclay, George Fox, illiam Penn, Isaac Pennington, and many ers, had affirmed, that the letter, of itself, hout the Spirit, "darkeneth and killeth;" , in summing up their list of charges, they te, not that Thomas Wetherald only, but *he separatists and their ministers*," *assert* that y [the Scriptures] "only form an ignis fatuus, ich leads to bewilder, and dazzles to blind;" ilst they withhold from the reader the ex- nation which accompanies the detached sen- ce.

ARTICLE IX. "In accordance with the *ve sentiments*," (continues the Declaration,) oncerning the Holy Scriptures, the Burean s, '*In vain does any man quote the Scrip- es as authority for his opinions;* for if they ve not been immediately revealed to his own nd by the Holy Spirit, they deserve no better me as it respects him, than *speculations.*'" l. 2, p. 211.

This charge bears the same stamp as the eceding one. All knowledge and opinions wn from Scripture, independent of *imme- ate revelation*,—that is, without the aid and mination of the Spirit,—are "vain;" (which the sense of the passage) and even *worse.* ch knowledge or opinions, according to Rob- Barclay and many others whom I have oted, "darkeneth and killeth." The great mber of sects, into which the Christian world ivided, with their discordant creeds founded such knowledge and opinions, illustrate the *th* of the "sentiments" expressed in the ex- ct.

'Ye search the Scriptures, for in them *ye nk* ye have eternal life; yet ye will not come to *me* that ye might *have life.*"

'And this knowledge is also revealed in the ripture," said Isaac Pennington, "but they hristians] are so drowned in the letter, where- h the carnal part is so filled, that the *spiritual* eye cannot open in them to see; so that which was ordained for life, becomes death to them, and they perish." Vol. 1, p. 140.

"It is no more the knowledge of Christ," says Robert Barclay, "than the prattling of a par- rot may be said to be the voice of a man." Such William Penn declares "are at best but empty scribes and pharisaical babblers."

Bishop Jewel says, "Flesh and blood is not able to understand the holy will of God, with- out *special* revelation;" and that "without this *special help* and promptings of God's spirit, the Scripture is to the reader, be he never so wise and well-learned, as the vision of a *sacred* book."—*Jewel against Harding*, pp. 532, 534.

(To be continued.)

Selected for the Children.

ACCEPTABLE OFFERINGS.

Lord! what offerings shall we bring
At thine altars when we bow?
Hearts, the pure unsullied spring,
Whence the kind affections flow;

Willing hands to lead the blind,
Heal the wounded, feed the poor;
Love, embracing all our kind,
Charity, with liberal store.

Teach us, oh, Thou heavenly King,
Thus to show our grateful mind,
Thus the accepted offering bring,
Love to Thee and all mankind.

GOD EVERY WHERE PRESENT.

They who seek the throne of grace,
Find that throne in every place;
If we live a life of prayer,
God is present every where.
In our sickness and our health,
In our want or in our wealth,
If we look to God in prayer,
He is present every where.
When our earthly comforts fail,
When the waves of life prevail,
'Tis the time for earnest prayer,—
God is present every where.
Then, my soul, in every strait,
To thy Father come, and wait;
He will answer every prayer,
He is present every where.

MORNING HYMN.

Now the shades of night are gone,
Now the morning light is come.
Lord! may we be thine to-day,
Drive the shades of sin away.

Fill our souls with heavenly light,
Banish doubt and clear our sight;
In thy service, Lord to-day,
May we stand and watch and pray.

Keep our haughty passions bound,
Save us from our foes around;
Going out and coming in,
Keep us safe from every sin.

Be noble! and the nobleness that lies
In other men *sleeping*, but never dead,
Will rise in majesty to meet thine own.

For Friends' Intelligencer.

THE RIGHT OF THE FREEDMEN TO BE REPRESENTED IN THE LEGISLATURE AND THE JURY BOX.

BY GIDEON FROST.

The principal argument against permitting the freedmen to vote is, that in consequence of their defective intelligence, their votes may be cast in a wrong direction. A competent share of intelligence is doubtless desirable, but honesty of intention, and a willingness to accord to others the same rights we claim for ourselves, is more important than mere superiority of intelligence.

In tracing the political history of our country during the past seventy-five years, it seems difficult to avoid the conclusion, that the most prominent men of the nation, those who were chosen to frame the national Constitution, and to enact laws for the government of the Union and the States, have been deficient in political intelligence or in political virtue; for in consequence of their wrong voting and wrong legislation during that period, in relation to the great doctrine of human rights, they have been instrumental in engineering the government and country into the devastating war through which we have just passed: and as we cannot attribute their wrong voting to inadequate knowledge, must we not impute it to a deficiency of moral principle, or at least to a deficiency of Christian firmness in supporting the supremacy of moral principles?

As superior intelligence, then, has proved no safeguard against the erroneous exercise of the right of suffrage, so neither is an imperfect intelligence a necessary disqualification. The art of voting correctly is taught in the Christian precept: "Do as thou would be done by." If we should carry this principle to the ballot-box, we would be preserved from seeking by our votes to promote our own interest to the injury of others.

May we not accept the experience of the past as a criterion to judge of the probabilities of the future? From an early period, political aspirants of the free States have succeeded in imbuing the minds of a numerous class with the doctrine of a natural antagonism of interest between the white and colored races. As the past has been, so doubtless will be the future. The votes of the white laboring and mechanical classes in the free and also the ex-slave States, will probably, as heretofore, be largely given in a direction calculated to strengthen and encourage the planters in the enactment of unjust and oppressive laws in reference to their colored laborers. If this view of the subject is correct, is there any more equitable and effective means to countervail unjust legislation, than to permit them to vote in their own defence?

The purpose for which the right of suffr has been claimed by the people of this count has been the protection of the property a persons of the voters. It was this simple clai insisted upon by the colonists and denied by t mother country, that led to the seven years' re tionary struggle. The colonists were willin be taxed, but demanded that taxation and rep sentation should go together.

The ability to protect one's own rights is t principal distinction between a free and despo government. Ancient and modern history ali indicate that republican and despotic gove ments are about equally liable to enact unj and oppressive laws. But an important d tinction is, that while the mandates of desp ism are unimpeded by interposing causes, t intentions of republican oppressors may f quently be countervailed by the votes of tho whose rights may be imperiled?

It would appear that for many years t rights of person and property will be the ma questions likely to bring the white and color population of the hitherto slave States into c lision; and it would seem but reasonable th in the enactment and administration of la affecting the rights of the colored race, th who are the most likely to be oppressed shou be permitted to exercise some protective i fluence.

No proposition has been made to confer up the colored people the privilege of seats in t legislature, nor is there claimed for them the e ercise of any attribute beyond what is essenti for their own protection; and the two most esse tial are the right of suffrage, and the privilege serving on juries, in cases where their own ra is interested.

The possession of these two endowmen would accomplish for them nearly all that cou be obtained through political and judici agencies; and without these endowments, I a unable to discover by what means their righ are to be secured: for in the present unenligh ened and prejudicial condition of much of th ex-slaveholding community, it is quite as esse tial for the colored people to participate in th deliberations of the jury-box, in trials whe their own class is concerned, as it is that the former masters should be represented up juries, in causes where those masters are i terested.

For as there would be a natural bias on th part of both classes to lean towards their ow so also it would appear but appropriate th neither should be permitted to adjudicate in quitably in favor of its own to the wrong of th other.

The remarks herein made respecting th supposed qualification of voters are intended elucidate the proposition that superior intell gence is no guarantee for correct voting an

rrect legislation. The most important element eded by the general government in arranging policy respecting its colored citizens in the uthern States, is the Quaker principle of nple equity, which was so interestingly illus- ted in the treaty and social intercourse be- een early Friends and the aboriginals of our id. Who can describe the aggregate of hu- n suffering during this war which would ve been prevented if the prominent men of is nation, from the origin of our government, d voted and legislated upon Christian princi- es, as exampled by William Penn, and not in cordance with the demoralizing doctrines of unrighteous expediency.

The celebrated instrument well known in glish history as the Magna Charta, which es- blished the right of trial by jury, prescribes at no person shall suffer in person or property, cept upon the verdict of a jury of his peers; d one of the most eminent British jurists, rhaps Coke, defined the term "Peers" to an those of the like class, or condition, or cumstances. The evident intention of the arta was, that neither rank, nor caste, nor nship should interfere with the equitable cisions of judicial tribunals. This principle law, if established into practice, would en- le a colored man to a trial by a jury composed least of a sufficient number of his own class, insure an impartial decision.

Penn's treaty with the Indians has been cele- ted by historians and lauded in the halls of islation, both in our own and foreign coun- es; but both eulogists and historians have led to note, and perhaps even to discover, at was the distinguishing feature which gave so strong a hold upon the confidence of the l man.

In that treaty it was provided that differ- ces between the colonists and the Indians uld be decided by a jury composed of an ual number of whites and natives. We herein cover the pivot upon which moved the har- nious social and political machinery which, ring the seventy years that "Friends" main- ned their ascendancy in the colonial coun- s, effectually prevented any serious altercation tween them and their red brethren.

With William Penn and his friends, the im- rtant purpose to be accomplished was not rely to secure justice to the natives, for of t Friends in their own minds felt a reason- le assurance; but there was an additional mo- e, and, so far as the harmony of the colony was ncerned, a no less important one, which was, t the defeated party, if a native, should feel t the merits of his case had been impartially vassed. These remarks apply equally to circumstances of the colored race south. immunity they could be endowed with uld more effectually allay discontent, and en- sure harmony between them and the whites, than their investiture with the right of being represented upon juries.

The question of inferiority of race was not an element that entered into the policy of early Friends in arranging for the protection of the Indian; neither should it be permitted to weigh with Friends of the present day, in deliberating upon the claims of the freedmen to the "enjoy- ment of life, liberty and the pursuit of happi- ness." The Christian motto, "Do as thou would be done by," comprises a field of duty so ample, that within its limitation there is room for the exercise of every attribute that may be necessary to secure justice alike to the white and the colored man. That Divine pre- cept guided William Penn in his intercourse with the Indians; shall we not also accept it, as a beacon to enlighten our path, in relation to our duty to the freedmen? William Penn's Quaker policy produced harmony and mutual security; whereas the anti-Quaker policy of the New England and Virginia colonists led to devastating wars, the conflagration of villages, and the massacre and captivity of men, women and children.

In regard to the suffrage question, many ap- pear not to be aware that the exercise of that privilege is not an untried experiment in the slaveholding States. Excepting South Caro- lina, none of those States, it is believed, made any discrimination between free colored people and white citizens of the same condition in so- ciety, until about the years 1825 to 1835. In other words, color was no disqualification. Nor was the average capabilities of the free colored population then superior to the freedmen of the present day; for those colored voters had all been slaves or were the descendants of slaves; and the slave code, which prohibited lit- erary instruction, applied equally to both classes. So that the free had little or no additional op- portunity for self-enlightenment.

However uneducated many of the slavehold- ers are, many of them have enjoyed superior ad- vantages in that respect; and it is well under- stood that house servants, who have enjoyed the companionship of their masters and mistresses, are much the most intelligent portion of the slave population; and as house servants were almost universally slaves, they possessed advan- tages not enjoyed by colored freedmen. This explanation gives weight to the sentiment that the present average condition of the Southern freedmen is not inferior mentally to that of their brethren who enjoyed the privilege of voting forty years ago.

It would appear that the slaveholders, for a hundred years or more, made no objection to free colored persons voting,—a privilege which was not denied them until the subject of sla- very assumed an intensified national aspect

Does it not therefore appear that those in the free States, who object to endowing the freedmen with this franchise, are less liberal in this respect than the slaveholders themselves were, during the earlier existence of slavery.

It is generally understood that in the slave States is a numerous white population, whose mental powers, if not inferior, are less developed than those of the freedmen. The laws in those States regulating suffrage doubtless prescribes discriminating qualifications in regard to the white population. It is not expected that the colored people should enjoy any privileges superior to white citizens of the same capabilities. But the friends of humanity, of moral and social improvement, are justified, may we not say, urged to remonstrate against the injustice of making a distinction between the legal qualifications of white and colored citizens.

The colored citizens of Liberia have conducted the affairs of their government these forty years through the agency of the ballot and jury box as satisfactorily and more successfully than the white voters of our own country. Experience seems to show that the occupancy of advanced positions has a tendency to increase the capability to discharge with propriety the duties of those positions.

Our government, in the infancy of its career, began its operations by constitutionalizing the crime of human slavery. Friends labored earnestly against incorporating that germ of evil in the Constitution, but they labored unsuccessfully.

Does it not appear that the people of this country are, at least very many of them, about ready to inaugurate our new era by a similar career of unrighteous legislation, by depriving the freedmen of the ability to protect themselves through the agency of the ballot and the jury box, and in this helpless condition to place them under the power of their former oppressors.

It may be a mystery for the next generation to ponder upon, why the ex-slaveholders, who, by their wrong voting and wrong legislating, have produced the greatest of national calamities, should be reinvested with power to cause future complications, while the colored people, whose interest and whose predilections alike incline them to loyalty, and who, according to the opinion of eminent men, contributed in a marked degree towards rescuing the nation and government from the destiny to which at one time they seemed to be verging, that this class of effective auxiliaries should, by the very government they have been sustaining, not be permitted to have a voice even in defence of their own property and persons; and, stranger still, that, comprising as they do near three quarters of a million of voters, they are not to be allowed to throw the weight of their influence in support of the national government, upon any oc sion, or in any emergency, however great or that emergency may be.

From the Daily Evening Bulletin.

THE PROGRESSION of VEGETABLE AND ANIM LIFE.

It is curious to consider the progress of ve table and animal life, and if not too fancif to trace the analogy of the laws which regul the migration of trees and plants as well as t human family. The discovery of this coun is comparatively too recent to furnish su marked illustrations of the progress of veg table or animal distribution as the old wor But look, for example, to England, where, t thousand years ago, its north plains did r yield the elm, the linden, the sycamore, t poplar, the acacia, the cultivated fruit trees a plants of every kind which now load its fiel with plenty, and where the rich pines and fi which now beautify the landscape, were poor substituted by such evergreens as the box, t yew and the holly. So with Greece, the hard plants of its ancient Flora have receded fro the plains to the mountains, or almost entire disappeared, and the linden and the yew, t beach and hornbean, have given place to anoth class of plants thick leaved, hard leaved, thorn and prickly, for the most part evergreens, carc trees, oleasters, arbutus, pistachios, oleander myrtle and stately pines.

From the plains of Italy the beach fores have retreated to the gorges of the Apennine and have given place to the luxuriant chestnu which now clothes with thick forests the lowe slopes of the mountain. The chestnut seems t have been an especial favorite with the climat as its fruits has been with the people of Italy Introduced there about two centuries befor the Christian era, it has become the characte istic tree of the lower mountain regions o Italy. So the orange, the lemon and the cit ron, now domesticated throughout Italy, wer comparatively unknown to the ancients. Th citron was known to the Italians as the "Medi an Apple," and was not introduced until th third century after Christ, while lemons wer brought by the Saracens, and oranges by th Portuguese, from their tropical possessions i the East. Maize and rice were unknown t the ancient Italians, while cotton is of recen introduction, and is now cultivated in large fields at the southern foot of Vesuvius. And so the white or silkworm mulberry, brough about the sixth century from the East, is now the commonest of all trees in the richer part of Italy, furnishing the crude material out o which the rich velvets of Genoa are made, and giving to every peasant woman the luxury whic a Roman empress would have envied—silk stock ings. Wherever the hardy vegetation of the

North meets the product of the tropical sun, nder conditions of climate endurable by both, he greater vitality of the latter gives it the astery in the great battle for existence. The rogress of vegetables is especially shown in he cereal productions, the law of their devel- pment having always been from the central nd temperate towards the colder regions of the arth. The Indian corn and potato of America ave spread from the tropics to the frozen seas f Europe, and the cabbage, belonging originally the Mediterranean region, is now the princi- al food of the Russian peasant.

The procession of the human race, like that f the vegetable kingdom, has been from the entre towards the colder regions. Not to peak of the first great emigration of Japheth, ho carried with him the "promise of enlarge- ent," whose immediate descendants founded oppa, or Jaffa, on the Mediterranean shore, he oldest city in the world after Jerusalem, as ey passed from Asia to the subjugation of urope, let us consider the relative power of ose of his descendants, who having passed to he colder regions of the North, returned with he refluent wave of conquest upon their breth- n whom they left behind in their first migra- on. With hardier frames and more command- g aspects they return to the conquest of the -called feebler races of the South, but in the idst of their conquests they perish and are ex- nguished. The children of the South gradu- lly penetrate northward; their more prolific ultiplication, and tougher, more essentially igorous nature finally predominates; they ef- ace the type of the Northern race, and ulti- ately it disappears. Look at the hordes hich descended and spread over the regions djacent to the Mediterranean upon the fall of he Roman empire. They have vanished, or re scarcely to be recognized by antiquarians mong the descendants of their former subjects. he tall figures, golden hair, powerful frame nd blue eye of the historic Gaul, may possibly e found in the marshes of Flanders, but the ncivilized, brown skinned, black haired, rest- ss, active being who inhabits his ancient pos- essions, the province of France, has supplanted nd rooted out the former proprietors. Where re the purer northern breed of Germany? riven back to the shores of the Baltic, they ave yielded to the general European type— he olive skin and dark hair. But the original reek, transplanted into Provence, the Moor nto Spain, few in number originally, have im- ressed their characteristics upon the general opulation. So with the Norman and the Sax- n—the former has never relinquished the con- uest which he achieved over the latter in Great ritain. The law seems to be universal for egetable, animal and intellectual life. From he centre to the circumference the pressure is always outward, and whenever the refluent wave returns from too great accumulation of its volume, it is only to be mingled and absorbed in the original mass, perhaps again with its re- stored qualities of nitrous fire and reproductive energy, to return, once more to spread over in- hospitable wastes. The analogies of ocean cur rents furnish the completest as well as the hap- piest illustration of the all-pervading law. Piled up under the tropical sun, the great ocean wave turns first towards the Gulf, and flowing north- ward, its warm current is dispersed upon the shores of Newfoundland, and passing around by Iceland, thence across to the northwest coast of Europe, it comes skirting the North Sea, and so down, until it is lost again in the great volume of the Atlantic. Thus all nature shows that from the centre to the circumference, and from circumference to centre, the harmonious procession of activity is maintained.

For Friends' Intelligencer.

The Treasurer of Friends' Association for the Aid and Elevation of the Freedmen has received, since the 13th inst.,

City contributions				$145 00
From Friends of Radnor Monthly Meeting				123 00
"	"	Haverford	"	37 00
"	"	Plymouth	"	10 00
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"	"	Miami Mo. Meeting, Ohio		55 75
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"	a Friend, Camden, Del.			10 00
				$497 55

HENRY M. LAING, *Treasurer*,
No. 30 N. Third St.

Philada., 1st mo. 20, 1866.

ITEMS.

CONGRESS.—In the Senate, a bill ceding certain lands and tenements at Harper's Ferry, belonging to the United States, to West Virginia, was referred to the Military Committee. A resolution was offered calling upon President Johnson for information re- lating to affairs on the southwestern border of Texas, and also concerning the army on the right bank of the Rio Grande. A resolution requesting the Presi- dent to withdraw our Minister from the Court of Great Britain, and to proclaim non-intercourse be- tween the two nations, was called up, discussed, and laid upon the table. The bill incorporating the National Military Asylum was passed, after being amended so as to make it applicable only to soldiers. The bill to regulate the elective franchise in the District of Columbia was taken up and discussed without result. A resolution was presented to au- thorize the Secretary of the Treasury to grant regis- ters to British-built vessels owned by American citi- zens. The bill for the admission of Colorado was re- ported by the committee. The bill to enlarge the pow- ers of the Freedmen's Bureau was taken up and dis- cussed. The amendment confirming the titles to lands granted under General Sherman's order at Savan- nah for the three years was adopted.

HOUSE.—The bill to incorporate a company for the purpose of encouraging emigration to the South was discussed and postponed. A bill to amend duties

on imports was introduced. A resolution was adopted instructing the Secretary of the Treasury to report what deposits of public money were made with the States, in accordance with the act of 1836. The sale of the barracks, buildings and furniture, at Point Lookout, was suspended by a resolution. The national-protection-homestead bill was tabled. A bill was introduced to establish a uniform system in regard to bankruptcy. A resolution was referred, declaring that American vessels which have been entered under a foreign register or flag shall not be allowed American registers again. The bill extending suffrage in the District of Columbia was taken up, discussed, and passed,—yeas 116, nays 52. A resolution was adopted, calling on the Secretary of the Treasury to report the apportionment of national bank notes which has been made on the States. A proposition to enlarge the Portsmouth navy yard was discussed, but voted down.

INDIANS.—Delegations of Indians from the Creek, Seminole, Choctaw and Chickasaw tribes are now in Washington for the purpose of transacting business with the Commissioner of Indian Affairs. Two Indian chiefs, grandsons of Red Jacket and Cornplanter, of the Seneca Indians, visited the Pennsylvania Legislature on the 19th inst. for the purpose of making a statement in reference to land which they claim had been given by the State to their ancestor, Cornplanter. The Speaker received them with a short speech, and the chief replied in the usual phraseology of the Indian. Both spoke their native language, and communication was only had through an interpreter. Their petition was referred to the Committee on Claims. A resolution was adopted appropriating five hundred dollars to the Indians, part of which will be expended in erecting a tombstone over the grave of Cornplanter. Their claim is said to amount to about fifteen hundred acres of land, which they say the State granted by patent to Cornplanter, under the act of Assembly approved February 1, 1799. Six hundred acres of the land are on Alleghany river, and three hundred acres on Oil creek, a short distance above its mouth, and including Oil City. Their visit and its object have created no little excitement, particularly among those interested in the oil region.

THE FREEDMEN.—A consolidated report of the colored schools under the control of the Bureau has been made by General Howard, from which we learn that the whole number of schools for colored children in the several freedmen's districts for the Eleventh month, 1865, was 631; the number of teachers employed 1,240, and the number of scholars 65,834. A short time since, the owner of a building in Wyethville, Maryland, in which a colored school is held, notified the teacher that she must suspend her business, as the laws of the State forbid the education of negroes. The matter was referred to General Howard, who decided that the school should be held as heretofore. Official accounts from the Commissioner of Freedmen's Affairs in North Carolina state that out of 350,000 Freedmen, only about 5,000 are receiving support from Government.

"In the great majority of cases the land-owners seem disposed to do justly, and even generously." Hiring by the job or by the month has been successful, and is much more attractive than prospective shares in the crops. In Lenoir county, a joint-stock company has been formed among the freedmen for the purchase of homesteads and other purposes. The members will number 250, and the capital amount to $10,000, to be raised by 1st mo. 1st, 1868. The Trent River Settlement, an outlying suburb of Newbern, which was laid out by Captain James, has now a population of nearly 3,000, nine-tenths sel supporting. It is confessed by all "to be wel ordered, quiet, healthy, and better regulated than th city proper."

Two officers of the Bureau of Refugees, &c., ar making a tour of inspection among the colored resi dents of Washington city, for the purpose of observ ing the workings of the charitable institutions unde the control of the Bureau, seeking out such case of destitution as need Government aid, and of ascer taining the general condition of the freed-people.

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 739.)

Cicero says, "There is no country so barbarous, no one of all men so savage, as that some apprehension of the Gods hath not tinctured his mind. That many indeed, says he, think corruptly of them, must be admitted; but this is the effect of vicious custom. For all do believe that there is a divine power and nature."

Maximus Tyriensis, a platonic philosopher, and a man of considerable knowledge, observes, that "notwithstanding the great contention and variety of opinions which have existed concerning the nature and essence of God, yet the law and reason of every country are harmonious in these respects, namely, that there is one God, the king and father of all—and that the many are but servants and co-rulers unto God: that in this the Greek and the Barbarian, the Islander and the inhabitant of the continent, the wise and the foolish, speak the same language. Go, says he, to the utmost bounds of the ocean, and you find God their. But if there hath been, says he, since the existence of time, two or three atheistical, vile, senseless individuals, whose eyes and ears deceive them, and who are maimed in their very soul, an irrational and barren species, as monstrous as a lion without courage, an ox without horns, or a bird without wings, yet out of these you will be able to understand something of God. For they know and confess him whether they will or not."

Plutarch says, again, "that if a man were to travel through the world, he might possibly find cities without walls, without letters, without kings, without wealth, without schools and without theatres. But a city without a temple, or that useth no worship, or no prayers, no one ever saw. And he believes a city may more easily be built without a foundation, or ground to set it on, than a community of men have or keep a consistency without religion."

Of those nations which were reputed wild and ignorant in ancient times, the Scythians may be brought, next to the Greeks and Romans, as an instance to elucidate the opinion of the Quakers still farther on this subject. The speech of the Scythian Ambassadors to Alexander the Great, as handed down to us by Quintus Curtius, has been often cited by writers, not only on account of its beauty and simplicity, but to show us the moral sentiments of the Scythians in those times. I shall make a few extracts from it on this occasion.

"Had the Gods given thee, says one of the Ambassadors to Alexander, a body proportionable to thy ambition, the whole Universe would have been too little for thee. With one hand thou wouldst touch the East, and with the other the West; and not satisfied with this, thou wouldst follow the Sun, and know where he hides himself."

"But what have we to do with thee? We

never set foot in thy country. May not those who inhabit woods be allowed to live without knowing who thou art, and whence thou comest? We will neither command nor submit to any man."

"But thou, who boastest thy coming to extirpate robbers, thou thyself art the greatest robber upon earth."

"Thou hast possessed thyself of Lydia, invaded Syria, Persia and Bactriana. Thou art forming a design to march as far as India, and thou now comest hither, to seize upon our herds of cattle. The great possessions which thou hast, only make thee covet more eagerly what thou hast not."

"We are informed that the Greeks speak jestingly of our Scythian deserts, and that they are even become a proverb; but we are fonder of our solitudes than of thy great cities."

"If thou art a god, thou oughtest to do good to mortals, and not to deprive them of their possessions. If thou art a mere man, reflect on what thou art."

"Do not fancy that the Scythians will take an oath in their concluding of an alliance with thee. The only oath among them is to keep their word without swearing. Such cautions as these do indeed become Greeks, who sign their treaties, and call upon the Gods to witness them. But with regard to us, our religion consists in being sincere, and in keeping the promises we have made. That man, who is not ashamed to break his word with men, is not ashamed of deceiving the Gods."

To the account contained in these extracts, it may be added, that the Scythians are described by Herodotus, Justin, Horace, and others, as a moral people. They had the character of maintaining justice. Theft or robbery was severely punished among them. They believed infidelity after the marriage-engagement to be deserving of death. They coveted neither silver nor gold. They refused to give the name of goods or riches to any but estimable things, such as health, courage, liberty, strength, sincerity, innocence, and the like. They received friends as relations, or considered friendship as so sacred an alliance, that it differed but little from alliance by blood.

These principles of the Scythians, as far as they are well founded, the Quakers believe to have originated in their more than ordinary attention to that divine principle which is given to them, equally with the rest of mankind, for their instruction in moral good; to that same principle, which Socrates describes as having suggested to his mind that which was good and virtuous, or which Seneca describes to reside in men as an observer of good and evil. For the Scythians, living in solitary and desert places, had but little communication for many ages with the rest of mankind, and did not obtain their system of morality from other quarters. From the Greeks and Romans, who were the most enlightened, they derived no moral benefit. For Strabo informs us, that their morals had been wholly corrupted in his time, and that this wretched change had taken place in consequence of their intercourse with these nations. That they had no scripture or written law of God is equally evident. Neither did they collect their morality from the perusal or observance of any particular laws that had been left them by their ancestors; for the same author, who gives them the high character just mentioned, says that they were found in the practice of justice, "not on account of any laws, but on account of their own *natural genius or disposition.*" Neither were they found in this practice, because they had exerted their reason in discovering that virtue was so much more desirable than vice; for the same author declares, that nature, and not reason, had made them a moral people: for "it seems surprising, says he, that nature should have given to them what the Greeks have never been able to attain either in consequence of the long succession of doctrines of their wise men, or of the precepts of their philosophers; and that the manners of a barbarous should be preferable to those of a refined people."

This opinion, that the spirit of God was afforded as a light to lighten the Gentiles of the ancient world, the Quakers derive from the authorities which I have now mentioned; that is, from the evidence which history has afforded, and from the sentiments which the Gentiles have discovered themselves upon this subject. But they conceive that the question is put out of all doubt by these remarkable words of the Apostle Paul: "For when the Gentiles, which have not the law, do by *nature* the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law *written on their hearts*, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another." And here it may be observed, that the Quakers believe also, that in the same manner as the spirit of God enlightened the different Gentile nations previously to the time of the apostle, so it continues to enlighten those which have been discovered since; for no nation has been found so ignorant, as not to make an acknowledgment of superior spirit, and to know the difference between good and evil. Hence it may be considered as illuminating those nations, where the scriptures have never reached, even at the present day.

With respect to the last case, which includes those who have heard with their outward ears the Gospel of Jesus Christ, the Quakers believe, that the spirit of God has continued its office of

a spiritual instructor as well to these as to any of the persons who have been described. For the Gospel is no where said to supersede, any more than the law of Moses did, the assistance of this spirit. On the other hand, this spirit was deemed necessary, and this by the apostles themselves, even after churches had been established, or men had become Christians. St. Paul declares, that whatever spiritual gifts some of his followers might then have, and however these gifts might then differ from one another, the spirit of God was given universally to man, and this to profit withal. He declares again that "as many as were led by this spirit, these, and these only, possessed the knowledge that was requisite to enable them to become the sons of God." And in his letter to the Thessalonians, who had become a Christian church, he gave them many particular injunctions, among which one was, that they would not quench or extinguish the spirit.

And in the same manner as this spirit was deemed necessary in the days of the apostles, and this to every man individually, and even after he had become a Christian, so the Quakers consider it to have been necessary since, and to continue so, wherever Christianity is professed. For many persons may read the Holy Scriptures, and hear them read in churches, and yet not feel the necessary conviction for sin. Here then the Quakers conceive the spirit of God to be still necessary. It comes in with its inward monitions and reproofs, where the scripture has been neglected or forgotten. It attempts to stay the arm of him who is going to offend, and frequent y averts the blow.

Neither is this spirit unnecessary, even where men profess an attention to the literal precepts of the Gospel. For in proportion as men are in the way of attending to the outward scriptures, they are in the way of being inwardly taught of God. But without this inward teaching no outward teaching can be effectual; for though persons may read the scriptures, yet they cannot spiritually understand them; and though they may admire the Christian religion, yet they cannot enjoy it, according to the opinion of the Quakers, but through the medium of the spirit of God.

(To be continued.)

HEAVENLY BLESSINGS.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold. —*Holmes.*

MARTHA ROUTH.

(Continued from page 741).

24th of Ninth month, First-day. The meetings for public worship were reported to be small, but solid, instructive, edifying seasons, which I fully believe was a just report; and it livingly sprang in my heart to express a sentiment then revived, as one part of the cause, that most who assembled had felt deeper after their motives for coming than when no uncommon obstruction appeared, and so had somewhat experienced a fulfilling of the declaration, "Every one shall be salted with fire, and every sacrifice salted with salt." The Women's meeting opened as usual at Market street, and though very small, (I thought not more than a tenth part of the number that assembled the year before,) it was favored with much solemnity, under which covering the affairs of Society were entered into; and, I trust it will be safe to say, were conducted in the wisdom of Truth. In the afternoon, a Friend from the Men's meeting came to inform us that they had adjourned to the large part of the North House, being in a distant part of the city, in which the disorder had not made so much progress; which was acceptable tidings to some of us, the desire of being near together having previously prevailed. Our meeting accordingly met next morning in the small part, which was much more than sufficient to hold us, on the ground floor. In the second sitting of the Select Meeting, the certificates of our friend Gervas Johnson, from Ireland, were read, and much sympathetic encouragement spread toward him; after which it appeared to be the time to open my prospect to Friends, of having a peaceful release to return to my native land when the Yearly Meeting was over, if life and health permitted; and some were appointed to prepare a certificate respecting me, which was brought to the next sitting; and appearing to be cordially united with, was signed by the clerk. Our closing select opportunity was on Fifth-day morning, when, through the fresh extendings of our Heavenly Father's love, our spirits were contrited and enabled to say, farewell, in the Lord.

After this was held the meeting for worship at Market street, in which, almost on taking my seat, the word of life arose in me to say, "Fear not, daughter of Zion, behold thy King cometh, meek and lowly," &c.; on which subject I was enlarged much to the relief of my own mind, and I trust to the encouragement of many present. Several of my fellow laborers were also engaged to preach the Gospel. This was the last public meeting I was at in the city,

and I believe will be remembered as a solemn one to many minds. The remaining sittings of the Women's meeting were weighty, the Holy Head of the Church being near; strengthened to labor for the help and edification thereof; also to part from one another, on Sixth-day, 29th of Ninth month, under the humbling sense of the prevalency of his heart-tendering love; wherein His holy name was praised, who is eternally worthy.

After contriting religious opportunities in several families, we left the city; and on the way to our lodgings in the country, called to take leave of our endeared friend, Rebecca Jones, who was under the weight of bodily indisposition; with whom, and the Friend she was with, we were favored with the precious ownings of Heavenly regard; and thereby enabled, I trust as formerly, to put one another after a godly sort. On Seventh-day morning, accompanied by our friends Samuel R. Fisher and wife, we proceeded on our way to New York, from where a prospect had previously opened that I might embark. We called to take leave of the widow of our worthy friend, John Pemberton, with whom, and her sister Sarah Zane, we had a religious opportunity, as we had also at our friend Miers Fisher's, where we dined, several families of their connections being present; among whom were some tender plants of our Heavenly Father, who had often felt, and now at parting did feel in a peculiar manner, very near to my natural and spiritual life.

We got well to New York, where to our comfort we found that my endeared fellow-laborer, John Wigham, had returned from Nova Scotia, in order to embark for our native land. Having prospect of taking passage in the ship Severn, bound for Liverpool, we went on board, and found our minds easy to engage places therein; our friends Charity Cook and Mary Swett, going on a religious visit to Europe, intending to embark with us; also Elizabeth Wood, returning home. During our stay, we attended meetings as they came in course, and one appointed for the black people. On Second-day evening, our farewell opportunity took place with many I dearly loved in the truth, and I trust was nearly united to therein, particularly my dear companion and her worthy father, with our very kind friends John Murray and wife, and their dear children; but had renewedly to experience bitter cups to nature and spirit sweetened, through the humbling, yet strengthening influence of our Heavenly Father's heart-tendering love; in which we were enabled to greet, and bid one another farewell. May His ever worthy name be praised by all his called and chosen children, is the renewed fervent prayer of my heart.

17th of Tenth month, 1796. I embarked with the dear friends before mentioned, and when the loved objects of tender regard had left us, and were no longer to be seen, after a little retirement, I was fully employed in helping to arrange matters for the accommodation of my dear friends and fellow-passengers. Mary said it did her good to see me so lively, but feared I should be overdone. I told her I was doing that then which perhaps I could not do to-morrow; and so it proved, for towards evening the ship began to roll, and my head somewhat to roll with it, that I was glad to return to bed. The wind has been rough, and sometimes ahead, yet we got along pretty well in a tossing way.

On Seventh-day afternoon, we were somewhat alarmed by the appearance of a frigate at some distance, which chased us, and fired several times; so the Captain lay to. She proved to be English, going to the West Indies; the Captain came on board, examined the ship papers, and then returned to his own vessel. I felt a good deal tried when I first heard the report, but was soon favored to remember that one mightier than man ruleth; and my dependence became more firm upon the right support, and fortitude was replaced, for which I felt thankful. It was also strengthening to know that I had fellow-servants on board; though our weapons were not carnal, the hope was revived that they would be found mighty through God to sustain in the needful time. I have not been in the cabin since the day we came into the ship, but hear and see enough to make me sympathize with my beloved brother, J. Wigham, who is nearly surrounded by sons of folly, though they behave pretty civilly as men, but appear to have as little claim to Christianity as most I have met with, that don't esteem themselves among the profane. Dear Mary Swett, I am informed, has given them a counsel once or twice, which seemed to have no other effect than to raise ridicule in some of them, and in none more than an Englishman, who declares himself a Universalist. The Captain is civil and attentive, and I believe would be more so, if he had not such a company about him, towards whom he seems ready to yield. The mate appears a steady man, and the sailors as quiet as most I have known.

How different our situation to what it was in the Barclay, when fellow-helpers made way for, and loved to come together to wait upon the Lord for the renewal of strength; and when, as iron sharpeneth iron, so did our countenances one another's. We have such a company now, that no way seems to open for even the little band coming together. On First and Second days, we went most of the time nine knots an hour before the wind, with only three sails up, and the sea running high, tossing and rolling almost incessantly. On Fifth-day, the clouds gathered, the wind was very high, and the

sea dashed over the vessel, more than any day before; which verified the impression I had pleasantly mentioned to Charity Cook before its coming on. In the evening I sat up a little, and was favored to witness the beloved of my soul coming to his temple, (truly his reward is with Him,) contriting my spirit, and enlarging my heart in his love, which sweetly flowed toward my beloved friends on both sides the great deep, who seemed brought near in a manner scarcely to be expressed: my soul was poured forth in prayer for the flock and family of our God wherever scattered; and faith renewed, that the little band within this trying enclosure would, in his own appointed season, be safely conducted to the desired port; in which hope I retired to bed.

On Seventh-day, I sat about an hour in the cabin; some of the company professed to be glad to see me,—said I was a great stranger. I told them I did not know but I should have oftener come a little, but they made so much noise, laughing and talking, that my head had enough of it in my own apartment. One of the young men from Carolina made some excuse, alleging that there were many of them, and sometimes conversing on subjects they did not well understand; and so the matter ended; for they seem so much strangers to serious things, that little ground can be gained by expostulation; and I believe it is best to labor for patience to have its perfect work.

29th of Tenth month, First day. The vessel going with a steady motion from five to seven knots an hour. About half-past ten, our little band went into the cabin and sat down quietly together. I believe some of the young men were aware of our motive; one of the elder, and if possible more light and talkative than the rest, kept asking them questions, till Mary Swett said something to them, and they became more still, but did not wholly refrain from conversing. I was favored with an inward quietude, attended with secret hope, that Truth would rise so as to gain some present victory. Soon after dear Charity Cook appeared in solemn and reaching supplication; she had also something in close testimony, during which time they were quiet. Then did the secret fire kindle in my heart, and I had to seal and strengthen what had gone before; and to speak to the elderly man in particular of the example he set the younger, telling them plainly that nothing short of becoming the followers of Christ would make us Christians; to the truth of which some of them openly acknowledged. What cause of thankfulness have those, who are taught in a different school, to become the followers of Christ in the regeneration, and who, as dear children, unfeignedly desire to serve him, according to the manifestation of His holy will. On deck a little after dinner, the sea very smooth, scarcely any wind. The mate thought we did not get forward at all; I reminded him what daily dependent beings we are on a power superior to man, which I believe he had a mind capable of ackowledging.

Third-day. Unstable is the element we are upon; the calm was succeeded by what I have been ready to call a storm; however, we got fast on our way, which is a comfort. On Fourth-day the sea ran very high, broke over the quarter-deck and the companion-doors. By the log we have come one hundred and thirty-six leagues in forty-eight hours. Last night one of the yard arms was taken away, but no other damage done that I heard of.

(To be continued.)

The Way of Life and Salvation is freely held forth by God to all; *and there is nothing in him to let, stop, or discourage any man from receiving his* Truth, *and giving up to him in Faith and Obedience of it, but very much to invite and encourage.*

BY I. PENNINGTON.

It hath pleased the Lord, who is over all and good unto all, to provide a remedy for the sin and transgression of the creature. For, as sin hath abounded unto death, so he has caused righteousness to abound unto life; yea, the free gift, which is as large and universal as ever sin was, hath more power in it to save than sin hath to destroy. And there is no ground of discouragement for any in reference to God, who hath not outsinned the day of their visitation, and so the offer of mercy is over as to them; though the enemy of the soul strives to raise up many discouragements and objections in the minds of many, to keep them from hoping in the Lord, and from giving up his truth, which saveth all that receive it and abide in it. Now, it is in my heart at this time, from a true sense, to signify somewhat concerning the nature of the Lord, and his real desire to save even those that perish, which may conduce towards the removing of objections and lets of this nature out of the minds of men.

1. God is sweetness, meekness, gentleness, tenderness, abounding in mercy and loving-kindness, pitying the miserable, and naturally holding forth a helping hand towards them: yea, he is universally thus. There is not one miserable soul, not one perishing creature upon the face of the earth, but as he hath wisdom and power to help it, so he hath tender bowels, and a heart thereunto. And it is not for want of somewhat to be done on his part, that souls perish, but the failing always was, and still is, on the creature's part.

2. God loveth all his creatures, and cannot but be good to them. He is outwardly good, he is inwardly good to them all. He can do nothing against any one of them, but what stands

with his love and mercy. He doth not forget himself; he doth not lose his nature in the manifesting of his righteousness, wrath and severity against sin and sinners.

3. He desires not the death of a sinner, nay, not of the wicked. How mercifully did he walk with the Jews in the first covenant? Did he ever desire their miscarriages, and the miseries which came upon them thereby? Nay, did he not desire their good and their obedient walking with him therein for their good? "O! (said he) that there were such a heart in them, that they would fear me, and keep my commandments always, that it might be well with them," &c. Deut. v. 29. How mercifully doth he walk with all in the second covenant, that are in any measure drawn within the limits and compass thereof! He is a Saviour, that is his nature; and he seeketh the salvation of his creatures with his whole heart, and with all his soul. And when he bringeth any to repentance, there is joy in his bosom: and when the enemy breaketh in upon any of his, or by any subtlety draweth them into that which destroyeth, his pure tender Spirit is grieved therewith, and mourneth because of it. "O Jerusalem, Jerusalem," said his true living image, with tears, "how often would I have gathered thee!

4. He would have all men to be saved, and come to the knowledge of the truth. God sends his truth, his powerful truth, to save; and he shuts not any one out of it; but seeks, in the way he hath appointed, to gather all into it, that they might be saved by it.

5. He is very patient and long suffering, waits long, tries long, invites often, touches often, draws often; yea, the very vessels of wrath fitted to destruction, there is much patience and long suffering exercised towards them, before the Lord can cast them off, and give them up utterly to destruction. For mark, destruction is not his work or delight; it is the work of a spirit and nature contrary to his. "I came not," saith Christ, "to destroy men's lives, but to save;" to give life to them. And this is the proper end of God in every administration: his end is not death, destruction, increasing of the condemnation of the creature, &c., but to bring it to life, thereby, out of that which leadeth into the condemnation and destruction. Did he not for this end bear with the old world? Was not this the end of Noah's preaching to them, and warning of them? Did he not for this end bear with the Jews in Egypt, in the wilderness, in Canaan, &c.? Is not this the proper intent of the goodness, forbearance, and long-suffering of God, that it should lead to repentance? (Rom. ii. 4.) and repentance leads to mercy, remission and life.

6. The sacrifice of Christ had relation to all men. He was sent out of God's universal love to mankind, to the whole world; and was made a propitiation by God for the sins of the whole world.

7. There is no man perisheth for want of power; for there is power in the free gift which comes upon all. There is power in it to quicken, to give faith, to preserve in the faith, to do all that is to be done in the soul; and it doth all everywhere, as it findeth place and entertainment in the soul. But man refuseth, man loveth the darkness, hateth the light, shutteth his eyes against it, withdraweth his heart from it, and so beateth back the purpose and counsel of God's love and good will towards him. For, as the Jews outwardly, in that outward covenant, almost always rebelled, resisted, and brought wrath upon themselves, to the grief of God's heart and of his holy prophets, so do men in reference to the inward covenant, (in that nature and spirit,) exceedingly provoking the Lord, until his Spirit, in its holy jealousy and indignation, turn from them, and give them up to hardness, senselessness and impenitency, which sealeth up to destruction. But as Israel in that first covenant, could never justly lay the cause of their destruction on God, but God did most justly lay it on them, "O Israel! thy destruction is of thyself, but in me is thy help;" so, neither can any blame the Lord, who perish from and fall short of the virtue of the second covenant: for he faileth not in doing his part therein, no more than he did fail in the first. But, man turneth from the power which saves, from the light which makes manifest, from the life which quickens; and this is his condemnation, and the cause of his perishing: so that God will be just and clear of the blood of all men, and the blood of them that perish will lie upon their own heads. Had there not been somewhat near every man which had more power in it than sin had, they might have had some plea before the Lord; but the presence of this, the power of this, the working of this in every heart, more or less, leaves all men without excuse, and clears the free-giver, and his free gift, in the balance of righteousness. For this gift of his is faithful to every man upon the face of the earth, never consenting to his iniquities and transgresssons in any kind, but still testifying against them, as the Lord pleaseth to open its mouth. But, who hath believed its report? and to whom hath the arm of the Lord been revealed? Yet, greater will be the condemnation be upon them, upon whom the Lord hath more abundantly shined; and many will have a plea in respect of them, which the Lord will hear and consider, and so they shall not enter into that depth of judgment and condemnation, which will light on such as have resisted the light and power of life, in its more glorious and bright appearances and strivings with them; even as Christ said, "It shall be

easier for Tyre and Sidon, Sodom and Gomorrah, in the day of judgment, than for Chorazin and Bethsaida, Capernaum and Jerusalem."

Therefore, O all men upon the earth, know the day of your visitation! Make peace with the Lord, O transgressors! lay hold on his strength, that ye may make peace with him. Believe not the liar, who would put you out of hope, but believe the voice of his love and tender Spirit. Turn in, listen after him, watch if he do not call, mind if he do not draw; and do not say, I want power; but wait in humility, meekness and fear, until his power arise. Bear his judgments, wait upon him in the way of his judgments. Do not fly from him because thereof: for therein is the mercy, life and salvation. Be not hasty, but wait long, believe long, hope long, feel the patience of the Lamb, learn the mysterious path of life from the inward teacher, that ye may certainly know it, and find your feet guided by his Spirit into it.

Is not the voice gone forth from him that is true? "Ho! every one that thirsteth, come ye to the waters, &c., and whosoever will let him take the water of life freely." And is not he near who causeth the thirst, and giveth the will? Whom hath the Lord excluded? Why should any man exclude himself? The call is universal, the way is set open to all. That is at hand, which hath life and power in it, and is ready to work in all. This commandment hath it received of its Father; and it is faithful, which hath received it: and all that come to the Father here, in this gathering of life, the Father is ready to receive. Thy soul, O man! is the Lord's. It is very precious in his eye; he seeks to save it, and hath sent somewhat into thy heart, to gather thee from that which would destroy it. And this, which he hath sent, hath in it of the Father's love, of the Father's mercy, of the Father's power, of the Father's light, of the Father's life, of the Father's wisdom, righteousness, &c., and will gather thee out of the world into the Father's nature and Spirit if thou wilt hearken to him, with the ear which he will give thee, and receive him with the heart which he will create in thee, yea, he will help thee to turn from and forsake thy own wickedness, and the wicked spirit, and to turn towards him who is life, righteousness and peace to the soul that is gathered unto him; do but give up thyself, in the faith and obedience which he is creating in thee, in the way of his quickening and renewing life.—*From "A Further Testimony to the Truth," &c.* 1860, *Works*, vol. iv. p. 38.

No man wadeth in learning or contemplation thoroughly, but will find that printed in his heart: *I know nothing.—Bacon.*

From "The Still Hour."

BY A. PHELPS.

"That Disciple whom Jesus loved."—JOHN 21: 7.

Some Christians do not cultivate the *temperament* of prayer. Devout joy is more facile to some temperaments than to others; yet, in all, it is susceptible of culture. Especially is it true, that prayer is in its nature emotive. It is an expression of feeling, not necessarily of tumultuous feeling, but naturally of profound and fluent feeling, and, in its most perfect type, of habitual feeling. To enjoy prayer, we must be *used* to it. Therefore, we must be used to the sensibility of which it is the expression. Devotion should spring up spontaneously from an emotive *state*, rather than be forced out in jets of sensibility, on great occasions.

The necessity of this is often overlooked by Christians, whose lives, in other respects, are not visibly defective. They do not possess desires which may very naturally be expressed in prayer. They have no deep *subsoil* of feeling from which prayer would be a natural growth. The religion of some of us—whatever may be true of our opposites in temperament—is not sufficiently a religion of emotion. We have not sufficiently cherished our Christian sensibilities. We have not cultivated habits of religious desire, which are buoyant in their working. We have not so trained our hearts, that a certain emotive current is always ebullient, welling up from the depths of the soul, like the springs of the deepest sea. We think more than we believe. We believe more than we have faith in. Our faith is too calm, too cool, too sluggish. Our theory of the Christian life is that of a clear, erect, inflexible head, not of a great heart in which deep calleth unto deep.

This clear-headed type of piety has invaluable uses, if it be tempered with meekness, with gentleness, with "bowels of mercies." But we must confess, that it does not always bear well the drill which the world gives it in selfish usage. It too often grows hard, solid, icy. It reminds one of the man with a "cold heart," whose blood never ran warm, whose eye was always glassy, whose touch was always clammy, and whose breath was always like an east wind. Such a religious temperament as this will never do for the foundation of a life of joy in communion with God. We must have more of the earnest nature of the loved disciple, more of the spirit of the visions of Patmos.

Our Northern and Occidental constitution often needs to be restrained from an excess of phlegmatic wisdom. I must think, that we have something to learn from the more impulsive working of the Southern and the Oriental mind. I must believe, that it was not without a wise forecast of the world's necessities, and an insight into human nature *all around*, that

God ordained that the Bible, which should contain our best models of sanctified culture, should be constructed in the East, and by the inspiration of minds of an Eastern stock and discipline; whose imaginative faculty could conceive such a poem as the Song of Solomon; and whose emotive nature could be broken up like the fountains of a great deep. I must anticipate, that an improved symmetry of character will be imparted to the experience of the church, and more of the beauty of holiness will adorn her courts, when the Oriental world shall be converted to Christ, and Ethiopia shall stretch out her hands unto God. Our unimpassioned, taciturn, and often cloudy temperment in religion, does need an infusion of the piety which will grow up in those lands of the sun.

Such an infusion of the Oriental life-blood into the stock of our Christian experience, would bring us into closer sympathy with the types of sanctification represented in the Scriptures. It would be like streams from Lebanon to our culture. We need it, to render the Psalms of David, for instance, a natural expression of our devotions. We need a culture of sensibility which shall *demand* these Psalms as a medium of utterance.

We need habits of feeling, disciplined indeed, not effervescent, not mystic, but, on the other hand, not crushed, not fearful of outflow, not bereaved of speech. We need a sensitiveness to the objects of our faith, which shall *create* desire for the objects of prayer, not passionate, not devoid of self possession, but fluent and self-forgetful in its earnestness, so that it shall have more of the grace of a child in its outgoings.

Of such an experience, intercourse with God in prayer would be the necessary expression. It could find no other so fit. Joy in that intercourse would be like the swellings of Jordan.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 3, 1866.

FRIENDS TRAVELLING IN THE MINISTRY.—John J. Cornell, of New York, has obtained a minute from Rochester Monthly Meeting, endorsed by Farmington Quarterly Meeting, to attend Westbury, Purchase, Nine Partners, Stanford and Duanesburg Quarterly Meetings, and some of the meetings composing them, and of appointing some meetings within their limits.

Joseph Thorn also obtained a minute from the same meetings as companion in the above service.

SUGGESTIONS.—It is encouraging to receive from our subscribers assurances of interest and satisfaction, because they evince that our work is to some extent appreciated. In a communication of this kind recently received, the writer says, "The new feature of publishing the movements of Friends traveling in the ministry, I think a very good one. The minutes and epistles of the Yearly Meetings, account of what Friends are doing for the Freedmen, the Indians, and all such matters, I deem not only highly interesting, but edifying. Were short reports of the Quarterly Meetings regularly published, I believe it would enhance the value of the paper."

We agree with our correspondent, that these reports and all other matters of interest in our Society, and among Friends generally, might be read to profit, were they available, but the materials for such information are seldom at our command. If they were furnished to us in a form that would admit of publication, or even if rough sketches were sent us from which to prepare accounts, they would no doubt contribute materially to the interest and usefulness of our periodical.

Many of our subscribers live in remote neighborhoods, where there are few "to take counsel together," and in their little meetings they sometimes feel that their zeal is weak and low; and these may be animated and strengthened by knowing what is transpiring in other parts of the vineyard, and that the feet of some of the messengers are yet turned into paths of active labor. If we obey the injunction of the Apostle, to "be rich in good works, ready to distribute, willing to communicate," we shall often remember those of the household of faith who are separated from us, and, as far as we can, share with them our mental and spiritual treasures.

MARRIED, on Fourth-day, 17th of First month, 1866, according to the order of Friends, STEPHEN B. TWINING, of Yardleyville, to LETITIA WARNER, of Penn's Manor, Bucks Co., Pa.

DIED, on the 11th of First month, 1866, in Philadelphia, MORDECAI R. MOORE, in his 65th year.

——, on Fourth-day evening, 17th of First month, 1866, in Philadelphia, CAROLINE, widow of Wm. W. Doran, late of Mt. Holly, in her 69th year; a member of the Monthly Meeting of Friends of Philada.

——, on the 17th of First month, 1866, in Philadelphia, ANDREW KEYSER, in his 76th year.

——, on the 31st of Twelfth month, 1865, SUSAN M., daughter of Wm. M. and Lydia Ann Alburger, in her 34th year.

——, on the 1st of First month, 1866, MERCY CLENDENON, in her 83d year; a member of the Monthly Meeting of Friends of Philadelphia.

——, on the 6th of First month, 1866, MARTHA HOLLMAN, oldest child of J. Harvey Ridgway, aged 4 years. She was the youngest scholar attending the First-day School at Race St, and was a sweet promising child.

——, on the 9th of First month, 1866, CHARLES T., son of Howard N. and Mary E. Ashman, in his 6th year.

——, on the 13th of 1st mo. 1866, LUCRETIA HAINES, aged 1 year, daughter of James P. and Ruthanna L. H. Dickinson, members of Sadsbury Monthly Meeting.

——, on the 12th of Ninth month, 1865, after a lingering illness, which she bore with Christian fortitude, MARY ANNA BARNARD, in the 38th year of her age, daughter of the late Joseph and Maria J. Kent. Beloved in life, lamented in death.

——, suddenly, on the 26th of First month, 1866, near West Chester, Pa., ELIZABETH R. HOWELL, in the 77th year of her age.

TEACHERS FOR THE FREEDMEN.

The Association of Friends for the Aid and Elevation of the Freedmen need more Female Teachers to send South to labor in this great work. Applications, with references, may be sent to

JACOB M. ELLIS,
Cor. Sec. Educ. Com.,
2t. No. 325 Walnut St., Philada.

Review of "A Declaration," &c., published by order of the Yearly Meeting of Orthodox Friends (so called) held in Philadelphia in 1828. By WM. GIBBONS, M. D.

(Continued from page 747.)

Articles 10th and 11th of the "Declaration" have relation to the "Berean," a periodical which was published in Wilmington about the time of the Separation. It is not our intention to republish this part of the work, though Article 9th, on the same subject, was inadvertently admitted last week. Much of the commentary which follows concerns the doctrines of Elias Hicks, and is of an important character, both as showing the unfairness of the "Declaration," and the soundness of E. H.'s views in relation to the Scriptures. We will give one paragraph.—EDITORS.

He (Elias Hicks) very often appeals to them the Scriptures) as to an authority not to be ontested, in support of his doctrines. On alost every page of his discourses, are quoted assages from Scripture, as an authority from hich there can be no appeal. He everywhere sserts their claim to revelation. But he conds that the light of the Spirit is necesry to unfold them, and make them useful to s. Here follows what he says for himself: And there are those who assert that I disbelieve the Scriptures, and that I undervalue them. But there is not a greater falsehood expressed among mankind; and I will assure you, my friends, that what I say is truth—I have loved the Scriptures of truth from my youth. I have delighted in reading them; and perhaps there are none who have read them more than myself: and I presume, according to my knowledge, no man has received *more advantage* than I have, and *continue* to have, from *reading them.* And I am at this time convinced, that wherever I have been called to be a mouth for the Lord in the line of the Gospel ministry, I need not make this apology or declaration. No individual ever brought forth more Scripture to prove his doctrines, than I have when under the influence of Divine love and truth that gave forth the Scriptures. Divine wisdom, knowing the state of the people, that they would hardly receive my doctrines unless confirmed by Scripture testimony—here immediately, without the necessity of seeking for it, a passage would rise up, in consonance with my assertion or declaration. And I appeal to the people where my lot has been cast, if it has not been my case. Then what infatuation to say that I undervalue the Scriptures! No, my friends, I do not undervalue the Scriptures of truth; but I feel it a *duty to set them in the right place*, and I dare not set them above it. For if I do this, I shall offend my Creator—I shall offend against that LIGHT which is my faith, and my governing principle; and in which I feel peace with God, and with the children of men everywhere."—*Quaker*, vol. 1, p. 19.

ARTICLE XII. "In the next place, we shall show that *they* deny the miraculous conception of our Lord."

"Elias Hicks says, 'Who was his father? He was begotten of God. *We cannot suppose it was the outward body of flesh and blood that was begotten of God*, but a birth of *the spiritual life* in the soul. We must apply it internally and spiritually. For *nothing can be a Son of God but that which is Spirit;* and nothing but the *soul* of man is a recipient for the light and spirit of God. Therefore *nothing can be a Son of God but that which is immortal and invisible. Nothing visible can be a Son of God.* Every visible thing must come to an end; and we must know the mortality of it. Flesh and blood cannot enter into heaven. By the analogy of reason, spirit cannot beget a material body; because the thing begotten must be of the same nature with its father. Spirit cannot beget anything but spirit; it cannot beget flesh and blood. No, my friends, IT IS IMPOSSIBLE.'"

["Jesus declared, 'That which is born of the flesh *is flesh.*' He alluded to the inquiry of Nicodemus, how a man could be born again? He shows him it was not a *natural,* but a *spi-*

ritual birth; for, '*that which is born of the flesh is flesh:* and that which is born of the Spirit is spirit.' He, therefore, said, 'Except a man be born again, he cannot enter into the kingdom of heaven.' Man is a compound being. One part is composed of flesh and blood, the other part of spirit; and as *the immortal soul is born of the Spirit and power of God, it becomes a son of God.*"]—*Philadelphia Sermons*, p. 10.

Every reader will at once perceive the importance of the paragraph enclosed in brackets, and particularly the parts printed in italics, (which paragraph, as in other cases, has been suppressed,) both in explaining and corroborating that which precedes it. "That which is born of the flesh *is flesh:* and that which is born of the Spirit, *is spirit.*" It follows as a consequence, that that which is begotten of the Spirit, is spirit; and that which is begotten of the flesh, is flesh: for the birth, or the begotten, must be of the *same nature* as that which begets. The testimony of Jesus, therefore, confirms the doctrine contained in the extract: and we find the same views maintained by our ancient writers, as I will proceed to prove.

William Penn says, "I have these two short arguments farther to prove what I believe and assert, as to the *spirituality* of the true seed; and *a clear* overthrow it is to the opinion of our adversaries concerning *the true Christ.* First, EVERYTHING BEGETS ITS LIKE. What is simply *natural* produces not a *spiritual* being. *Material* things bring not forth things that are *immaterial.* Now, *because* the nature or image begotten in the hearts of true believers is *spiritual*, it will follow, that the seed which so begets and brings forth that birth, must be *the same in nature* with that which is begotten,—therefore *spiritual.*"—*Christian Quaker*, p. 195.

Again: William Penn says, "*But that the outward person which suffered was properly the Son of God*, WE UTTERLY DENY; and it is a perfect contradiction to their own principles. 'A body hast thou prepared me,' said the Son. *Then the Son was not the body;* though the body was the Son's."—*Works*, vol. 2, fol. p. 65.

Again, after quoting John viii. 56, 58, he thus argues: "If that which was before Abraham, and yet in being the same, was God,—as none that own the Scriptures do deny,—then, because *that outward, visible body was not before Abraham*, THAT *was not God.* The first, all grant; the second, none reasonably doubt," &c. P. 161.

"*Such* as is the *begetter*, such *must* the begotten be. We see men beget men, &c., and every seed has its *own* body: then, of *good consequence*, the immortal God *must* have begotten himself *an immortal God, one that could not die by the hands* of his own creatures."—*Ibid*, p. 163.

So likewise Daniel Phillips. "*He is properly the Son of God*," says he, "that hath the *essential properties of God;* as eternity, immortality, &c. But the *outward person* or body of Christ *hath not* the essential properties of God: *therefore the outward person or body of Christ is not properly the Son of God.* And after advancing several arguments, Daniel Phillips concludes thus: "If any opponent, notwithstanding the force of these allegations, shall magisterially say, 'Whoever denies that the outward person which suffered was properly the Son of God, doth *thereby* actually deny Jesus Christ to be the Son of God:' let him not think that his bare assertion, without a full invalidation of those arguments, will for the future *be taken notice of by me.*"—*Vindiciæ Veritatis*, p. 89.

George Whitehead, on the same subject, says, "But none *can see* the Father with a *carnal eye;* therefore *none could ever see the eternal Son with their carnal eyes*, in the sense of seeing, which extends to *true* knowledge." (Lux exorta est. London, 1673.) Again: "Baptist says, 'Christ was seen *with a carnal eye*, and *his voice heard* with *a carnal ear;*' whereas Christ said, 'He that seeth *me*, seeth *my Father also.*' Now, *dare* he say that God is such a *visible* object, as may be seen by a carnal eye?"—*George Whitehead's Light and Life of Christ*, 1668.

Isaac Pennington, on John xiv. 9, makes the following remarks: "What! Dost thou know me after the flesh; after the body? Dost thou take *that* for me? Have I been so long with you, and do you know me no better than so? *The body is from below; the body is like one of yours*, (only sanctified by the Father, and preserved without sin,) but *I am the same spirit, life and being with the Father;* we are *one substance; one pure power of life;* AND WE CANNOT BE DIVIDED: but he that sees *one* must needs see *both;* he that knows *one*, must needs know *both.*"—Vol. 3. p. 32.

The Scripture says, "No one hath seen God at any time;" and "That which is born of the flesh is flesh; and that which is born of the Spirit is *spirit.*"

The foregoing passages prove that the Scripture itself, and our ancient and most approved writers, entirely coincide with the sentiments contained in the extract, to wit: that as "*every thing begets its like*," and as the *Son of God* was begotten by God, He is "invisible," "spiritual," "immaterial;" of the *same* nature, substance, life, and being with the Father, and "cannot be divided" from him. Then that "prepared body," being "from below,"—made "in all things like unto us, except sin,"—flesh and blood like unto our flesh and blood,—could not have been *begotten* of God.

If the question be asked, How was that body prepared?—*Elias Hicks* answers, "We see

that this flesh and blood never could have been, in a strict sense, the Son of God," but a creature "CREATED BY GOD—BY HIS POWER—BORN OF THE VIRGIN MARY" See Philad. Sermons, pp. 250, 251. And also in the Quaker (p. 136) he speaks of that "prepared body," as "the son of the virgin." Also in other places in the Sermons, he uses similar terms when adverting to this subject. Nowhere do we find in any of the Sermons an expression indicating a disbelief in the "miraculous conception;" otherwise it would without doubt have been found quoted in the Declaration.

In a Treatise on Regeneration, by Richard Phillips, 1809, approved by the Meeting for Sufferings in London, the following views are given: "The Holy Ghost," (or Spirit,) said the angel, "shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee, shall be called the Son of God." To whom in faith she replied, "Behold the handmaid of the Lord: be it unto me according to thy word." Thus resigned and passive under the operation of the Spirit, the Divine will was accomplished respecting her. And if man, with the like faith, were equally passive, the Almighty power would do unto him great things, so as to afford abundant cause to bless his holy name; the overshadowing, generative influence of the Holy Spirit would produce a *real* conception and birth *of the Divine nature* in him, replacing him in the state of union with God which he possessed before the fall."

I will add one more authority on this part of the subject, taken from an "*orthodox divine*," (so called,) who was well versed in the original Greek. He says that the Greek word for *conceived*, "should be translated *formed*." "As it appears that the human nature of Jesus Christ was A REAL CREATION in the womb of the virgin, by the power of the Holy Spirit."

(To be continued.)

THE NIGHTINGALE.

BY JEAN INGELOW.

When in a May-day hush
Chanteth the mistle-thrush,
The harp o' the heart makes answers with murmurous stirs;
If robin redbreast sing,
We chide the tardy spring,
And culvers, when they coo, are love's remembrancers.

But thou, in the trance of light,
Stayest the fleeting night,
And Echo makes sweet her lips with the utterance wise,
And casts at our glad feet,
In a wisp of fancies sweet,
Life's fair, life's unfulfilled, impassioned prophecies.

Her central thought right well
Thou hast the wit to tell,
To take the sense o' the dark and to yield it so,
The moral of moonlight
To set in a cadence bright,
And tell our loftiest dream that we thought none did know.

I have no nest as thou,
Bird on the blossoming bough,
Yet over thy tongue outfloweth the song o' my soul,
Chanting "forbear thy strife,
The spirit out-acts the life,
And *much* is seldom theirs who can perceive *the whole*.

Thou drawest a perfect lot,
All thine, but, holden not,
Lie low at the feet of beauty that ever shall bide;
There might be sorer smart
Than thine far-seeing heart,
Whose fate is still to yearn and not be satisfied."

CONSOLATION.

All are not taken; there are left behind
Living beloveds, tender looks to bring,
And make the daylight still a happy thing;
And tender voices, to make soft the wind.
But, if it were not so—if I could find
No love in all the world for comforting,
Nor any path but hollowly did ring,
Where "dust to dust" the love from life disjoined,
And if, before those sepulchres unmoving,
I stood alone, (as some forsaken lamb
Goes bleating up the moors in weary dearth,)
Crying, "where are ye, O my loved and loving?"
I know a voice would sound, "Daughter, *I am:*
Can I suffice for *Heaven* and not for earth?

E. B. BROWNING.

For Friends' Intelligencer.

WHERE ARE OUR EYES?

How often does the question occur to us on the discovery of some new and wonderful phenomena, or of even a simple fact, Where were our eyes? Unheeded and unnoticed wonders are still passing before us, simply because we do not use our eyes. I will relate as an example an instance of this want of observation.

An old experienced orchardist, while commenting on the cause of the failure of the apple crop, and the insect enemies of fruit, remarked that he did not like to see so many ants running up and down his apple trees; he thought they poisoned the leaves. Now, if he had used his eyes properly, he would have perceived that those ants were only going up the trees to milk the cows for their breakfast. He would have perceived that the cause of the leaves curling up and looking unhealthy, was owing to the presence of innumerable plant lice—Aphides—that live by sucking the juices or sap of the young leaves and tender shoots. He might have seen the ants passing carefully among them, sipping the sweet gummy fluid they eject from their bodies. If an ant feels quite hungry, it will gently pat or press these plant lice, and they forthwith yield their sweet fluid. It is quite interesting to look at these busy ants going from one insect to another, now giving a gentle hint to deliver, and again a good squeeze. These aphides do the mischief to the trees, and not the ants.

They are careful not to hurt the cows; but our pretty little warblers often spoil their honied feasts by eating the plant lice by thousands. These little animals, during a very considerable part of their existence, multiply themselves by means of a kind of internal budding, the buds being developed into little aphides, which are neither male nor female They repeat the process, and their offspring after them, and so on again to nine or ten, or even twenty generations, if the proper conditions of warmth are kept up by this budding process: and one aphis increases to millions in a year. There are several varieties; some live on the apple trees, some on oats, others on grains, and some on our house and garden plants. A gardener, who had not properly used his optics, once said he saw so many of those good for-nothing lady-bugs on his plants, that he had been picking them off and destroying all he found. He had been killing his best friends. The beautiful and neat-looking lady-bug was only attracted to his plants by the numbers of plant lice on them, which they will destroy by thousands.

Our tidy housekeepers wage incessant war on the spiders, who are so assiduously endeavoring to rid the house of flies, which we all consider a pest. A learned naturalist has said, if all the spiders could by one blow be swept from the earth, our homes would become uninhabitable from the great increase of insects upon which they feed; but, happily, we cannot exterminate them. There is not one insect species too many on the earth, nor one that we can spare, however hurtful to our comfort and interest we may deem them. If not useful to us, or even positively injurious to our crops, their larva or the perfect insect may be the means of sustaining the lives of our sweetest song birds, and they may be necessary to maintain that balance of forces in nature's laboratory requisite to the harmony and preservation of the world. We see tidal waves of insect life ebb and flow in one continued round, now threatening to blast man's brightest hopes, converting the fruitful field into a dreary desert; and ere the succeeding season rolls round again, where are they? There is one grand interchange of life and death, of renovation and decay, in the animal and vegetable kingdoms. Each kingdom, in the immensity of its numbers and diversity of its species, is linked together in all its parts, and moves onward through the vista of time, only controlled in its operations, and impelled in its movements by the grand motive Power of the Universe. I. H.

Westbury, 12th mo. 31, 1865.

If you wish to know whether you are a Christian, inquire of yourself whether, in and for the love of God, you seek to make happy those about you by smiles and pleasant sayings.

POWER OF THE MOON AT NIGHT.

"The sun shall not smite thee by day nor the moon by night." Mr. Crane, in his letters from the East, observed that the effect of the moonlight upon the eyes in Egypt is singularly injurious. The natives tell you, as I afterwards found they did in Arabia, to always cover your eyes when you sleep in the open air. It is rather strange that the passage in the Psalms, "The sun shall not smite thee by day, nor the moon by night," should have been thus illustrated, as the allusion seems direct. The moon here really strikes and affects the sight when you sleep exposed to it much more than the sun— a fact of which I had very unpleasant proofs one night, and took good care to guard against it afterwards. Indeed, the sight of a person who should sleep with his face exposed at night would be impaired or utterly destroyed.—*The Moravian.*

The Slate Quarries of the Lehigh Valley, where our Roofing and School Slates come from. How Mantles are made and Enamelled.

From an interesting article in the Philadelphia Press we take the following extracts.

Few fields of industry promise to be more productive and remunerative than that which hundreds of American, English and Welsh operatives in Northampton and Lehigh counties are now busily exploring, and yet probably none are so little known to those persons who are not in some way connected with its operations. For several months past a speculative movement has been in progress in the counties above named, which has almost equalled that of petroleum elsewhere; and the result has been that hundreds of acres of land upon which slate has been discovered have changed hands at enormous prices. Within three or four miles of the little village of Bath, in Northampton, and about twelve or fifteen miles from Bethlehem, no less than fifteen quarries have been opened, and many others will have the soil removed from their surface within a few weeks.

The principal quarry in Northampton county is located two or three miles from Bath, and belongs to the Chapman Slate Company, which takes its name from Mr. Wm. Chapman, an Englishman, who came to this country about twenty years ago, and immediately became interested in the business, of which he is still one of the most active operators. Cut off by rail for the present from the outside world, the visitor to the quarry must depend upon equine flesh for transportation thither; but the roads, at this season of the year, are so excellent, and the scenery so romantic, that one scarcely deplores the fact that he is unable to make the

trip behind an iron-horse. The quarry is situated just on the outskirts of a small collection of neat buildings, which compose the borough of Chapman, and presents to the eye of the observer an immense bed of slate of unknown depth, lying in nearly horizontal strata, with natural seams of carbonate of lime, which render the removal of the large blocks by hand an easy process. Standing on the edge of the quarry, an excavation is seen more than one hundred feet deep, the same in width, and two hundred feet in length, having at its bottom and along its sides scores of workmen, wrenching from their position huge masses of slate. A steam-pump forces to the top the water which continually pours in from all directions, and every facility that machinery can give exists for the production of this valuable article of commerce. Mule and hand power are no longer absolutely necessary for the raising of the slate from the quarry, both being supplanted by a novel machine designed by Mr. Chapman, which, by a peculiar arrangement of chain and tackling, hoists, with but little handling, masses weighing from one to five tons each. Near by are numerous sheds, or rather slate coverings, in which the "splitters" and "dressers" prosecute their labors, the former with a wide, thin chisel and mallet separating the different laminæ until they attain the thickness of a common roofing slate, and the latter with a sort of steel chopping-knife cutting the slate to the desired length and width. Two men—a splitter and a dresser—are called a "block," and occasionally each goes to the bottom of the quarry to take place of a laborer, who then takes his turn in the sheds. Of late much of the dressing has been done by a machine something like a tobacco knife, made in England and worked by hand, which vastly facilitates the operations and reduces the cost of the roofing slate. The Chapman Company are now getting out about forty tons of roofing slate a day, a quantity which will be vastly increased during the next year.

The process of splitting and dressing slate is simple but interesting. The splitter places the block on end, and by using a mallet, gradually introduces the chisel into the stone in a direction parallel to the *folia*. Then by cutting cross grooves on the flat face, and by striking the block, he gives it the length required to make it manageable. He then splits it into thinner sections, six or eight to the inch, and hands it to the dresser, who, resting it on a long piece of thin steel, dexterously cuts with his "sax," as the chopping-knife is termed, each side to its proper size and regularity.

The slate at these quarries lies parallel with the surface, and with a southward pitch, and is of such superior quality that orders for it have already been received from foreign lands.

It is believed that with a small force from thirty to fifty tons of slate can easily be procured from this property.

The quarries of the Lehigh Slate Company are the best known to the public. They are located at and near Slatington, a village of some six or seven hundred inhabitants, on the Lehigh Valley Railroad, about twenty miles above Bethlehem. The first slate was here quarried as far back as the year 1828, about two years after the opening of a quarry near the Delaware Water Gap—the first in Pennsylvania—but no work of consequence was accomplished until 1849, when a large and excellent bed was discovered. Large tracts of land were immediately purchased, and the Lehigh Slate Company was soon after organized.

They have four large quarries, from which about one hundred and fifty men are removing the slate, assisted by all the machinery necessary for such a mammoth undertaking. They have two large establishments in which school slates are made; one mantel factory, a large number of dwellings for the operatives, a store in which dry-goods and groceries are retailed by a company agent, and other buildings too numerous to mention.

Near the Lehigh Valley Railroad depot at Slatington is a quarry from which a goodly number of the slates used in the schools throughout the country are procured. In 1852, the total production of the Lehigh Slate Company property was—2,500 squares of roofing slates and 800 cases of school slates; in 1855 it was 6,000 squares of roofing slate and 1,600 cases of school slates; in 1860 it was about ten thousand squares of roofing and two thousand cases of school slate; and last year the first was vastly increased, while of the latter about five thousand cases were made. It will not be amiss here to explain that roofing-slate is always sold by the "square," which is sufficient slate to cover a space ten feet square, and that each case of school slates contains one hundred and forty-four.

The huge blocks are brought from the quarries to factory, and by machinery are sawed into the size and shape desired for the article to be made. They are then passed under a planing machine and subsequently placed on the top of a revolving cast iron-plate, twelve feet in diameter (the largest rubbing-bed in the country), where they are firmly held by workmen until their faces and edges are ground smooth.

In the second floor are numerous skilful carvers, who, with mallet and chisels of various sizes, artistically carve the slate into mantels and other useful designs.

Once carved, these products of skill are sent down to Philadelphia, to the well-known enamelled slate works, where they go through

that beautiful process of enamelling and veining, which has caused slate to supersede marble to such a great extent. Here mantels, pier-slabs, table, bureau, and washstand tops, bracket shelves, and numerous other household articles, are manufactured, the work being so beautifully executed and the imitation so perfect, that only by a connoisseur can the fact be discovered that the material is slate and not marble. Spanish, Egyptian, red and green Pyreneese, Verd Antique, Sienna, Porphyry, and Brocatel are imitated with the highest degree of perfection. and have the additional merits of retaining their beauty of polish much longer than marble, of being six times stronger and from four to six times cheaper.

Every variety of marble, porcelain and Mosaic is imitated, and the benefits of the work are apparent in the reduced price at which the interior of many of the dwellings throughout the country are finished. Although the operation is secret, it can be mentioned that the imitation is accomplished by fusing mineral colors by the use of chemical agents (aided by a powerful heat) which are absorbed by the stone, and becoming necessarily inseparable, are enabled to resist the action of smoke, oil, or acids.

A short distance above the mouth of Trout creek are the two school-slate factories. The pieces of slate when brought from the splitters and dressers, are taken to men, who, seated by the half dozen on uncouth-looking benches, with sharp knives remove the roughness which appears on the surface. Iron patterns are then brought into use, and upon the slate are marked the sizes desired. The different slates are then separated by a very coarse circular saw, and each is carefully washed in tepid water, for the purpose of bringing to view any imperfections that may exist. It is then ready for the frame, which is generally made of cherry brought from the Upper Susquehanna. The wood is first sawed to correspond with the length and width of the slate, and is then passed through a small machine, one end of which is known as the "ripper" and the other the "groover." It is then passed through a "tenanting and grooving machine," capable of finishing some fifteen or eighteen hundred a day. Several small boys rapidly select the top, bottom and side pieces, and putting them together around the slate, hand them to an older workmen, who, placing the newly-framed slate upon a flat surface, fastens the corners with wooden pegs clipped from a small block of wood lying near. The edges of the frame are then smoothed by two knives on a revolving wheel. The oval frames, which have become so popular of late, are made so by a machine which resembles a common morticing-machine worked by a pedal, and which can thus shape the corners of about eight hundred slates in an hour. The rough edges are then smoothed over an emory belt, and after the sides have been made still smoother by a plane, the slate is ready for shipment. Mr. Jesse Lebar, the foreman of the school slate works, has recently invented a machine which gives to the frames much greater durability than those fastened merely with pegs.

It is a singular fact, that notwithstanding the number of slates made in Pennsylvania, all the slate pencils come from Vermont, where they are manufactured from a soft description of slate, which is generally and falsely known as soapstone.

Counting-house slates, with backs and hinges, and the large majority of blackboards used in our public schools, are also manufactured by the Lehigh Company.

The annual production of school slates during the year 1862 in Pennsylvania and New Jersey was twenty thousand cases, or nearly three million of slates; and even as far back as ten years ago the Lehigh Slate Company consumed some three hundred thousand feet of lumber in the manufacture of frames, or less than one-third of what is now used.

NAMES OF COUNTRIES.

Europe signifies a country of white complexion; so named because the inhabitants there were of a lighter complexion than those of either Asia or Africa.

Asia signifies between, or in the middle, from the fact that geographers then placed it between Europe and Africa.

Africa signifies the land of corn, or ears; it was celebrated for its abundance of corn, and all sorts of grain.

Spain, a country of rabbits or conies. This country was once so infested with these animals, that the inhabitants petitioned Augustus for an army to destroy them.

Italy, a country of pitch; from its yielding great quantities of black pitch.

Gaul, modern France, signifies yellow-haired, as yellow hair characterized its first inhabitants.

Hibernia, is utmost, or last habitation; for beyond this, westward, the Phœnicians, we are told, never extended their voyages.

Britain, the country of tin; as there were great quantities of lead and tin found on the adjacent island. The Greeks call it Albion, which signifies in the Phœnician tongue, either white or high mountains, from the whiteness of its shores, or the high rocks on the western coast.

Consider and forget not thine own weakness: so shalt thou excuse the failings of others.—*Economy of Life.*

BIRDS AND ANIMALS wild by nature, as well as those that may be domesticated, are affected by the changes and progress which men may make in the cultivation of the land. As agriculture is extended, such of them as chiefly feed upon its products will of necessity increase, while others, whose food was the wild berry or the mountain heather, will decrease. Thus it is that within the last sixty years (during which agricultural improvements in Great Britian have been carried on with greater enterprise and success than they have been in other parts of the world or at any other time) such species of game as hares, pheasants, and partridges have become much more numerous whilst the blackcock, the common grouse, the woodcock, the snipe, and the various kinds of wildfowl may be concluded to have diminished in numbers.

For Friends' Intelligencer.

The Treasurer of Friends' Association for the Aid and Elevation of the Freedmen has received, since the 20th inst.,

City contributions		$20 00
" Rachel Haines, Fallston, Md.		25 00
From Friends of Horsham Prep. Meeting		41 00
" " Little Britain Prep.	"	60 00
" " Buckingham Mo.	"	21 00
" " Darby	" "	22 00
		$189 00

From Friends of Buckingham Meeting, last week, *should have been* $21 00.

HENRY M. LAING, *Treasurer*,
No. 30 N. Third St.

Philada., 1st mo. 27, 1866.

No eye but God's is true enough to search the heart, and no hand but his is tender enough to probe it. Therefore the strongest weapon which we have with which to help each other is prayer.

ITEMS.

CONGRESS.—In the Senate, the Committee on the condition on the late rebellious States reported a resolution proposing an amendment to the Constitution, which provides that representatives and direct taxes shall be apportioned according to numbers, but where persons are disfranchised on account of race or color, all such persons shall be excluded from the basis of representation; which was laid over for the present. A joint resolution was offered proposing an amendment to the Constitution prohibiting payment by the United States, or any State, for or on account of the emancipation of any slave or slaves, nor for debts contracted in aid of the rebellion against the National Government; referred. A resolution was submitted directing the Committee on Finance to inquire into the expediency of providing by law that bank directors, when banks were organized under the authority of the United States laws, should give bonds for the faithful performance of their duty. The bill to "enlarge the powers of the Freedmen's Bureau" was taken up, debated, and passed. A bill was introduced abrogating the charters of the cities of Washington and Georgetown, and investing the government of the city in a commission to be appointed by the President. The House bill for the extension of time for the withdrawal of goods for consumption from public storehouses, was called up and passed. An amendment to the bill for the admission of Colorado as a State, sets forth that it would not take effect, except upon the principle that all persons there should be equal before the law. An amendment to the sale of postage stamps and stamped envelopes on credit was reported; it stated that if it should become expedient to change the style of postage stamps, the Postmaster General be authorized to so modify the present contract as will allow the contractors a sum sufficient to cover the expenses of manufacturing. Ordered to be printed. Among others the following petitions were presented; one from the artisans of the country for the adoption of the eight-hour system was referred to the Committee on Naval Affairs; one from the citizens of Alleghany Co., Pa., asking for the relief of the sufferers by the recent explosion of the Alleghany arsenal, was referred. A protest from the California Legislature against the survey and sale of mining lands of the United States was printed and referred to the Committee on Public Lands; and one asking for such action as shall prevent States from making any distinctions in civil rights on account of color or race.

In the House, a resolution proposing an amendment to the Constitution, making the Chief Justice of the United States the legal successor to the chief magistracy if both President and Vice-President should die or be unable to act; and a series of resolutions, declaratory of the status of the Southern States, were offered and appropriately referred. The Committee on Reconstruction were instructed to report upon the expediency of authorizing the taking of a census of the United States during the present year.

The Committee on Commerce were instructed to report upon the propriety of remunerating owners of property thrown overboard or otherwise destroyed at sea in order to preserve human life in case of shipwreck. The Committee on the District of Columbia were instructed to report a bill excluding from suffrage in the District all parties who have voluntarily borne arms against the United States. A resolution was adopted requesting the Commissioner of Agriculture to communicate to the House the amount of revenue received and disbursements made by his Bureau since he took charge of the same. A resolution was introduced and passed directing the Committee on Military Affairs to report as to the expediency of directing the Secretary of War to construct a military road from the western boundary of Minnesota to the gold fields of Idaho and Montana; and also, for the protection of the emigrants, to establish military posts along the line of said road.

INDIAN AFFAIRS.—A delegation of the Miami tribe of Indians, headed by the old chief Mashingmashaw, had an interview with Commissioner Cooley a few days since, in reference to the title of the aged chief to the Miami "ten section reservation," granted by the stipulations of treaties made in 1838 and 1840. Mashingmashaw is now over eighty years of age, but retains his mental and bodily vigor to a wonderful degree. He was accompanied by his son, grandson and grand-nephew.

THE FREEDMEN.—Col. Whittlesey, assistant commissioner of the bureau of refugeess, freedmen and abandoned lands in North Carolina, reports that so generally have the freedmen sought employment and obtained it that the demand for laborers cannot be easily supplied. He says:

"The expectation that lands would be granted to them by the Government has now passed away. All the officers of this bureau discountenanced such

hopes by public addresses and circulars widely scattered, but so fixed had they become before the war closed that it was not easy to eradicate them. When, however, Christmas actually passed, and the year ended without any gifts of the kind, it was admitted that we had told them the truth, and they had been deceived by the talk of their former masters. So, also, on the other hand, have the idle, conscience-begotten fears of insurrection passed away. All admit that a more quiet and orderly Christmas has never been enjoyed in this region. The history of the world may be challenged for another instance of such good conduct in similar circumstances as the freedmen have thus far maintained."

The Alabama planters conspired, on the 1st of the present year, to reduce the wages of their employees on the expiration of their contracts. The freedmen not only refused to submit to this reduction, but demanded an increase, and it had to be granted before they would renew the contracts. Atlanta, Ga., being a central point, a large number of poor people, both white and black, have congregated there, and the result is that there is much suffering among them. The more prominent citizens of the town are exerting themselves to aid them, though poor themselves. L. F. Mellen, agent of the Freedmen's Bureau, states, in a letter to Gen. Howard, that he left there twenty-five boxes of goods, and ordered twenty-five more boxes from the benevolent societies of the West; besides he rented a building and started a school for poor whites, to be supported by the Cleveland, Ohio, Commission. About five hundred rations are being issued to the freedmen's camp, but there is a great want of clothing.

The James River farmers, Va., have recently adopted the following unjust regulations for the purpose of an "Organization of Labor;"

"A first-class field-hand shall be paid by the year $130—a first-class field-hand shall be paid by the month $10; a second-class field-hand shall be paid by the year $105—a second-class field-hand shall be paid by the month $8; a third-class field-hand shall be paid by the year $70—a third-class field-hand shall be paid by the month $5; a first-class woman (field-hand) per month, $5; a second-class woman (field-hand) per month, $3.

Each hand hired by the year shall have deducted a 'per diem' (*pro rata*) for sickness, holidays, or absence by leave of the employer.

Each hand hired by the month shall be subject to the same deductions as those hired by the year, and, in addition, shall be charged one dollar a month for their fuel during the months of December, January, February, and March.

For disobedience of orders or insubordination, each hand will be charged one dollar.

For leaving the farm without permission, one dollar will be charged each hand in addition to the loss of time.

Each hand will be responsible for injury or loss to the stock and farming utensils, if occasioned by negligence, and the amount deducted from his wages.

No hand will be employed who has been discharged for misconduct or violation of contract.

The rations shall be as follows: For men, three pounds of meat per week; for women and boys, two pounds of meat per week, or its equivalent. For men, fifteen pounds of meal per week; for women and boys, twelve pounds of meal per week"

Gen. Sickles, commanding Department of South Carolina, has prescribed regulations for the government of all concerned in his department. He directs that all laws shall be applicable alike to all the inhabitants; no person shall be held incompetent to sue, make complaint or testify, because of color or caste.

The officers appointed by the Freedmen's Bureau for taking the census of the colored population of the District of Columbia have completed the census of Washington city, and find therein upwards of 23,000 colored persons.

BOOKS FOR SALE:—Journal of Hugh Judge, price..... 70
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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 755.)

It is a doctrine of the Quakers that none can spiritually exercise, and that none ought to be allowed to exercise the office of ministers, but such as the spirit of God has worked upon and called forth to discharge it, as well as that the same Spirit will never fail to raise up persons in succession for this end.

Conformably with this idea, no person, in the opinion of the Quakers, ought to be designed by his parents in early youth for the priesthood: for as the wind bloweth where it listeth, so no one can say which is the vessel that is to be made to honor.

Conformably with the same idea, no imposition of hands, or ordination, can avail anything, in their opinion, in the formation of a minister of the Gospel; for no human power can communicate to the internal man the spiritual gifts of God.

Neither, in conformity with the same idea, can the acquisition of human learning, or the obtaining academical degrees and honors, be essential qualifications for this office; for though the human intellect is so great, that it can dive as it were into the ocean and discover the laws of fluids, and rise again up to heaven, and measure the celestial motions, yet it is incapable of itself of penetrating into divine things, so as spiritually to know them; while, on the other hand, illiterate men appear often to have more knowledge on these subjects than the most learned. Indeed the Quakers have no notion of a human qualification for a divine calling. They reject all school divinity, as necessarily connected with the ministry. They believe that if a knowledge of Christianity had been attainable by the acquisition of the Greek and Roman languages, and through the medium of the Greek and Roman philosophers, then the Greeks and Romans themselves had been the best proficients in it; whereas, the Gospel was only foolishness to many of these. They say with St. Paul to the Colossians, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Coloss. 2: 8.) And they say with the same Apostle to Timothy, "O Timothy! keep that which is committed to thy trust, avoid profane and vain babblings, and oppositions of science, falsely so called, which some professing have erred concerning the faith." (1 Tim. 6: 20, 21.)

This notion of the Quakers, that human learning and academical honors are not necessary for the priesthood, is very ancient. Though George Fox introduced it into his new Society, and this without any previous reading upon the subject, yet it had existed long before his time. In short, it was connected with the tenet, early disseminated in the church, that no person could know spiritual things but through the medium of the spirit of God, from whence it is not difficult to pass to the doctrine, that none

could teach spiritually, except they had been taught spiritually themselves. Hence we find Justin the Martyr, a Platonic philosopher, but who was afterwards one of the earliest Christian writers after the Apostles, and other learned men after him down to Chrysostom, laying aside their learning and their philosophy for the school of Christ. The first authors also of the reformation contended for this doctrine. Luther and Calvin, both of them, supported it. Wickliffe, the first reformer of the English Church, and Tyndal the Martyr, the first translator of the Bible into the English language, supported it also. In 1652, Sydrach Simpson, Master of Pembroke Hall in Cambridge, preached a sermon before the University, contending that the universities corresponded with the schools of the prophets, and that human learning was an essential qualification for the priesthood. This sermon, however, was answered by William Dell, Master of Caius College in the same University, in which he stated, after having argued the points in question, that the universities did not correspond with the schools of the prophets, but with those of heathen men; that Plato, Aristotle, and Pythagoras, were more honored there, than Moses or Christ; that grammar, rhetoric, logic, ethics, physics, metaphysics, and the mathematics, were not the instruments to be used in the promotion or the defence of the Gospel; that Christian schools had originally brought men from heathenism to Christianity, but that the university schools were likely to carry men from Christianity to heathenism again. This language of William Dell was indeed the general language of the divines and pious men in those times in which George Fox lived, though unquestionably the opposite doctrine had been started and had been received by many. Thus the great John Milton, who lived in these very times, may be cited as speaking in a similar manner on the same subject. "Next," says he, "it is a fond error, though too much believed among us, to think that the university makes a minister of the Gospel. What it may conduce to other arts and sciences, I dispute not now. But that, which makes fit a minister, the Scripture can best inform us to be only from above; whence also we are bid to seek them. Thus St. Matthew says, 'Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.' (Mat. 9: 38.) Thus St Luke: 'The flock, over which the Holy Ghost hath made you overseers.' (Acts 20: 28.) Thus St. Paul: 'How shall they preach unless they be sent?' (Rom. 10: 15.) But by whom sent? By the university, or by the magistrate? No, surely. But sent by God, and by him only."

The Quakers, then, rejecting school divinity, continue to think with Justin, Luther, Dell, Milton, and indeed with those of the church of England and others, that those only can be proper ministers of the church, who have witnessed within themselves a call from the spirit of God. If men would teach religion, they must, in the opinion of the Quakers, be first taught of God. They must go first to the school of Christ; must come under his discipline in their hearts; must mortify the deeds of the body; must crucify the flesh with the affections and lusts thereof; must put off the old man which is corrupt; must put on the new man, "which after God is created in righteousness and true holiness;" must be in fact, "Ministers of the sanctuary and true tabernacle, which the Lord hath pitched, and not man." And whether those who come forward as ministers are really acted upon by this Spirit, or by their own imagination only, so that they mistake the one for the other, the Quakers consider it to be essentially necessary that they should experience such a call in their own feelings, and that purification of heart, which they can only judge of by their outward lives, should be perceived by themselves, before they presume to enter upon such an office.

(To be continued.)

If God were as strict to mark iniquity as man, where should we appear? We often speak of his justice, but God's justice is better than man's mercy. Not a sparrow falleth to the ground without his notice.

MARTHA ROUTH.

(Continued from page 757).

Fifth. The ship still keeps rolling, though we have not gone as fast to day, as for some time past. I have felt rather more relieved from bodily trials: my brother, J. Wigham, thinks I am abundantly better this voyage than before. He is not so well, which I marvel not at, his surrounding shipmates being of such a different class. Dear Charity Cook is much the best sailor of us three women, and frequently visits me, when she can get across the stairs. The present state of my mind is well suited to my situation; for I feel it no trial to be much alone, and in silence; yet have no desire to be thus living to myself, when the All-wise disposer of events seeth meet it should be otherwise.

Sixth-day. It was calm part of the night; but I awoke about four o'clock with the usual feelings preceding a change. The wind soon blew hard, and the sea rose so high that the main deck has been knee deep most part of the day; yet notwithstanding these commotions without, my mind has been favored to feel as perfect a calm as at any season I remember. The Captain thinks we are about twenty degrees from Liverpool.

Seventh-day. A very trying time indeed, till

the early part of this morning, when, for the first time, I felt a petition raised in my heart that bodily suffering might be mitigated by a stiller getting along; and though I dare scarcely think I am worthy that such a desire should be granted, I am thankful in knowing we had a very favorable day, so that I got into the cabin after five days' retirement in my little dark apartment; for such it is, except when the lamps are lighted. Some of the passengers are ready to hope we shall land in a few days; but that I resign, and leave among the hidden things, not knowing what trials may yet overtake us.

5th of Eleventh month, First-day. I awoke from a trying dream, with thoughtful reflections; remembered it was the First-day, and considered how we should get together, and whether any of the ship's company would be religiously desirous to sit with our little band; but all seemed wrapped up in such a mist I could gather nothing from it; so concluded to leave it till nearer the hour. I was informed a ship of war was in view, with English colors: only little wind at the time, and that in their favor. The Captain discovered it to be a French-built vessel. They presently boarded us, and showed themselves Frenchmen, not by any uncivil act, for they did not so much as fire a gun. When they came into the cabin, Elizabeth Wood, who was with me in my little room, thought if I would go out it might have some reach upon them; to which I had no objection; for my mind was favored, through Divine help, to witness much quiet resignation, and I entered the cabin with as much calmness as I had done at any time. I knew it was the Lord's doings thus to strengthen, and it was marvellous in mine eyes; for I think no one can feel a greater trial of nature or spirit than the prospect of falling into the hands of unreasonable men was to me.

Soon after I sat down, poor James, the cabin boy, who sat up a lamentable cry when they came aboard, followed. I called him to me, for I pitied the child, and in a whisper gave him some advice which seemed to quiet his agitated mind; and desired E. Wood to tell the other Friends where I was, who presently came. The man who examined the papers appeared about middle aged, and rather docile than hostile, and spoke English easy to be understood. They seemed satisfied respecting the vessel; said they were out on a three month's cruise from Bordeaux; had only met with three small vessels; were going toward the Western Islands; and had forty days still to be out. Fearing their bread would fall short, they requested the Captain would let them have some. After some consideration, most of the passengers appearing willing, he consented, letting them have as much biscuit as he could spare, and one cask of flour, for which they paid hard money.

When the boat returned with sacks for the bread, a young man came along with them, who had an innocent countenance, who could also speak English. He said we looked like the nuns in France. I told him we were Friends or Quakers, and inquired if they had heard of such in their country? They replied, yes. I asked them if they knew any there. They did not know of any yet, but believed they would some time. I further inquired if it was not very disagreeable to be sailing about on such business? Whether it would not be much more pleasant to be tilling the land, or reaping the peaceable fruits of it, or following other useful employments? To all which they pleasantly answered in the affirmative, and thought peace was best for all. They asked us to certify at the bottom of the receipt for the money, that they had behaved civilly on board our vessel, which was done on behalf of the passengers and Captain.

This event accounts somewhat for the cloudy prospect of our meeting, which was not obtained in a collective capacity; yet there is room to hope a small renewal of strength was felt in private retirement; and we were renewedly helped to bear the trials of the day by hearing E. Wood read a part of the journal of Job Scott; which peculiarly sets forth his deep and manifold exercises, with his hope and confidence in God through them all. Indeed, concerning what the Lord is pleased to allot to us for our refinement, it becomes every resigned follower to say, "Not my will, but thine, O Lord, be done."

Second-day. A strong head-wind and foaming sea were our attendants last night, worse than any time before. I was very much tried with pain in my head and stomach, and could scarcely keep myself in bed, from the violent motion; but the trials of the night were followed by greater and repeated ones in the day. A French privateer came up with us, and fired for us to lay to, which was done accordingly; when four men armed with cutlasses came on board, two of whom searched the cabin, while the others took our Captain on board the privateer. We knew not for a time but he was taken close prisoner, and we soon likely to follow. I believe our feelings at that time can scarcely be described; yet, through adorable mercy, all confidence in the unfailing arm of the Lord was not lost, whereby I was enabled to soothe and encourage dear E. Wood, who sat by me weeping.

I thought it was almost impossible for me to rise, but hearing that the man called the prize master was searching our trunks, I went into the cabin with the keys of mine in my hand, and what money I had. I thought I had hardly ever seen a man of more savage or fierce appearance. My innocent fellow-servants were all in the cabin. When I sat down, he asked

me if John Wigham was my husband. I told him no; but a fellow-laborer in the Gospel of Christ; and that to preach it was the errand we had been upon in America; that we with the rest of the women, were of the people called Quakers, and that our peaceable principles were known in France. He made a reply which I did not well understand, for he did not speak so good English as those who came yesterday, neither was his conduct or disposition at all like theirs; however, he did not ask for our keys, or do more than just lift the lid of J. Wigham's chest; though he routed to the very bottom of several others, and took a very curious spy-glass and some other valuable articles from two of the passengers. Just about this time the Captain returned, said they were satisfied with his papers, and had given him liberty to proceed, which was very grateful information to us, but seemed much to disappoint the menacing usurper, who had repeatedly said, that by their laws all the English should be made prisoners; but he went off pretty quietly with his booty, to the great relief of our minds. To be in some measure tried after this manner, has not been altogether unexpected to me; my mind being invariably impressed with such a prospect before I left New York; and my greatest solicitude under these emotions was, that we might not be taken to the West Indies, which continued prayer of my heart I yet hope will be mercifully granted; and though one woe is past, and another should be permitted to come quickly, yet I have a humble trust that the Lord in his own time will deliver us out of them all.

Third-day morning. On waking early, my mind became seriously impressed with considerations on various subjects; under which I was led to mourn over the fallen condition of man, few appearing desirous to seek after or accept the terms of redemption, though so freely offered by the Saviour of men.

Fourth-day. On waking, I remembered it was our week-day meeting; and desires were raised that our little band might retire together to wait on the Lord for the renewal of strength: which proposition was acceptable to those acquainted with silent waiting; but a little before the time for our meeting came, so great an alarm was given to our ship's company, there was no retirement for us in the cabin; so that my sister in tribulation came into my little room, and I believe we labored after quietude, endeavoring to put our trust in the only sure Helper. A ship had been observed for some time at a distance, which appeared to follow us, and by her motion to be a ship of war; but a thick fog arose, and hid her from us two hours, when she was seen going to the southward, which tidings were thankfully received. This afternoon the top-gallant sail was carried away by the wind, which has been four days ahead.

Fifth-day. The wind still ahead. Last night and to-day the sea has run very high. This afternoon, while Charity Cook was paying me a visit, the sea broke in so suddenly upon us, it seemed like the bursting of a water-spout. When we had got things put to rights, we had a second attack as heavy as the first; which seemed to try our steward's patience; but I had rather have two such swells every day than see one French privateer.

Seventh-day. Yesterday and to-day nearly calm; the little wind we have continues ahead. The disappointment in our progress I think has had a tendency somewhat to quiet our too-often noisy shipmates; but having been favored not to have any additional trials from without, my mind is mercifully sustained with resignation and quietude, for which I desire to be thankful; also for being recruited in my bodily health; the rest of my companions are also partakers thereof.

12th of Eleventh month. The ninth day since the wind has been ahead. Though to continue thus is not desirable, my mind is favored with resignation to the All-wise disposer of events. My fellow-sufferers and myself retired religiously into the cabin this morning, but our desire of quietude was much interrupted by the unbecoming conduct of a young man. We were told before we sailed, that their company would not be agreeable to us, and more light and vain men than some of them are, I think could scarcely be met with; that I never felt more strongly the force of that sentiment, "Silence is wisdom where speaking is folly;" wherein my brother in bonds cordially unites. We examine a little of our present and former situation on the great waters; and mournful indeed is the case, where the sons of men so strikingly manifest that they are lovers of pleasure, more than of God, though 'tis to Him we owe our life, breath and being.

(To be continued.)

EXTRACT FROM A LETTER TO AN INQUIRER.

BY F. W. ROBERTSON.

The condition of arriving at truth is not severe habits of investigation, but innocence of life and humbleness of heart. Truth is *felt*, not reasoned out; and if there be any truths which are only appreciable by the acute understanding, we may be sure at once that these do not constitute the soul's life, nor error in these the soul's death. For instance, the metaphysics of God's Being, the "plan," as they call it, "of salvation," the exact distinction between the divine and human in Christ's Person. On all these subjects you may read and read till the brain is dizzy and the heart's action is stopped; so that of course the mind is bewildered. But on subjects of Right and Wrong, Divine and

Diabolic, Noble and Base, I believe sophistry cannot puzzle so long as the life is right.

Remember how much is certain. Is there any doubt about the Sermon on the Mount? Whether, for instance, the Beatitudes are true to fact? Whether the pure in heart shall see God? Any doubt whether to have the mind of Christ be salvation and rest? Well, if so, you may be content to leave much, if God will, to unfold itself slowly; if not, you can quietly wait for eternity to settle it.

SCRAPS EROM "FELLS' OF SWARTHMOOR HALL."

Margaret Fox remained with her children in and near the metropolis for five months more; before returning to Swarthmoor, she penned the following address to the King, which her daughter Susanna presented in person.

"To King William.

"It has pleased Almighty God to bring me unto this place, two hundred miles from my outward dwelling, in my old age, (being entered into my 85th year) to bear my testimony for that eternal Truth, which I and many more are made partakers of,—praised be the Lord! But I am not free to return to my habitation until I have cleared myself unto this Government. I was exercised in this manner the first year King Charles II. came to the crown; and labored among them [at Court] a whole year to acquaint them with our principles. Great opposition we had from both Church and State, yet it pleased God to cause them to give us some liberty to worship Him, though sometimes under great sufferings.

"And now I am to acquaint King William that we have been a people for about forty-six years, having lived under several reigns; and we have suffered very much, as is well known to the nation of England, even to the death of several hundreds by imprisonment and other hardships. Yet we were never found in the transgression of any just or righteous law, but only [suffered] upon account of our consciences towards God.

"We do deny [and condemn] all plotting and contriving against the Government, and all false underhand dealing. We live in the [maintenance] of that principle which is righteous, just and true; for God is a God of Truth, and blessed are all they that fear Him and walk in His Truth. And now God has placed thee over us in this Government, who hast been very moderate and merciful to us, and we live very comfortably under thee, and do enjoy our meetings quietly. God has blessed thy government and prospered thy undertakings, for which the King and we have cause to bless His Holy name, who is the God of Peace, and His Son, the Prince of Peace, who has given us tranquillity.

"Thy gentle government and clemency and gracious acts, God hath and will reward thee for. And as we abide in the just and righteous principles of God, I hope the government shall never hear worse of us; but that we shall rather be a blessing than grievance to it and the nation. So it will be if we continue in the blessed Truth; in which I pray God for thy preservation, who am His servant, and thy faithful subject.

"Margaret Fox.

"London, 24*th* 4*th mo.* called June, 1698.

"Delivered to the King the 25th of the 4th mo., by Susan Ingram."

Considerations on two points pressed on the mind of this aged servant of the Lord, on the eve of returning to her own home in the north. One had reference to the religious interest of an individual, the other to some manifestation she had observed in the Society more at large. In both instances, as soon as she was able, she relieved herself by communicating her feelings to those to whom they applied.

The individual in whose religious state she had become so much interested, was Edmund Waller, son and heir to Waller the poet. She had hoped to have seen him before leaving London, but had been disappointed. Brought up under influences and prepossessions far away from such principles and practices as those of the Society of Friends, that young man had become weary of the insincerity of the gay world, and of the selfish surroundings with which a worldly-minded Father had encompassed him. Turning away from them in disgust, the Holy Spirit had led his weary soul to Gospel Truth, which he saw maintained in unsophisticated simplicity by the Friends; and he accordingly joined their Society a few years after his father's death. To understand what a great change this involved, we must recall his father's circumstances, and those in which the son was educated and left.

Edmund Waller, the poet, possessing by inheritance, an ample property, being cousin to the Protector and nephew to Hampden, occupied the position, during the Commonwealth and various Parliaments, of a Government favorite. But, in fact, his Parliamentary life commenced in the reign of James the First. when he was only eighteen years of age. After the death of Cromwell, when the cause of royalty become more hopeful, he was ready to take up with that side again. Accordingly, he was smiled on by the new King, sat in the first Parliament summoned by Charles II., and kept his seat throughout the Parliaments of that reign. He acted occasionally as poet laureate, and was an accomplished statesman, and a brilliant, subtle, witty orator. Such was the example

placed before his son. Amid such surroundings he was educated. The father died in 1687, leaving Edmund his chief heir. Thus Dr. Johnson speaks of the four sons:—"Benjamin, the eldest, was disinherited and sent to New Jersey, as wanting a common understanding. Edmund, the second son, inherited the estate, and represented Agmondesham in Parliament, but at last turned Quaker. William, the third son, was a merchant in London. Stephen, the fourth, was an eminent Doctor of Laws and one of the Commissioners for the Union."

The letter from Margaret Fox to him who "turned Quaker" is as follows:—

"To Edmund Waller.

"Dear Friend,—I should have been glad to have seen thee before I returned to my outward habitation, understanding that thou hast made choice of that blessed Truth that we bear witness to. I cannot but say, it is well thou hast chosen the better part, which, if thou [desire to] abide in, will never be taken from thee. I perceive by some letters from thee, which I have heard read, that there is a work of God begun in thy inward man. This is the great work that God is working in this His day, in the hearts of his people; as it was in the hearts of the Apostles; in which time, though they professed all one thing, yet there were divisions amongst them concerning some things—even division between Paul and Peter. And the Apostle writ to the Corinthians, that he was afraid of them lest the serpent should beguile them through his subtlety. The simplicity which is in Christ is single and innocent without [selfish] ends. Now, the subtlety of the serpent is to draw aside and to appear another thing than it is in reality. But where Christ is the Leader and Guide, there will He bless and prosper; and He is an unchangeable God.

"To this God, who is merciful, constant and faithful, I commit thee to perfect His own work by His word in thee. He is God over all blessed forever.

"From thy well-wishing Friend in
The Truth,
"Margaret Fox."*

London, *the 25th of the 4th month*, 1690."

The other communnication referred to is dated from Swarthmoor the same month, so that it must have been written or finished immediately on her return home. It is entitled,—

"An Epistle to Friends."

I give only its concluding passages, as those for which it appears to have been especially written:—

"Let us all take heed of touching anything like the ceremonies of the Jews, for that was displeasing unto Christ. He testified against their outside practices, and told them of their long robes and broad phylacteries; and when they found fault with Him for eating and drinking with publicans and sinners, He told them that publicans and sinners should enter into the kingdom before them. So that we may see how ill He liked their outward show.

"Let us keep to the leading of the Eternal Spirit that God has given us to be our teacher, and let that put on, and off, as is serviceable for every one's state. Let us take heed of limiting [one another] in such practices; for we are under the Gospel leading and guiding and teaching. Legal ceremonies are far from Gospel freedom. Let us beware of being guilty, or of having a hand in ordering or contriving that which is contrary to Gospel freedom. It is a dangerous thing to lead young Friends much into the observation of outward things, which may easily be done. For they can soon get into an outward garb so as to be all alike outwardly; but this will not make them true Christians; it is the Spirit that gives life. I would be loth to have a hand in such things. May the Lord preserve us, that we do no hurt to God's work, but let Him work whose work it is.

"We have lived quietly and peaceably thus far, and it is not for God's service now to make breaches.

"Margaret Fox."*

"Swarthmoor, *4th mo.*, 1698."

It is evident that, during her late visits, she had witnessed something of a narrowing formal spirit at work which was beginning to call for an external uniformity and a close withdrawal within sectarian inclosure, such as grieved her. This did not correspond with her conviction of Gospel freedom, or of the Spiritual life and Christian energy that the Holy Spirit imparts.

* From the volume published by M. F.'s family after her death.

For Friends' Intelligencer.

PUBLIC PRAYER.

It is a self-evident fact that societies, as well as individuals, are continually undergoing a change. The man of fifty is not the man of twenty, nor can a society or organization of the past half-century exist in immobility. There is a time for all things under the sun: a time to sow and a time to reap; a time to compass a mountain until we gain strength, and a time to remove the mountain and cast it into the sea. Errors, though sactioned by time and reverenced by ages, are no less errors, and should, under a sense of duty to that Spirit that leads out of all errors and into all truth, be corrected. There is a practice long existing in our Society, that of rising when a Friend appears in vocal supplica-

* From M. F.'s published Epistles.

tion, taking off the hat, and generally turning the back to the individual thus engaged. This practice has become burdensome to many Friends, and the object of this communication is to draw the attention of my fellow-members to this subject. The act of prayer to our God and Father is the most solemn act of our lives, and demands the closest attention to the inward state of the mind, that no extraneous thought, word or act should interrupt the flow of language or feeling.

How much more solemn and impressive it would be, and in accordance with the simplicity which Truth leads into, if all the congregation kept their seats, and bowed their minds in reverent stillness, instead of arising to their feet with much unavoidable noise and commotion. Is it as a token of respect that we rise at such times? To whom, may we ask, is it a respect? Not to the speaker, for we should quietly sit still and listen, and not rise and turn our backs. Not to the Deity, for He never looks to posture, form or words. He looks to the sincere spirit and the loving heart, no matter where they are. Let us examine this subject in its true light, and see whether we have compassed this mountain long enough. I. HICKS.

WESTBURY, 1st mo. 22d, 1866.

From Hedges' Reason in Religion.

PRAYER.

The efficacy of prayer depends on the measure of faith. Only that which we ask in full faith are we likely to receive. No rational man believes that he can obtain an accession to his property, success in financial speculation, or any worldly good, by praying for it, because no one who has well considered the discipline and ends of life can feel so assured of the necessity of those things to his well-being as to ask them with perfect faith. A lurking unbelief will vitiate the truth and efficacy of such petitions: they verify the saying, "Ye ask and receive not, because ye ask amiss."

The prayer for even spiritual good may remain unanswered, if, while we perceive with our understanding the need of divine grace, we want that profound conviction and fervent desire which prompt the prayer of faith. Only what we wish do we really pray for; and all our wishes are prayers. There are who pray in set words for the gifts of the Spirit, while the heart's unworded collect solicits the comforts of the flesh. They ask forgiveness of sins, and mean impunity; they ask salvation, and mean prosperity. * * * * *

But the asking of favors is not the whole nor the most important part of prayer. Nor is the value of prayer to be measured by the answer in kind. Its best effect is that about which there is no dispute. There are many states and acts of the mind, beside asking of favors, which partake in a greater or less degree of the nature of prayer. Every reference to God in our thoughts, wishes or actions, is prayer. Every emotion of gratitude for blessings enjoyed, every feeling of contrition for evil committed, every noble aspiration, every good resolution, every resignation to God's decree, every meditation on divine things, is prayer.

There are many who complain that they can form to themselves no distinct conception of the Being to whom prayer is addressed. They have no definite object before the mind. God seems to them so remote, so inconceivable, they cannot lay hold of him by any effort of the imagination, or fancy themselves in real communion with him. But why is it necessary to form a distinct conception of God? Will the prayer be more effectual because addressed to a mental image,—a creature of the imagination? "Beware of idols." All that is necessary is the impression, the conviction, of over-ruling power, divine Beneficence, incorruptible Justice, unchangeable Truth, presiding over all the course of things. With this conviction, let the mind go into itself, and consider its belongings, and consider its wants, and breathe its desires; not attempt to form to itself any notion of Divinity, but confine itself to the thing, to the subject of prayer,—its needs, its aspirations, its hopes. Let it rouse and direct itself to worthy ends, under a sense of its relation to the Eternal, its moral responsibilities, its spiritual calling;—that is prayer.

The real difficulty lies behind these metaphysical objections. There is a sluggishness of mind which prevents it from collecting itself in a vigorous effort of self-communion. There is a coldness of heart which makes it indifferent to the supreme good,—a practical unbelief which shuts the soul against God and the influx of his spirit. If these obstacles were not, there would be no questioning. The spirit of prayer would take possession of the soul, and keep an unbroken communication with the secret God.

The spirit and life of prayer is the consciousness of God, the feeling that we are his, that he is ours, that nothing but the voluntary aversion of our spirits can separate us from him. A feeling of Deity is the power by which we live, the light by which we see, the great Reality in the knowledge of whom is eternal life, and whose participation is the supreme blessing. Where this consciousness lives and burns there is prayer, though not always expressed in words. For the soul, in its highest devotion, is content to repose in the thought of God, asking nothing, seeking nothing; its whole being concentrated in the one unuttered desire, "Thy will be done."

There are times, however, when the feeling, if genuine, cannot choose but utter itself in words. The more intense it is, the more apt it will be to seek that vent. "I was dumb with silence," said David; "I held my peace even from good."

But, "while I mused the fire burned; *then* spake I with my tongue."

I conclude with the words of one, who, more than any writer of the English tongue, had explored this subject in its breadth and depth, and has written most profoundly concerning it. "Poor and miserable as this life is, we have all of us free access to all that is great and good and happy; and we carry within ourselves the key to all the treasures that Heaven can bestow. We starve in the midst of plenty,—groan under infirmities, with the remedy in our own hands; we live and die without knowing and feeling any thing of the one only God, whilst we have it in our power to know and enjoy it as really and truly as we know and feel the power of this world. For heaven is as near to our souls as this world is to our bodies. . . . God, the only Good of all intelligent natures, is not an absent or distant God, but is more present to and in our souls than our own bodies; and we are strangers to heaven, and without God in the world, for this only reason, that we want the spirit of prayer, which alone can, and which never fails to unite us with the one only Good, and to open heaven and the kingdom of God within us. A root set in the finest soil and the best climate, and blessed with all that sun, air, and rain can do for it, is not in so sure a way of its growth to perfection as every man may be who aspires after that which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretches towards him with half that certainty with which God, the source of all good, communicates himself to the soul that longs to partake of him."*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 10, 1866.

THE NEW VOLUME.—As the time is near at hand for our present volume to close, we would ask our subscribers to remember, before entering upon a new one, the terms of issue, "PAYABLE IN ADVANCE." A conformity to the terms as stated would save our publishers a great amount of labor, and place in our hands available funds for current expenses.

We commenced some months back to give extracts from "Clarkson's Portraiture," having in view only that part which embraces the *Testimonies* held by the Society of Friends, but the interest manifested by many of our readers, in the different "articles," induced us to go beyond our original intention. We now purpose to give occasional extracts, and not continuous ones, as heretofore. The work, which is interesting and instructive, is still in print.

To those who are observing the signs of the times, there is encouraging evidence of an increase of zeal among Friends in the promotion of their principles and testimonies.

This increasing zeal is evinced by recent meetings held in Philadelphia and elsewhere. In this city, these have been held on alternate Fourth day evenings for the past two months. Although but a limited notice was at first extended, the attendance has been large, and much interest has been manifested, particularly by the younger class. On the last of these occasions, the subject of war was considered. Several of those who acknowledged themselves as more or less compromised by indirect participation in the late national struggle, took part in the discussion. It would be difficult to give an idea to those not present, of the cordial and united feeling of opposition to war, manifested by every one who spoke, and by many who from want of opportunity, or from diffidence, withheld their voices.

The support of Government, in its peaceful and beneficent relations was referred to by some, as necessarily involving complicity with its warlike policy; this was, however, presented in a different light by others. We often hear it stated that all human governments are based on the sword, and we are apt to give our assent to this assertion without sufficient investigation. It was urged, on the contrary, that the direct object and intent of the establishment of civil government is to do away with this manifestation of force, substituting for it, the power of public opinion embodied in law. That wars and fightings do occur, grows out of the violation of the true object of civil government, and involves the abadonment of those benign principles, which are given man for his guidance, and the promotion of which constitutes the great object of the Christian religion. The example of Pennsylvania during the first seventy years of its existence was held up as an illustration of the power of the peace-principle pervading a civil state. The subject was continued, to be further considered at the next meeting, on the 14th inst.

Laws' "Spirit of prayer."

DIED, on the 17th of First month, 1866, at the residence of her grandson, E. B. Hunt, SYBILLAH POTTER, in the 96th year of her age. Her remains were interred in Friends' ground at Trenton, from the Meeting-House, on Second-day, the 22d ult., attended by a large concourse of sympathizing and bereaved relatives and friends.

——, on the 26th of Twelfth month, 1865, near Salem, Washington Co., Ind., of diphtheria, EDWRAD R., son of Warner M. and Narcissa A. Trueblood, aged nearly 2 years.

——, on Fourth-day morning, 31st of First month, at the residence of her grandson, Joshua Newbold, Bristol Pa., MARY L., relict of Elisha Dawson, in her 87th year, a member of the Monthly Meeting of Friends of Philadelphia.

——, on the 29th of First month, near Phoenixville, MARY ROBERTS, in her 81st year.

——, on the 30th of First month, of membranous croup, MARY E., daughter of Edwin M. Satterthwaite, in her 7th year; a member of Green St. Monthly Meeting.

——, on Third-day, 28th of Eleventh month, 1865, ISAAC, son of Gove Mitchell, of West Philadelphia, aged 17 years.

——, at his residence in Downingtown, on the afternoon of the 25th of last month, ZEBULON THOMAS, in the 86th year of his age.

FRIENDS' SOCIAL LYCEUM.

The lecture on the 30th ultimo was delivered by H. Ryland Warriner, on "English Literature." The following is an abstract of the leading points discussed:

"Words fitly spoken are like apples of gold in pictures of silver." The wise man, in this proverb, seems to recognize the power of literature to kindle the imagination, and gratify the love of the beautiful among mankind. The *substratum* of thought, if I may be allowed the expression, is nearly the same among all men. Whole libraries of unwritten books may be lying, like folded germs, in the bosoms of us all. He is the successful writer who strikes this substratum of thought, and brings its wealth up to view. The words of the poet or the essayist that best please us, are those that seem most like the utterance of our own thoughts; and the story-teller who, if not the most captivating, has the most thorough and lasting control over us, is he whose relations seem the most truthful record of our own experiences or imaginings. Much, of course, depends on style and manner, but in the main it is the fact that some unuttered thought of our own has at last found expression in the words of the writer, that we are pleased. So subtle are the operations of the human intellect, that we often find ourselves charmed with the wit, the humor, the grandeur, or the beauty of some expression, without being able to tell why,—the naked thought itself, perhaps, having little that is striking or peculiar about it. Let us illustrate by a few familiar examples: When the question was put directly to Charles Sumner, in the U. S. Senate, after one of his burning denunciations of the Fugitive Slave Law, whether he would, under any circumstances, assist in restoring a flying slave to his master, whatever may have been their opinions of the man, of his politics, or his ethics, all felt that the plain English of his "*No, I would n't,*" gained immeasurable force in the reply, "*Is thy servant a dog, that he should do this thing?*" There has always seemed to me a wonderful force and beauty in the expression with which Emerson counsels his young lady friend not to be controlled by her fears from doing what heart and conscience dictated. "O, friend! never strike sail to fear! Come into port greatly, or sail with God the seas!" How does Carlyle seem to condense the leading characteristics of the mighty Mirabeau, his power and godlessness both, in this single sentence, descriptive of his death: "So falls a gigantic heathen and Titan, stumbling blindly, yet undismayed, down to his rest!"

There is undoubtedly very much in the *way* in which things are put, and the garments in which our thoughts appear before the great public, has often quite as much to do in gaining them a hearing,—in making them respectable and influential,—as their own inherent character. So much depends upon this, that we are almost ready at times to conclude with the sage author of Sartor Resartus, that it is only a question of *clothes!* Nevertheless, when called upon of ourselves to consider the relative importance of *what* shall be said, and *how* it shall be said, we admit the former of most consequence.

In the midst of this roaring tide of life, where the jostling crowd of busy men seem so utterly blind to any interests, or ends, than such as they choose to deem their own, it is hard, perhaps, to realize the truth of that Scripture which saith, "*No man liveth for himself.*" The maxims of greed and gain, which seem to add the sanction of general approbation to the selfish schemes we are harboring, make more lasting impression than this great and everlasting truth. Such is the reckless eagerness with which men pursue their own ends without regarding the interests or wishes of others, that were it not that this truth is a fixed canon of our being, which no efforts of ours can destroy, and no sallies of our will render inoperative, already would the selfish practices of men have expunged it utterly from the codes, moral and natural, by which we are governed. But this is one of those laws of the moral universe, which, though disregarded, disbelieved, or never thought of, still holds its unremitting influence over us, just as this glorious concave of the heavens showers down alike upon the rapt star-gazer and the unconscious sleeper, all the sweet celestial influences of the shining worlds

above. Man is so constituted, that the moment he forgets others in his inordinate love of self, he shuts the gates of sympathy, through which God has designed the purest joys and sincerest delights to stream in upon him. The important truths which pertain to man's relationship with his fellows, which should form the ground-work of all systems for his social and political government, are gathered in a great measure from his internal experiences, and are most clearly recognized in moments of calm, dispassionate reflection. I am sure that no one, after a moment of introverted thought, can fail to see how dependent we all are, each upon another, even for the commonest pleasures and enjoyments. What pleasure does any one of us find in aught we do, or say, or think, so long as the knowledge of it is confined to ourselves? Who would think of shutting himself up in a room alone to enjoy a hearty laugh! And what single word in our language seems draped, as it were, hung all around with manifold sufferings and unspeakable woe, like that single one word —*outcast*. Throughout all the conditions, relations, and enjoyments of human life, there are indestructible ties which bind each to all, and all to each. At times this is strikingly apparent.

A few short months ago, were not all our senses called to witness this great truth in a way that might strictly be called stunning?—by the booming of cannon, the ringing of joy-bells, the shouts of jubilant multitudes, the streaming of decorated banners, the blazing of fire-works, and the illumination of cities, towns, and, I had almost said, of continents, as the news at last gained credence for a time, that Europe and America were henceforth to be not simply brothers, straining forward in the race of civilization with unequal step, but *Siamese Twins*, connected by a living link, and almost hearing the throb of each other's heart-beat!

It is not simply pity that moves the heart of whole nations when some calamity, like the burning of the Austria, overtakes a handful of fellow-creatures. It is more: it is a genuine human sympathy, rising spontaneously,—a kind of tacit recognition that something of us, too, perished there, for our hearts, too, felt the shock. Now, a more constant and thorough recognition of this truth must be of incalculable advantage to all of us. It must greatly modify the intensity of our selfishness, and blunt the keen edge of our disappointments. Pride will cease to clamor for empty honors and personal aggrandizement, and the "*sacra fames auri*" be slaked in kindly draughts of human sympathy and love. Nowhere is this principle of kindred among all men so uniformly and universally recognized, as in the great republic of letters. Authors, more than any other class of men, live for *others* rather than for themselves. I allude not now to their almost proverbial poverty,—to the poet's *garret*, and the student's *dry loaf*,—but to the manner in which they bring the garnered treasures of their richest thoughts into the market of the great world, bestowing their choicest gems upon high and low, rich and poor, alike, and extending their bounties to the remotest generations yet unborn. He who consents to become an author, by so doing lays aside all the factitious advantages which office, place, or power, may have given him,—doffs his stars and garters, his plumes and epaulettes, and places, as it were, his *naked soul* on terms of perfect equality before the humblest reader. If all those illustrious men whose works I see ranged on the shelves of my library were to appear before me in *propria persona*, into what timid and mute insignificance should I shrink away, abashed. Yet now I hold the hand of each and all without fear. I converse unrestrainedly with all, absorb the undivided attention of any, without fear of offence; do not hesitate to ask advice and take counsel upon any topic they are supposed to understand; treat them as guests, or make them my masters; —in fine, pass to and fro as I list among them, a peer of the haughtiest, and a friend of the lowliest; one and all being rather suitors for my favor and servants at my call, than imperious masters to whom I must defer.

Only think what a privilege this is: not merely of meeting occasionally in some crowded assembly, of holding a few moments' converse with the illustrious men of every age and clime, —but to greet them as most intimate friends; to walk and talk with them as bosom companions; to follow their guidance back into the dim past, and make yourself familiar with scenes long since faded from sensuous vision; to know men by the record they have left of themselves, —a sympathetic communion with their own thoughts; to march with armies of unvanquished heroes, making their noblest achievements your own; to search the deepest mines of human lore, and gather all the shining metals of mature thought, all the curious gems of fancy; to catch the inspiration of the singing bard, and let your soul mount heavenward on his rising strain; to feel upon your own cheek the hot breath of the poet's steed, and mounting above with him the skyey empyrean,—in fine, to catch the illumination of man's highest thoughts, share with him his noblest deeds, and through it and after it all be able to exclaim with Æneas of old, "*magna pars fui.*"

It is not merely in the amount of knowledge actually imparted that the great worth of books lies. The same may be said of all study,—all instruction. He who has given but little attention to botany,—who has made an intimate acquaintance with perhaps but a single shrub or plant,—will forever after see new beauty on

every trembling leaf, new light bursting from every opening flower. He who has learned to trace any of the physical laws that govern the world of matter, will find a new earth beneath his feet—a new heaven bending over him. He who has still higher knowledge, who has caught some insight into the wondrous economy of the starry frame above,—with what rapt ardor will his devout eyes strain heavenward! No flaming comets, with their long-drawn trails of light, will be needed to attract his intensest gaze, but every shining star will shed its radiance like a benediction on him, filling his bosom with the inspiration of an ineffable gladness!

He who aids in planting in any human heart a thought which shall shine like an illumination there when clouds and darkness hang without, is one of the greatest benefactors of his race. And cannot this be said with truth of thousands who have garnered in the rich fields of imagination, and brought their sheaves into the great granary of English Literature?

Let me take a familiar illustration: How many of us have not felt a new energy nerving our sinking hearts,—a new brightness gleaming upon our troubled pathway,—at the bare recollection of those words from Longfellow's Psalm of Life,—

> "Lives of great men all remind us,
> We can make our lives sublime," &c.

The lecture was interspersed by readings from various authors, which added much to the interest of the occasion.

Review of "A Declaration," &c., published by order of the Yearly Meeting of Orthodox Friends (so called) held in Philadelphia in 1828. By Wm. Gibbons, M. D.

(Continued from page 763.)

The Declaration proceeds, and quotes a *part* of a *private* letter of Elias Hicks to Thomas Willis; which has been mutilated, to sustain the charge against the former, of denying the miraculous conception. The part of the letter suppressed, is a *plain contradiction* of what is attempted to be proved by the same letter; and, separated from that quoted in the Declaration in the middle of a sentence, stands in close and immediate connection with the extract taken out. I proceed to give both the parts, putting that left out in italics, that the reader may the more readily distinguish it from the other.

Article XIII. "Now in his creed, [the bishop of Rome,] to which he made all the nations of Europe bow by the dint of the sword, was this of the *miraculous birth;* therefore all children, for several hundred years, were brought up and educated in this belief, *without any examination in regard to its correctness.* Finding this to be the case, I examined the accounts given on this subject by the four evangelists; and, *according to my best judgment, on the occasion*, I was led to think *there was considerable more Scripture evidence for his being the son of Joseph*, than otherwise, &c., [*although it has not changed my belief; are the consequences thereof much more favorable? For as the Israelitish covenant rested very much upon external evidence by way of outward miracle, so I conceive this miraculous birth was intended principally to induce the Israelites to believe he was their promised Messiah, which the great prophet Moses had long before prophesied of, that should come, like unto himself.*"]

The effect upon him by this state of the evidence, he tells, was, to make him the more charitable towards such as might call the miracle in question. Elias Hicks has not denied *this* nor any other miracles; though he did not place the stress of evidence of the truth of the gospel on them, but on the more sure Word of prophecy.

Thus, the letter itself, on which the charge is founded, gives not only a plain contradiction of it, to wit, that his belief in the miraculous conception *is not changed*, but it gives his reasons for that belief. Elias Hicks has not only declared his belief of that miracle in this letter, but throughout his sermons, as often as the subject is alluded to, as I have already stated, and also in several letters to his friends: the first, dated "Jericho, 7th mo. 22d, 1827," is as follows:

"The next Query respecting the miraculous conception, &c., is to me a very plain and simple thing. All the external miracles of the Jewish covenant had but one aim and end; and the miraculous conception of Jesus, and of Isaac, and John the Baptist were among the greatest. All of which were intended to prove to that dark and ignorant people, debased by their bondage, that there was a living and invisible God. For such was their degraded state, that no other means seemed calculated to awaken them and raise in them a belief in that invisible Power that made and governed the world, but an external manifestation through the medium of outward miracles. And as Moses and the prophets had foretold of the coming of their last great Prophet, it was of singular importance to that people that they should know and believe in him when he came. And as they depended on outward miracles, as the highest evidence under that dispensation, so, *it is not only reasonable, but even natural, to suppose that He would be ushered in by some miraculous display of Divine Power.*"

In an answer to another letter on the same subject, dated 12th mo. 13th, 1827, he says, "I never thought nor said, that I disbelieved the account given by the evangelists respecting the miraculous conception of Jesus Christ; and thou mayst be fully assured, that whoever has

reported it, has reported *an absolute falsehood.*"

ARTICLE XIV. has relation to the Berean.

ARTICLE XV. "For he [Jesus Christ] had read the law and understood it; because he was faithful to the *manifestation* of light; and it was dispensed to him in *proportion* to his necessity to *understand* the law. For he had *not more given* him than would *enable him* to *fulfil it*, the *same as the other Israelites:* for if he had more, he could not be an example to them." *Wilmington Sermon; Quaker*, vol. 1, p. 193.

Moses thus prophesied of the Messiah: "The Lord thy God will raise up unto thee, a prophet from the midst of thee, *of thy brethren*, like unto me: unto him ye shall hearken." Deut. xviii. 15. Being of the brethren, there is therefore no impropriety in calling him an "*Israelite;*" neither was he "ashamed to call them brethren."

"The coming of Christ in that blessed manifestation," says William Penn, (his appearance in the flesh,) "was to the *Jews only:* he says it himself: he was "not sent, but to the lost sheep of the *house of Israel.*" *William Penn's Works*, vol. 5, p. 385.

Again: "He came unto *his own*, and his own received him not." John i. 11.

In like manner, Thomas Story says, "The prophecies concerning the advent of the Messiah, were fulfilled to the Jews, *to whom alone* he was sent, and appeared in the days of his flesh. And thus, as to the outward appearance, he may properly be called "the Jewish Messiah," without derogating from his high office, or lessening the importance of his mission."

Where God's fulness is bodily, there must God himself be, with all his glorious attributes. But can God learn obedience? Can He suffer? Can God be tempted? Did He die on the cross? Was He killed by the creatures which He had made, and laid in the sepulchre of Joseph of Arimathea? But the man Jesus did learn obedience by the things which he suffered,—was tempted,—died on the cross, and his body was laid in a tomb. Hence, we must of necessity distinguish between Christ, and the garmet which he wore:—who declared that of himself he could do nothing:—between the man Jesus, and Christ the eternal Word,—the omnipotent God;—for it was this Word, even Christ, wherein all fulness dwelt.

The apostle prayed that the Ephesians might "be filled with all the fulness of God," (2 Eph. iii. 19,) and come "unto the measure of the stature of the fulness of Christ." (Ch. iv. 13.) In both these last cases, it appears that the apostle does not mean an absolute and literal fulness, but as much as the capacity of the subject can receive or bear.

The character which the man Jesus gives of himself, may be appealed to as the *highest* authority, to determine any question relating to himself; and he declared that he could do nothing of himself, and that the *words* which he spoke, were given to him by the Father. (John xvii. 8.)

So Isaac Pennington: "It is the Spirit, the life *which was revealed in that man*, (by which he did his Father's will,) which was and is the foundation, whereupon all the living stones are built."

The above extract (Art. XV.) gives the opinion of Elias Hicks, in relation to a subject which the framers of the Declaration appear to have considered as involving the Divinity of Christ. Some of the features, or forms of expression above quoted, may be deemed in some respects peculiar to Elias Hicks. But as a denial of the Divinity of Christ was one of the most serious charges brought against our early predecessors by their opponents, and was constantly denied by them, I will proceed to quote from their writings, in order to show what the Christ was which *they believed in*, and what their doctrine was respecting Christ.

Isaac Pennington (London edition, 1761, in two vols. quarto) says:

1. "Now, friends, if ye will know *aright*, or believe *aright*, ye must know and believe in *Him* who was with the Father *before the world was*,—who was the Saviour,—the Jesus,—the Christ, from everlasting. For what makes him so? Is it not his nature? Is it not the power of salvation in him? His taking up a body, *made no alteration in him*,—*added nothing to him:* only it was necessary that he should take it up, to fulfil the will in it, and to offer it up a sacrifice in his own life and spirit, to the Father. This we firmly believe: and this also we cannot but say further,—that the virtue, the value, the worth, the excellency of what was done by him in the body, *was not of the body;* but it was in him *before time*, in time, and will be after time, *and for ever.*" Vol. 2, p. 11.

2. "What is attributed to that body, we acknowledge, and give to that body, according as the Scripture attributeth it; which is through and *because of that* which dwelt and acted in it; but that which sanctified and kept the body pure, and made it acceptable in him, was the life, holiness, and righteousness of the *Spirit.* And the *same thing* that kept HIS VESSEL PURE, it is the same thing *that cleanseth us.* The value which the material flesh and blood had, was from that; in its coming from that; in its acting in that; in its suffering through that: yea, indeed, that hath the virtue: that is it which is of an unchangeable nature, which abideth for ever." Vol. 2, p. 8.

3. "And when the Spirit of the Lord was upon him, moving him to preach the gospel, he preached the gospel *in the Spirit and power*

of the Father; and went about doing good, and healing all that were oppressed of the devil, *as his Father's Spirit led and guided him;* for HE DID NOTHING OF HIMSELF, or in his own WILL, or FOR HIMSELF: but ALL in the will and time of *the Father.*" *Isaac Pennington's Works*, vol. 4, p. 99.

4. "Now the Scriptures do expressly distinguish between Christ, and the *garment which he wore;* between him that came, and the body in which he came; between the substance which was veiled, and the veil which veiled it. 'Lo! I come; a body hast thou prepared me.' There is plainly HE, and the BODY in which he came. There was the OUTWARD VESSEL, and the *inward life.* This we certainly know, and *can never call the bodily garment Christ*, but THAT which appeared and dwelt in the body." "For Christ is the Son of the Father; he is the infinite, eternal Being—ONE with the Father, and with the Spirit, and cannot be DIVIDED from either,—cannot be any where, where they are not; nor can be excluded from any place where they are. He may take up a body, and appear in it; but cannot be confined to be no where else but there; no, not at the very time when he is there. Christ, while he was here on earth, yet was not excluded from being *in heaven* with the Father, at the very same time; as he himself said concerning himself, 'the son of man which *is in* heaven.' (John iii. 13.) Nor was the Father excluded from being with him in the body: but the Father was in him, and he in the Father," &c. (Pennington, vol. 3, pp. 61, 62.) The "Spirit of the Father" and "the Spirit of Christ," "are one and the same Spirit." *Pennington.*

(To be continued.)

Seeking to learn God is grander than the possession of all other knowledge; and there is no commentary upon the Scriptures like a holy life.

For Friends' Intelligencer.

The following beautiful lines, from "*Matins and Vespers.*" a little volume published by Dr. John Bowring, of London, were recited by a Friend, in a manner worthy of their excellence, at a meeting of Friends' Sewing Society of Baltimore, for the Relief of the Sick and Indigent Poor. We recommend them to the attentive perusal of the readers of the Intelligencer, and invite them to cultivate the art of recitation. A FRIEND.

Baltimore, 2d mo., 1836.

STOP, TRAVELLER!

Look *around* thee! See decay,
On her wings of darkness, sweeping
Earth's proud monuments away!
See the muse of history, weeping
O'er the ruins Time hath made!
Strength in dust and ashes laid,
Virtue in oblivion sleeping!

Look *around* thee! Beauty's light
Is extinguished. Death assembles
Youth's gay morn, and Age's night!
And the steadfast mountain trembles
At his glance, like autumn's leaf!
"All," he cries "is vain; is brief."
And the tyrant ne'er dissembles!

Look *around* thee! Wisdom, there,
Careless death confounds with folly
In a common sepulchre!
See the unrighteous and the holy
Blended in the general wreck!
Well those tears may wet thy cheeks,—
Tears of doubt and melancholy!

Look *behind* thee! Cities hid
In the night of treacherous story!
Many a crumbling pyramid;
Many a pile of senseless glory;
Temples into ruin hurled;
Fragments of an earlier world;
Broken fanes, and altars hoary!

Look *behind* thee! Men whose frown
Made whole nations quake before them!
What is left of their renown?
Wrecks around, oblivion o'er them!
Kings and conquerors, where are they?
Ask yon worthless heaps of clay!
Oh! despise not, but deplore them!

Look *behind* thee! Bards sublime,
Smiling nymphs, and solemn sages!
Go! inquire their names of Time!
Bid it read its earliest pages!
Foolish questioner! If fame
Guard through years a cherished name,
Fame itself decays in ages!

Look *before* thee! All the glare,
All the pomp around thee glowing,
All that charms the eye and ear,
Strains of softest music flowing,
Grace and beauty—all are sped
Towards the mansions of the dead!
Thither thou and thine are going!

Look *before* thee! At yon vault,
Where time's ravage is recorded,
Thou wilt be compelled to halt!
Thou wilt be no more regarded,
Than the weakest, meanest slave
Sleeping in a common grave,
Unrespected, unrewarded!

Look *before* thee! Monarchs sleep
At thy feet like meaner creatures;
Where the voices *now* so sweet?
Where the fair one's smiling features?
Hop'st thou to escape the tomb?
That which was thy father's doom,
Will be thine, thy sons', and nature's!

Look *above* thee! There, indeed,
May thy thoughts repose delighted:
If thy wounded bosom bleed,
If thy fondest hopes are blighted,
There a stream of comfort flows—
There a sun of splendor glows—
Wander then no more benighted!

Look *above* thee. Ages roll,
Present, past, and future blending:
Earth hath naught to soothe a soul
'Neath affliction's burden blending:
Nothing 'gainst the tempest shock:
Heaven must be the pilgrim's rock,
And to heaven his steps are tending!

Look *above* thee! Never eye
Saw such pleasures as await thee!
Thought ne'er reached such scenes of joy
As are there prepared to meet thee!
Light undying—seraphs' lyres—
Angels' welcome—cherub choirs—
Smiling through Heaven's doors to greet thee!

The following letter has recently been received by the Corresponding Secretary of "Friends' Association for the Aid and Elevation of the Freedmen."

STEVENSON, ALA., 1st mo. 22d, 1866.

ANNE BIDDLE:

Esteemed Friend,—Thy favor of 12th month 26th contained the gratifying intelligence that two boxes of goods had been shipped to me for distribution among the Freedmen of this place. I am pleased to inform thee that I received the two boxes day before yesterday, and I distributed a portion of the contents the same day. I have since given out a number of articles to poor colored people who were greatly in need of wearing apparel, to render them decent for attending school, and to protect their bodies from the cold. I have received things from other places; but I think I am safe in saying that those two boxes (Nos. 11 and 12) contained the most judiciously selected articles of useful and valuable goods, and such as are better adapted to supply the present wants of the people, than any which have ever come to this place for a similar purpose.

Indeed, it seems like a Providential affair; for many of these poor creatures, who have been suffering greatly during the recent cold stormy weather, and had almost given up in despair, are now gratefully receiving this good warm clothing at a time when they are so much in need of it. A short time since, I visited these people in their little cabins, and carefully took a list of the indigent widows and orphans, and of those who were unable to support themselves on account of sickness or old age; so that I am now prepared to distribute donations of food and clothing to those most needing and deserving them. I will just remark, that I think, if any of the kind-hearted Friends who contributed their funds or labor towards making up those two boxes to send down here could be present to hear some of the "God bless you's," and other sincere expressions of earnest gratitude pouring forth from the lips of the dark-skinned recipients of those Philadelphia goods, they would not for a moment regret any sacrifices they had made on behalf of the Alabama Freedmen. I have been surprised and gratified to find so large a number of these poor people just emerged from slavery, who are unwilling to beg or depend upon charitable aid for subsistence. As an illustration of this, I will state that several colored women (one of them a poor widow) called upon me this morning to procure some of the clothing which they had heard had been sent down by the "Philadelphia Quakers." I objected to furnishing them, telling them that I thought that others of their race needed the clothing more than they did. They at once pulled out their money, and promptly told me that they did not want a single article without paying for it. While I was giving clothing to others right along side of them, they insisted upon my taking pay for some nice dresses they had selected for themselves. Our two schools here are doing very nicely, the pupils both of the primary schools and mine, are manifesting a great desire to make the best use of the present opportunity for acquiring knowledge; and many of them are obliged to work early and late to earn enough to scantily supply their physical wants, while they are trying to improve their minds. I think both old and young deserve much credit for their industry and perseverance. Although many of these colored people are greatly in need of shoes and stockings for their bare feet, yet I know of nothing that would be a more acceptable donation at present than a lot of garden seeds, onion slips, &c., sent by Adams' Express, so that they can plant something between the rocks around their little cabins, and thus produce something to support themselves during the present year. The mass of them are very anxious to cultivate the soil as soon as possible; but the surrounding white population will not sell them land, garden seeds, or any thing else, if they can help it, lest they will thrive too rapidly and enjoy their *freedom* too much.

Many of these greatly abused colored people are actually returning good for evil towards their white neighbors, by giving the "poor whites" shelter, food, and clothing, when their own race would do nothing for them. Only last week I had to take a white refugee family to a colored man's house to lodge, after trying in vain to get shelter for them among the white folks.

With many thanks for the kind and timely donations, I will now subscribe myself thy well-wishing friend, WILMER WALTON.

For Friends' Intelligencer.

The Treasurer of Friends' Association for the Aid and Elevation of the Freedmen has received, since the 27th ult.,

City contributions	$100 00
From Friends of Birmingham Mo. Meeting	21 00
" " Makefield "	78 00
" " London Grove "	10 00
" " Makefield Mo. Meeting and Yardleyville Freedman's Aid	59 50
From Wilson Dennis, Bucks Co., Pa.	10 00
" a Friend, " "	4 50
	$262 00

HENRY M. LAING, *Treasurer*,
No. 30 N. Third St.

Philada., 2d mo. 3d, 1866.

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &c.

FIRST MONTH.

	1865.	1866.
Rain during some portion of the 24 hours,	3 days.	3 days.
Rain all or nearly all day,	2 "	0 "
Snow—incl'g very slight falls	11 "	8 "
Cloudy, without storms,	7 "	8 "
Clear, in the ordinary acceptation of the term,	8 "	12 "
	31 "	31 "

TEMPERATURE, RAIN, DEATHS, &c.	1865.	1866.
Mean temperature of 12th month per Penna. Hospital,	26.75 deg	29.31 deg.
Highest do. during month,	52.00 "	53.00 "
Lowest do. do. do.	8.50 "	9.50 "
Rain during the month,	3.61 in.	3.14 in.
Deaths during the month, being 4 current weeks for each year,	1373	1055

Average of the mean temperature of 1st month for the past *seventy-seven* years,	31.24 deg.
Highest mean of do. during that entire period, 1790,	44.00 "
Lowest do. do. do. 1857,	22.37 "

The wide range of *extremes*, as above noted, (22.37 to 44.00) is remarkable; no other month in the year can be found to equal it. In reference to the intense cold of the *eighth* of the month, especially under review, it would be impracticable as well as useless to attempt to chronicle all the newspaper items that flooded us on the occasion. Suffice it to say there is little doubt but that it was *the coldest day Philadelphia ever experienced;* the mercury taking such a range as would probably entitle it to an average of *about eight* (or possibly even more) *degrees below zero*, taking the limit of the *old* municipal districts, while in the *rural* districts it dropped still lower, say an average of about *ten or twelve degrees;* in some places as low as *fourteen!*

"*Pierce's*" valuable statistics record a number of instances of intensely cold weather in this place, the most remarkable of which occured in the *First month*, (January,) 1821, the medium temperature of which month was 25 degrees, being the coldest corresponding month from that time as far back as 1780. On *nine* mornings the mercury was below zero, *five* of which ranged from 3 to 6 below, *two* dropped to 9, and *two* to 10 below.

During the same month various prominent places in the United States recorded intense cold, (all being below zero) as follows:

New York city,	7	Boston,	17
Long Island,	12	Salem,	20
Albany,	14	Lowell,	29
Saratoga.	15	Exeter, N. H.	32
Buffalo,	16	Concord, "	37
Vermont,	23	Gardiner, Maine,	33
Canada,	38	Bangor, "	34
New Haven,	15	Brunswick, "	39

At the last named place, the mercury became stiff in the bulb. Every harbor was said to be ice-bound, from Alexandria, Virginia, to Eastport, Maine, except that of Portsmouth, New Hampshire.

The same valuable record also notes the years 1741, 1765 and 1780 as furnishing similar weather.

J. M. E.

PHILADELPHIA, *Second month* 2, 1866.

ITEMS.

Late advices from Jamaica state that Henry Storks, the newly appointed Governor, arrived at that Island on the 8th ult., and entered upon his duties the following day. He was accompanied by C. S. Roundell, who is to act as Secretary to the especial commission on inquiry into the recent massacre. An extraordinary session of the Legislature was convened. After the speech by the Governor, he submitted to them a bill to provide certain statutory powers, which will enable royal commissioners to compel the attendance of witnesses, and to examine them under oath "for an inquiry into the origin, nature, and circumstances of the late dsturbances in that Island; and with respect to the measures adopted for the suppression of the same." After much excited discussion, an address, promising every assistance to the Governor in prosecuting the inquiry, was adopted by sixteen to eight.

There are three millions of slaves in Brazil, and the Parliament is now occupied with the consideration of measures increasing their privileges, looking to emancipation as early as the interests of the country will allow. The Government has long been extremely desirous of putting an end to the external slave trade, and its cruisers have effectually abolished it. The Brazilians are said to be anxious to see slavery extinguished from their shores.

CONGRESS.—Bills were introduced into the Senate and referred; to establish a national militia, and also to further military education among the people by empowering the President to detail an officer of the army as military instructor at any college or university, of proper capacity, desiring such a branch of education. The Committee on Post-Offices were instructed to report on the expediency of erecting government telegraph lines along the post roads. A message was received from the President, transmitting information with regard to the seizure of the Shenandoah. The joint resolution proposing an amendment in relation to representation and taxation was taken up, and, after some debate, referred back to the Committee on Reconstruction. The resolution forbidding the payment of claims of Southern citizens for the present, was taken up, but not acted upon. The Committee on Reconstruction were instructed to report upon the expediency of amending the Constitution of the United States so as to declare with more certainty the power of Congress to enforce by appropriate legislation all the guarantees contained in that instrument, and more especially that which recites the people without distinction of color or race, as those who shall choose representatives. The Judiciary Committee were directed to report upon the expediency and constitutionality of taking within the cognizance of the United States courts suits brought against any person for acts done in pursuance of military duty or by order of military authorities. A joint resolution providing that there shall be no denial of political rights on account of race or color, was presented and ordered to be printed. The bill to amend the acts in relation to the examination of imported merchandise, was reported from the committee. The bill for the sale of postage stamps and stamped envelopes was taken up and passed. The bill to secure all persons in their civil rights was passed; and an amendment adopted declaring that all persons born in the United States, not subject to foreign powers, except non-

taxed Indians, to be citizens. The first section provides that all persons born in the United States, not subject to any foreign power, excluding Indians not taxed, are hereby declared to be citizens of the United States, without any distinction of color, and there shall be no discrimination in civil rights or immunities among the inhabitants of any State or Territory of the United States, on account of race, color or previous condition of slavery; but the inhabitants, of every race and color, without regard to any previous condition of slavery or involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall have the same right to make and enforce, contract, to sell, be parties and give evidence, to inherit, purchase, lease, sell, hold and convey real and personal property, and to full and equal benefit of all laws and proceedings for the security of person and property, and shall be subject to like punishment, pains and penalties, and to none other, any law, statute, ordinance, regulation or custom to the contrary notwithstanding.

House.—The Committee on the District of Columbia were directed to report a bill amending the election laws of the District, so as to exclude from the exercise of suffrage all active or voluntary participants in the rebellion. A new rule was adopted declaring that the hall of the House shall be used for no other than legislative purposes. A bill to repeal all fishing bounties was reported by the Committee on Commerce. The constitutional amendment was reported by the committee and adopted. It excludes from the basis of representation all persons who are denied the elective franchise on account of race and color. The bill to prevent American ships which took foreign registers during the rebellion from again receiving registers from the United States was taken up and passed. A bill providing for the erection of warehouses for the deposit of goods arriving at ports subject to quarantine was offered and referred. The bill for the enlargement of the powers of the Freedmen's Bureau was several times under discussion.

The Freedmen.—Senator Wilson stated in the Senate, on the 2d instant, that six of the Southern States had passed labor laws which the military authorities had been compelled to set aside.

The Virginia Legislature recently passed a law applicable to vagrants, among whom are reckoned those who not having the means to support their families, refuse to work for ordinary wages. The penalty for vagrancy was compulsory hire for three months, or four, if they attempt to escape, with authority from a justice of the peace to work the offender with ball and chain. Gen. Terry has issued an order prohibiting any civil officer or other person from applying the provisions of this act to any colored person in the Department of Virginia. He considers the law another form of servitude, which, if they refuse the insufficient wages of their employers, they must necessarily accept.

The situation of the Freed-people in some portions of Maryland is represented as truly distressing. At Newton, Worcester Co., a series of cruelties have been practised on the colored men. "Their hardships," they say, "are past endurance," and they ask, "Can nothing be done to avert so awful a fate?" This information has been communicated by Secretary Stanton to General Hancock, at Baltimore, for the purpose of inducing such measures as would, if possible, prevent a recurrence of the evils complained of. Gen Saxton estimates the number of children now being educated in South Carolina, as 6,000. He says, "The entire want of capital on the part of the planters to pay for labor is undoubtedly the principal reason why the planters cannot, at present, secure all the labor they require. As a rule, the freedmen are ready to work where they are sure of receiving their pay.

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 770.)

The Quakers believe that men, qualified in this manner, are really fit for the ministry, and are likely to be useful instruments in it. For first, it becomes men to be changed themselves before they can change others. Those again, who have been thus changed, have the advantage of being able to state from living experience what God has done for them; "what they have seen with their eyes; what they have looked upon; and what their hands have handled of the word of life." (Coloss. 2: 8.) Men also, who, by means of God's Holy Spirit, have escaped the pollutions of the world, are in a fit state to understand the mysteries of God, and to carry with them the seal of their own commission. Thus men under sin can never discern spiritual things. But "to the disciples of Christ," and to the doers of his will, "it is given to know the mysteries of the Kingdom of Heaven." Thus, when the Jews marvelled at Christ, saying, "How knoweth this man letters, (or the Scriptures) having never learned? Jesus answered them, and said, My doctrine is not mine, but his who sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (1 Tim. 6: 20, 21.) Such ministers also are considered as better qualified to reach the inward state of the people, and to "preach liberty to the captives" of sin, than those who have merely the advantage of school divinity, or of academical learning. It is believed also of these, that they are capable of giving more solid and lasting instruction, when they deliver themselves at large: for those who preach rather from intellectual abilities and from the suggestions of human learning, than from the spiritual life and power which they find within themselves, may be said to forsake Christ, who is the "living fountain, and to hew out broken cisterns which hold no water," either for themselves or for others.

This qualification for the ministry being allowed to be the true one, it will follow, the Quakers believe, and it was Luther's belief also, that women may be equally qualified to become ministers of the Gospel as the men. For they believe that God has given his Holy Spirit, without exception, to all. They dare not, therefore, limit its operations in the office of the ministry, more than in any other of the sacred offices which it may hold. They dare not again say, that women cannot mortify the deeds of the flesh, or that they cannot be regenerated, and walk in newness of life. If women, therefore, believe they have a call to the ministry, and undergo the purification necessarily connected with it, and preach in consequence, and preach effectively, they dare not, under these circumstances, refuse to accept their preaching, as the fruits of the spirit, merely because it comes through the medium of the female sex.

Against this doctrine of the Quakers, that a female ministry is allowable under the Gospel dispensation, an objection has been started from the following words of the Apostle Paul: "Let your women keep silence in the churches, for it is not permitted unto them to speak"—"and if they will learn anything, let them ask their husbands at home." (1 Cor. 14: 34, 35.) But the Quakers conceive, that this charge of the Apostle has no allusion to preaching. In these early times, when the Gospel doctrines were new, and people were eager to understand them, some of the women in the warmth of their feelings, interrupted the service of the church, by asking such questions as occurred to them on the subject of this new religion. These are they whom the Apostle desires to be silent, and to reserve their questions till they should return home. And that this was the case is evident, they conceive, from the meaning of the words, which the Apostle uses upon this occasion. For the word in the Greek tongue, which is translated "speak," does not mean to preach or to pray, but to speak as in common discourse. And the words which immediately follow this, do not relate to any evangelical instruction, which these women were desirous of communicating publicly, but which they were desirous of receiving themselves from others.

That the words quoted do not relate to praying or preaching is also equally obvious, in the opinion of the Quakers; for if they had related to these offices of the church, the word "prophesy" had been used instead of the word "speak." Add to which that the Apostle, in the same epistle in which the preaching of women is considered to be forbidden, gives them a rule to which he expects them to conform, when they should either prophesy or pray; but to give women a rule to be observed during their preaching, and to forbid them to preach at the same time, is an absurdity too great to be fixed upon the most ordinary person, and much more upon an inspired Apostle.

That the objection has no foundation, the Quakers believe again, from the consideration that the ministry of women in the days of the Apostles, is recognized in the New Testament, and is recognized also, in some instances, as an acceptable service.

Of the hundred and twenty persons who were assembled on the day of Pentecost, it is said by St Luke that some were women. (Acts, chap. 1.) That these received the Holy Spirit as well as the men, and that they received it also for the purpose of prophesying or preaching, is obvious from the same Evangelist. For first, he says, "all were filled with the Holy Ghost." And secondly, he says, that Peter stood up and observed concerning the circumstance of inspiration having been given to the women upon this occasion, that Joel's prophecy was then fulfilled, in which were to be found these words: "And it shall come to pass in the last days, that your sons and your daughters shall prophesy—and on my servants and handmaidens I will pour out in those days of my spirit; and they shall prophesy."

That women preached afterwards or in times subsequent to the day of Pentecost, they collect from the same Evangelist. For he mentions Philip, who had four daughters, all of whom prophesied at Cæsarea. (Acts 21: 9.) Now by prophesying, if we accept St. Paul's interpretation of it, (1 Cor. 14:) is meant a speaking to edification and exhortation and comfort, under the influence of the Holy Spirit. It was also a speaking to the church; it was also the speaking of one person to the church, while the others remained silent.

That women also preached or prophesied in the church of Corinth, the Quakers show from the testimony of St. Paul: for he states the manner in which they did it, or that (1 Cor. 11: 5) they prayed and prophesied with their heads uncovered.

That women also were ministers of the Gospel in other places; and that they were highly serviceable to the church, St. Paul confesses with great satisfaction, in his Epistle to the Romans, in which he sends his salutation to different persons, for whom he professed an affection or an esteem: thus—"I commend unto you Phœbe our sister, who is a servant of the church, which is at Cenchrea." (Romans 16: 1.) Upon this passage the Quakers usually make two observations. The first is, that the Greek word,* which is translated servant, should have been rendered minister. It is translated minister, when applied by St. Paul to Timothy, to denote his office. (1 Thess. 3: 2.) It is also translated minister when applied to St. Paul and Apollos. (1 Cor. 3: 5.) And there is no reason why a change should have been made in its meaning in the present case. The second is, that history has handed down Phœbe as a woman eminent for her Gospel labors. "She was celebrated," says Theodoret, "throughout the world; for not only the Greeks and the Romans, but the barbarians, knew her likewise."

St Paul also greets Priscilla and Aquila. He greets them under the title of fellow helpers or fellow-laborers in Jesus Christ. But this is the same title which he bestows upon Timothy, to denote his usefulness in the church. Add to which, that Priscilla and Aquila were the persons of whom St. Luke says, "that they assisted Apollos in expounding to him the way of God more perfectly." (Acts 18: 24. 26.)

In the same epistle he recognizes also other

* Διακονος.

women, as having been useful to him in Gospel-labors. Thus—"Salute Tryphena, and Tryphosa, who labor in the Lord." "Salute the beloved Persis, who labored much in the Lord."

From these, and from other observations, which might be made upon this subject, the Quakers are of opinion, that the ministry of the women was as acceptable, in the time of the Apostles, as the ministry of the men. And as there is no prohibition against the preaching of women in the New Testament, they see no reason why they should not be equally admissible and equally useful as ministers at the present day.

(To be continued.)

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are true lords or kings of the earth,—they and they only."

MARTHA ROUTH.

(Continued from page 772.)

Fourth-day. On Second-day, the wind began to turn in our favor, and has continued gradually increasing. We are now within soundings; and from the top-mast some parts of Ireland have been seen, which has much elated some of our company.

Sixth-day. From about eleven last night, we have had again a head wind. Several of the company talk of trying to get ashore at Milford-Haven, of which the Captain thinks there may be a probability to-morrow, if the wind continues in the present state; and if all the male passengers go except our brother, I believe they will have our free consent. The day being calm, and the sun shining very pleasantly—the face of the water so serene that scarcely a bubble was visible—the mountains of Ireland and Wales in view, and several ships at a distance, our female band were longer on deck than at any other time.

Seventh. How great a change since yesterday. A strong wind and high swelling sea began last evening, and have continued all day. Our Captain hoisted his colors about ten o'clock this morning for a pilot, but none has ventured to come to us. They suppose we are about thirty-five miles from Liverpool.

10th of Eleventh month, 1797. A very trying night indeed; all hands were on deck. There was so strong a gale that the ship was kept almost constantly on the tack, to prevent her going out to sea or running ashore. I felt much sympathy with the mariners, believing they were toiling hard, under much dismay; which proved to be the case. The Captain said this morning he had wished us not to know the difficulty and danger we had been in; but I believe I was as sensible of it as if he had told me at the time; yet my hope and confidence in the preserving hand of Power was unshaken.

About day-break the wind abated, and a pilot soon came on board, but brought tidings that greatly disturbed some of the passengers, and one of them in a particular manner, informing us we were likely to perform quarantine. This report did not in the least move me; but a thankful sense of Providential care so filled my heart, that I could have proclaimed aloud the following tribute, "Rejoice, oh, ye heavens! and break forth into singing, all ye that can praise the Lord on the banks of deliverance." At ten o'clock, we cast anchor about three miles from the town, and at twelve the health officer came on board, and said it was only vessels from Philadelphia that they had orders to detain; but the wind or tide not serving, we did not go on shore till Third-day; when we were all favored to land safe. May gratitude and dedication to serve the Lord faithfully ever be the clothing of my spirit.

I was three years, three weeks and three days on the continent, and travelled about eleven thousand miles, and was so far favored with bodily health, as not to miss one meeting appointed or intended to be appointed; for which, and every other mark of unmerited favor from the bountiful hand of Israel's God, may my soul bow before Him, who lives forever and ever. Amen.

After my return home, many trials and exercises fell to my lot, fully known only to Him, who seeth in secret, and who can sanctify every allotted or permitted trial. And if through much tribulation we are made meet for the kingdom, the great and blessed end will be answered. From this time I did not travel any long journey for some years; but after the Yearly Meeting in 1800, I felt an opening prospect of visiting some meetings in the southern counties; and when the time appeared to be drawing near, I was about to address a young woman, an acceptable minister, on the subject of bearing me company; but the prospect I had had seemed rather suddenly to close: and in waiting to know the Master's will, the inspeaking voice was clear to my understanding, "Thou may'st resign the southern prospect, and look toward the north, and join my deeply tried handmaid, Elizabeth Coggeshall." I was not left in the least doubt respecting the intimation; so when our Monthly Meeting came on, I informed Friends what had been my prospect, and what it then was; and if united with, I wished it might be mentioned, that my concern then was to join the said Friend from a sense of religious duty; which was accordingly inserted in my certificate. I received a letter from her dated at Ulverstone, stating hat the Friend who had accompanied her for some weeks was so ill

that her recovery was very doubtful; and having no companion in view, she was much dismayed; so in the Twelfth month I met her at York. She was then, and during the remaining part of her journey, under deep exercise of mind, in which according to my measure I nearly partook with her; that the cement of our fellowship was much in suffering, and as I have found this to be as strong a bond of union as any part of the Gospel travail, so I trust the bond will not be broken through time. She took such meetings in her way to London as she had not been at before; and after visiting those in that city, and being furnished with a certificate from the Morning Meeting, as a Committee of the Yearly Meeting of Ministers and Elders, we returned northward, and in the latter end of the Fourth month, 1801, I went with my endeared friend and companion on board the vessel about four miles from Liverpool, in which she embarked for her native land.

Several months before leaving America, the mind of Martha Routh appears to have been attracted homeward, under painful apprehensions of the approach of a domestic affliction, which afterwards fell out as she had anticipated. On this occasion she conceived the returning home, pretty speedily, to be the most proper step; and she entered into covenant with her Heavenly Father, that if He would be pleased to permit her to return to her outward habitation, and should afterwards call her forth to labor further in that part of the vineyard, she would, through his renewed assistance, obey his will. Accordingly, about three years after her return, she informed her friends how it had been with her, and how it still remained, as to her going again to America. Respecting this voyage she gives the following brief account.

I felt more easy to be certified of, as going to reside in America awhile, than singly on the bottom of religious duty, as heretofore, because, if preserved to keep my habitation in the Truth, I might obtain their certificate for any further religious movement that should open; and when the time appeared fully come, my certificate was, at my own request, addressed to the Monthly Meeting of Friends at New Bedford, in Massachusetts.

We (my dear husband and self) took our passage on board the Alleghany, from Liverpool to New York, in company with our valued friends, Charity Cook and Mary Swett, returning from their religious mission in Europe, Mary Gregg, a Friend from Liverpool, intending to settle in America, and Hannah Walton, a little orphan child, who descended from Friends. On this voyage, of which I sent an account to my cousin Susannah Hadwen, of Liverpool, my spirit was often deeply wounded with the dark state of our captain, who had once been a member of our Society. After a passage of sixty-six days, we arrived safely at New York, where we were kindly received by our friends, John and Catharine Murray; and after stopping some time, we proceeded to New Bedford, where we were welcomed with great cordiality.

In about three months after our arrival, my mind was much turned towards Friends' school at Nine Partners, on account of which I had felt nearly interested in my first journey; and my former dear companion, Lydia Rotch, with her brother William, accompanied me thither, through a part of Connecticut, taking meetings as we passed along, till we came into the State of New York. We attended two Quarterly Meetings, and stopped about three weeks in that Seminary; her brother leaving us there, to attend the Yearly Meeting at Philadelphia, where he had opportunity to be at the burial of my endeared fellow laborer, Sarah Stephenson. He again met us near the time of the Yearly Meeting at New York; which having lately been the field of that beloved Friends' gospel labor, was a very solemn and interesting season. We then journeyed towards New Bedford, taking meetings as our way opened; and to find my husband and the families favored with health, was cause of renewed thankfulness. In this little journey we travelled about seven hundred miles. The Yearly Meeting on Rhode Island, coming on soon afterwards, I attended it, in company with several of W. Rotch's family, with whom I returned, staying pretty much in the neighborhood of New Bedford for some time, except going to the Island of Nantucket, accompanied by my friend, E. Rotch, the elder.

Now a more distant prospect opened before me; but trials and difficulties seemed so in the way, that I scarcely knew how to move. After some time of weight and exercise, I requested to be recommended to the Monthly Meeting of the middle district of Philadelphia; and I found I had not missed my way in going thither, for an exercised female minister had a little time before, spread a concern to visit individuals, as from one cause or other, had been disowned by that Monthly Meeting, originally the only one in the city, and who remained separated. Some had been disowned as far back as thirty years. A man Friend, a minister of the same meeting, feeling near sympathy, offered himself to accompany her, but after paying two or three visits told her, he believed his free-will offering was not accepted by the Master, and that he could not go forward under this apprehension.

Elizabeth Foulke, feeling the weight too great without a fellow-laborer, could not proceed. Thus deeply exercised, she wrote to James Simpson, a valuable minister in the country, adopting the language of the man of Macedonia, to come and help her. He in-

formed her, that he believed it was not his business; but in a dream or vision of the night, he had seen a female Friend, who he was persuaded was designed to be her helper. Still remaining under the burden, which she scarcely knew how to support, she had informed my dear friend, Phebe Pemberton, of her tried situation, a little time before our arrival; and two days after came to my lodgings, with a deeply exercised countenance. I wished her to say nothing to me on the subject till after the Monthly Meeting was over.

It was held the next day; when I desired her to accompany me to the Men's meeting to present my certificate. After the brethren had accepted it, and expressed their satisfaction at my being amongst them again, Elizabeth Foulke informed them she had made little or no progress in the visit, on account of being left alone. After a silent pause, I told Friends if it did not seem too hasty, and was united with by them, I felt a willingness to accompany her; which was more approvingly spoken of, than may be needful for me to remark. Our valued friend, David Bacon, in the station of an elder, was appointed to attend us, and proved indeed our fellow-helper in Christ. Before we proceeded, I felt most easy to have the before-mentioned Friend, Peter Andrews inquired of, if he was quite clear in giving up the visit; he said he was, and thankful that I was sent instead. We then moved forward as way opened, and the united band had cause to commemorate the mercy and kindness of Israel's Shepherd, whose crook was held forth to gather the lost sheep; some of whom have since returned to his fold, and become public testimony-bearers of His goodness, and that his mercy endureth forever.

(To be continued.)

A BRIEF ACCOUNT CONCERNING SILENT MEETINGS; THE NATURE, USE, INTENT, AND BENEFIT OF THEM.

BY I. PENINGTON.

This is a great mystery, hid from the eye of man, who is run from the inward life into outward observations. He cannot see, either that this is required by the Lord of his people, or any edification therein or benefit thereby; but, to the mind that is drawn inward, the thing is plain; and the building up hereby in the life of God, and fellowship one with another therein is sweetly felt; and precious refreshment from the presence of the Lord received by them, who singly herein wait upon him, according to the leadings and requirings of his Holy Spirit. Now, to open the thing a little to the upright-hearted, if the Lord please.

After the mind is in some measure turned to the Lord, his quickenings felt, his seed beginning to arise and spring up in the heart, then the flesh is to be silent before him, and the soul to wait upon him, and for his further appearings, in that measure of life which is already revealed. Now, this is a great thing to know flesh silenced, to feel the reasoning thoughts and discourses of the fleshly mind stilled, and the wisdom, light and guidance of God's Spirit waited for. For, man is to come into the poverty of self, into the abasedness, into the nothingness, into the silence of his spirit before the Lord; into the putting off of all his knowledge, wisdom, understanding, abilities, all that he is, hath done, or can do, (out of this measure of life, into which he is to travel,) that he may be clothed and filled with the nature, Spirit, and power of the Lord.

Now, in this measure of life, which is of Christ, and in which Christ is, and appears to the soul, there is the power of life and death; power to kill to the flesh, and power to quicken to God; power to cause the soul to cease from its own workings, and power to work in and for the soul what God requires, and what is acceptable in his sight. And in this, God is to be waited upon and worshipped continually, both in private and in public, ordering as his Spirit draws and teaches.

For, the Lord requireth of his people not only to worship him apart, but to meet together to worship him, in the seasons and according to the drawings of his Spirit; and they that are taught of him, dare not forsake the assembling of themselves together, as the manner of some is; but watch against the temptations and snares which the enemy lays to deceive them therefrom, and to disturb their sense by, that they might not feel the drawings of the Father thereunto.

And this is the manner of their worship. They are to wait upon the Lord, to meet in the silence of flesh, and to watch for the stirrings of his life, and the breakings forth of his power amongst them. And, in the breakings forth of that power, they may pray, speak, exhort, rebuke, sing, or mourn, &c. according as the Spirit teaches, requires, and gives utterance. But, if the Spirit do not require to speak, and give to utter, then, every one is to sit still in his place, (in his heavenly place I mean,) feeling his own measure, feeding thereupon, receiving therefrom (into his spirit) what the Lord giveth. Now, in this, is edifying, pure edifying, precious edifying; his soul, who thus waits, is hereby particularly edified by the Spirit of the Lord at every meeting. And then also, there is the life of the whole felt in every vessel that is turned to its measure; insomuch as the warmth of life in each vessel doth not only warm the particular, but they are like an heap of fresh and living coals, warming one another, insomuch as a great strength, freshness, and vigor of life flows into all. And if any be burdened, tempted, buffeted by Satan

bowed down, overborne, languishing, afflicted, distressed, &c., the estate of such is felt in Spirit, and secret cries, (or open, as the Lord pleaseth,) ascend up to the Lord for them; and they many times find ease and relief, in a few words spoken, or without words, if it be the season of their help and relief with the Lord.

For, absolutely silent meetings, wherein there is a resolution not to speak, we know not; but we wait on the Lord, either to feel him in words, or in silence of spirit without words, as he pleaseth. And that which we aim at, and are instructed to by the Spirit of the Lord, as to silent meetings, is, that the flesh in every one be kept silent, and that there be no building up, but in the spirit and power of the Lord.

Now, there are several states of people: some feel little of the Lord's presence; but feel temptations and thoughts, with many wanderings and rovings of mind. These are not yet acquainted with the power, or at least know not its dominion, but rather feel dominion of the evil over the good in them. And this is a sore travailing and mournful state, and meetings to such as these, many times, may seem to themselves rather for the worse than for the better. Yet even these, turning, as much as may be, from such things, and cleaving, or at least in truth of heart desiring to cleave, to that which disliketh or witnesseth against them, have acceptance with the Lord herein: and, continuing to wait in this trouble and distress, keeping close to meetings, in fear and subjection to the Lord who requireth it, though with little appearing benefit, do reap an hidden benefit at present, and shall reap a more clear and manifest benefit afterwards, as the Lord wasteth and weareth out that in them, wherein the darkness hath its strength. Now, to evidence that the Lord doth require these silent meetings, or meetings after this manner silent, it may thus appear.

God is to be worshipped in spirit, in his own power and life, and this is at his own disposal. His church is a gathering in the Spirit. If any man speak there, he must speak as the oracle of God, as the vessel out of which God, speaks, as the trumpet out of which he gives the sound. Therefore, there is to be a waiting in silence, till the Spirit of the Lord move to speak, and also give words to speak. For, a man is not to speak his own words, or in his own wisdom or time; but the Spirit's words, in the Spirit's wisdom and time, which is, when he moves and gives to speak. And seeing the Spirit inwardly nourisheth, when he giveth not to speak words, the inward sense and nourishment is to be waited for and received as it was given when there are no words. Yea, the ministry of the Spirit and life is more close and immediate when without words, than when with words, as has been often felt, and is faithfully testified by many witnesses. Eye hath not seen, nor ear heard, neither hath entered into the heart of man, how and what things God reveals to his children by his Spirit, when they wait upon him in his pure fear, and worship and converse with him in spirit; for then the fountain of the great deep is unsealed, and the everlasting springs surely give up the pure and living water.—*From the same. Works*, vol. iv. p. 57.

Very few, I think, are the persons, young or old, in all of whose thoughts God is not. And if this natural, spontaneous turning to God were not interfered with by our pernicious modes of training and management, we should not become so fearfully alienated from Him. Play and work and worship would be animated by the one spirit.

EXTRACTS FROM SERMONS.

BY THE LATE F. W. ROBERTSON.

"He alone believes truth who feels it. He has a religion whose soul knows by experience that to serve God and know Him, is the richest treasure. And unless truth comes to you, not in word only, but in power beside,—authoritative because true, not true because authoritative,—there has been no real revelation made to you from God."

"Now, the spirit of God lies touching, as it were, the soul of man, ever around and near. On the outside of the earth man stands with the boundless heaven above him; nothing between him and space, space around him and above him, the confines of the sky touching him. So is the spirit of man to the spirit of the Ever Near—they mingle. In every man this is true. The spiritual in him, by which he might become a recipient of God, may be dulled, deadened, by a life of sense, but in this world never lost. All men are not spiritual men, but all have spiritual sensibilities which might awake. All that is wanted is to become conscious of the nearness of God. God has placed men here to feel after Him, if hoping they might find Him, albeit *He be not far* from any one of them. God lies around us; at any moment we might be conscious of the contact. God is love—and to love men till private attachments have expanded into a philanthropy which embraces all—at last even the evil and enemies—with compassion—that is to love God. God is infinite—and to love the boundless, reaching on from grace to grace, adding charity to faith, and rising upwards even to see the ideal still above us, and to die with it unattained, aiming insatiably to be perfect, even as the Father is perfect,—that is love to God. This love is manifested in *obedience*; love is the life, of which obedience is the form. "He that hath my commandments and keepeth them,

he it is that loveth me. He that loveth me not, keepeth not my sayings." Now here can be no mistake. Nothing can be love to God which does not shape itself into obedience. To this love, adoring and obedient, God reveals His truth. Love is the condition, without which revelation does not take place. Love God, and He will dwell with you. Obey God, and He will reveal the truths of His deepest teaching to your soul. Not, *perhaps*. As surely as the laws of the spiritual world are irreversible are these things prepared for obedient love. And if obedience were entire and love were perfect, then would the revelation of the spirit to the soul of man be perfect too. There would be trust expelling care, and enabling a man to repose, there would be a love which would cast out fear, there would be a sympathy with the mighty all of God; selfishness would pass, isolation would be felt no longer; the tide of the universal and eternal life would come with mighty pulsations throbbing through the soul. To such a man it would not matter where he was nor what, to live or die would be alike, whether the ruler of a kingdom, or grimed with the dust and smoke of a workshop. No matter to such a man what he saw or what he heard, for every sight would be resplendent with beauty, and every sound would echo harmony; things common would become transfigured, as when the ecstatic state of the inward soul reflected a radient cloud from the frame of Christ. The human would become divine; life, even the meanest, noble. In the hue of every violet there would be a glimpse of divine affection, and a dream of heaven. The forest would blaze with deity, as it did to the eye of Moses. The creations of genius would breathe less of earth and more of heaven. Human love itself would burn with a clearer and intenser flame, rising from the altar of self-sacrifice. These are "the things which God hath prepared for them that love Him." Compared with these, what are loveliness, the eloquent utterances of man, the conceptions of the heart of genius? What are they all to the serene stillness of a spirit lost in love, the full deep rapture of a soul into which the spirit of God is pouring itself in a mighty tide of revelation?"

* * * * *

"The philosopher tells us, that no atom in creation touches another atom, they only approach within a certain distance, then the attraction ceases and an invisible something repels. They only *seem* to touch. No soul touches another soul, except at one or two points, and those chiefly external; a fearful and a lonely thought, but one of the truest of life. Death only realises that which has been fact all along. In the central deeps of our being we are alone."

"There is a moment in every true life, to some it comes very early, when the old routine of duty is not large enough, when the parental roof seems too low, because the Infinite above is arching over the soul; when the old formulas, in creeds, catechisms and articles, seem to be too narrow, and they must be either thrown aside or else transformed into living and breathing realities; when the earthly father's authority is being superseded by the claims of a Father in heaven.

That is a lonely, lonely moment, when the young soul first feels God; when this earth is recognised as an "awful place, yea, the very gate of heaven." When the dream-ladder is seen planted against the skies, and we wake, and the dream haunts us as a sublime reality. You may detect the approach of that moment in the young man or young woman by the awkward spirit of inquiry, by a certain restlessness of look, and eager earnestness of tone; by the devouring study of all kinds of books, by the waning of your own influence, while the inquirer is asking the truth of the Doctors and Teachers in the vast Temple of the world, by a certain opinionativeness, which is austere and disagreeable enough, but the austerist moment of the fruits' taste is that in which it is passing from greenness into ripeness. If you wait in patience, the same will become sweet. Rightly looked at, that opinionativeness is more truly anguish: the fearful solitude of feeling the insecurity of all that is human, the discovery that life is real, and forms of social and religious existence hollow.

The old moorings are torn away, and the soul is drifting, drifting, very often without compass, except the guidance of an unseen hand, into the vast infinite of God. Then come the lonely words, and no wonder, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" That solitude was felt by Christ in trial. In the desert, in Pilate's judgment-hall, in the garden, He was alone, and alone must every son of man meet his trial-hour. The individuality of the soul necessitates that. Each man is a new soul in this world, untried, with a boundless possible before him. No one can predict what he may become, prescribe his duties or mark out his obligations. Each man's nature has its own peculiar rules, and he must take up his life-plan alone, and persevere in it in a perfect privacy with which no stranger intermeddleth. Each man's temptations are made up of a host of peculiarities, internal and external, which no other mind can measure. You are tried alone, alone you pass into the desert, alone you must be and conquer in the agony, alone you must be sifted by the world. There are moments known only to a man's own self, when he sits by the poisoned springs of existence, "yearning

for a morrow which shall free him from the strife;" and there are trials more terrible than that. Not when vicious inclinations are opposed to holy, but when virtue conflicts with virtue, is the real rending of the soul in twain. A temptation, in which the lower nature struggles for mastery, can be met by the whole united force of the spirit. But it is when obedience to a heavenly Father can be only paid by disobedience to an earthly one, or fidelity to duty can be only kept by infidelity to some entangling engagement, or the straight path must be taken over the misery of others, or the counsel of the affectionate friend must be met with a "get thee behind me, Satan." Oh! it is then, when human advice is unavailable, that the soul feels what it is to be alone."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 17, 1866.

PHILADELPHIA QUARTERLY MEETING was held on the 6th inst., and was unusually large. Many Friends were with us from neighboring Quarterly Meetings. In the first meeting interesting vocal testimonies were borne.

The language of tender sympathy was affectionately addressed to those who, through the removal of dear and cherished friends, had been brought to realize that all on earth was transient and unstable, and the comforting assurances of Jesus to his disciples were cited for their encouragement; "Let not your heart be troubled, neither let it be afraid." "In my Father's house are many mansions." "I go to prepare a place for you," "that where I am there ye may be also." Though the testimonies varied in expression, the one feeling was to be recognized in all, showing that the difference was more in the mode of conveying the thought to others, than in the thought itself.

The revision of the state of society, upon the subjects embraced in the 1st, 2d and 8th Queries, first claimed the attention of the business meeting. After which the report of the Committee having charge of the circular meetings, held on the afternoons of First-day, within the limits of Radnor Monthly Meeting, and those held Quarterly at Reading and Frankford, was read, also a minute from Radnor Monthly Meeting desiring their continuance.

From the report it appears, that these meetings have been largely attended, orderly conducted and have given general satisfaction. The belief was also expressed, that they are "an advantage to the communities in which they are held; as they give to some, who are not members, an opportunity of becoming acquainted with our principles and testimonies." It was also thought they "are useful in upholding the hands of those who are somewhat isolated from their fellow members, and that the social gatherings which take place on these occasions have a tendency to inspire confidence, and increase that love and unity which should ever prevail among Friends."

MARRIED, on Fifth-day, the 8th of Second month, 1866, according to the order of Friends, SAMUEL C. KENT, of Chester Co., Pa., to ANNA S. KIRBY, of Ocean Co., N. J.

DIED, on the 6th of Fifth month, 1865, in Loudon Co., Va., ANN TATE, in the 62d year of her age; a member of Goose Creek Monthly Meeting. Her exemplary life and peaceful death gave evidence that her reliance was placed on the unfailing arm of Divine Power.

——, on the 15th of Eleventh month, 1865, PRISCILLA TATE, wife of Wm. Tate, in the 63d year of her age. She was an Elder of Goose Creek Monthly Meeting, and highly valued for her sound judgment, her devout spirit, and her charitable deeds. Like the wise virgins, having kept her lamp trimmed and burning, she was ready, when the summons came, to meet the Bridegroom of souls.

——, on the 5th of Second month, 1866, MARY R., daughter of Eli and Elizabeth R. Dillin, aged 19 years and 21 days; a member of Green St. Monthly Meeting.

——, on the 8th of Second month, 1866, at Germantown, Pa., MARION, eldest daughter of Joseph and Sarah Emily Fussell, in her 12th year; a member of the Monthly Meeting of Friends of Philadelphia.

——, on the 8th of Second month, 1866, at Upper Darby, Delaware Co., JOSEPH, youngest son of Joseph and Margaret S. Powell, members of Darby Monthly Meeting.

——, suddenly, on the 22d of First month, 1866, at Darby, Pa., JOHN ASH, aged 72 years.

——, on the 5th of Second month, 1866, DAVID SMYTH, in the 84th year of his age; a member of Wilmington Monthly Meeting, Delaware.

NOTICE.

The next Stated Meeting of "The Association of Friends for the Aid and Elevation of the Freedmen" will be held in Green Street Meeting-house, on Fourth-day evening next, the 21st inst., at half-past seven o'clock.

All interested in the welfare of the Freedmen are particularly invited to attend.

TEACHERS FOR THE FREEDMEN.

The Association of Friends for the Aid and Elevation of the Freedmen need more Female Teachers to send South to labor in this great work. Applications, with references, may be sent to

JACOB M. ELLIS,
Cor. Sec. Educ. Com.,
No. 325 Walnut St., Philada.

For Friends' Intelligencer.

TO THE FRIENDS OF THE FREEDMEN.

The Association for the "Aid and Elevation of the Freedmen" holds its stated meetings on the first and third Fourth-day evenings in each month, at the Race and Green Street Meeting Houses, alternately. The one held on the 7th inst. was an exceedingly interesting meeting.

The reports of the different committees evinced that the members are industriously responding to the urgent calls for physical relief—placing teachers wherever circumstances will admit, and searching out opportunities to extend the benefits of the Association over the class it designs to aid. In the early part of the season, the efforts of the members were, for a time, retarded by the difficulty in obtaining definite information of the points at which it would be safe to locate teachers, and in finding reliable agents to dispose of clothing in localities where it was known to be needed. As the winter advanced, however, the facilities for action increased; numerous channels opened for the distribution of supplies, teachers were sent out, schools established and supplied, and well-filled boxes of new and second-hand clothing were forwarded where the need, at the time, seemed most imperative. The report of the Forwarding Committee, which will be found in another part of the paper, gives a statement of their labors for the past two weeks.

A report from the Education Committee was also read, showing that the Association has seven teachers in the field, and encouraging prospects for the establishment of an increased number of schools. The Freedmen are unwilling to contract where there are no schools convenient; and, in order to secure their services, persons cultivating plantations are under the necessity of having schools. A number of interesting letters were read from teachers in South Carolina and Virginia, manifesting heart-felt interest in the work, and affording evidence that their labors are appreciated and effective. One of them writes from Charleston that there are now in that city "about 4,000 children receiving daily instruction in well-conducted schools. Most of them are under the care of teachers from the North, assisted by native teachers. The *Normal School* has about 1,000 pupils. The Principal is a colored man who was educated at the North." After a gratifying account of the progress and attention of the pupils, she says: "To give you any adequate conception of their suffering condition, I must tell you the whole colored population of South Carolina is a shifting mass of human suffering."

Few could have heard the various and corroborative accounts without asking, *What can I do* to aid in this work? While we look hopefully into the future for a higher condition for the Freedman, it is painfully evident that at present there is urgent necessity for labor on their account. It is not sufficient to say unto them, "Be ye warm and filled;" be ye stimulated to habits of exertion, neatness and self-dependence; and to moral and mental elevation; but we must encourage them by such incentives as will abilitate them eventually to provide for themselves.

To maintain the present and proposed number of teachers in the field will require a considerable addition to the funds now in the treasury; but, remembering the yearnings of the Freed-people for education, and feeling the vast importance to them of even a month's instruction under a competent teacher, we are constrained again to present their claims.

They are still patiently suffering grievous oppressions. Schools for their benefit are rather permitted than authorized, and we know not how long we may be allowed to extend to them the hand of help.

We believe, dear friends, many of you feel that the duty to the colored race is one from which you may not plead excuse; and we earnestly ask you to unite with us in doing the little that we can while opportunity is afforded. We would remind you that second-hand clothing of all kinds is acceptable to these poor people. Testimonials to the excellence of some of this description, recently sent, were read at the meeting on the 7th inst.

Contributions in money, goods, clothing, &c., will be sent to the Treasurer,

HENRY M. LAING,
Phila, 2d mo. 10, 1866. No. 30 N. 3d St.

Review of "A Declaration," &c., published by order of the Yearly Meeting of Orthodox Friends (so called) held in Philadelphia in 1828. By WM. GIBBONS, M. D.

(Continued from page 781.)

5. "The knowledge of those, and the belief of those who own the LIGHT, and believe in the LIGHT, is owned *by God's Spirit*, (in this our day,) FOR THE TRUE BELIEVING IN THE LORD JESUS CHRIST, and for *that* knowledge which is LIFE ETERNAL: and the knowing and believing on him, AS MEN ACCOUNT IT, according to their apprehension of the LETTER, *without this*, IS RECKONED WITH GOD FOR IGNORANCE AND UNBELIEF."—*Pennington*, vol. 2, p. 174.

6. To an opponent, Isaac Pennington answers: "If he mean by 'the man Christ Jesus,' *the second Adam—the quickening Spirit—the heavenly man—the Lord from heaven*—he who is one with the Father—*the Word which was in the beginning*, which created all things; I grant HIM to be the REDEEMER: for *it* was

he who laid down his glory wherewith he was glorified before the world was, and made himself of no reputation, but took upon him the form of a servant, and came as a servant, in the fashion of a man, to do the will. But if he *distinguished* Christ from this Word and Spirit, and make the man's *nature* the Saviour, and the Godhead *only assistant to him,* (as he seemed to word it before, and as these his words seem to imply,) THAT I UTTERLY DENY. For so testifieth the Scripture, 'I am the Lord, and *beside me* there is *no Saviour.*' 'I am a just God, and a Saviour,' &c. So that Christ is the Saviour, *as he is one with God.* And so he is not a foundation, or the corner stone, *distinct from God.*" "It is the Spirit, the life, *which was revealed in that* MAN (by which he did his Father's will) which was and is the foundation, whereupon all the *living* stones are built."—*Ibid*, pp. 154, 155.

7. "What was that which saved people *outwardly* from their outward infirmities and diseases, whilst Christ was on earth in that body? Was it the body? Or the life, power and spirit of the Father within the body, and MANIFEST through the body? And can anything less save inwardly?"—*Ibid*, vol. 2, p. 16.

8. "Are not the children and he [Christ] *of one?* Are not he and they of the *same stock?* (Heb. ii. 11.) Is it not from thence, that he is not ashamed to call them brethren; even because he finds the nature, spirit, and life of his Father in them."—*Ibid*, p. 17.

9. "If I, or any one else, have felt the saving arm of the Lord revealed in us; if we have felt a measure of the same life, power and anointing revealed in our veseels, as was *revealed in his*—is it not of the same nature? Is it not the same thing? Is Christ divided? Is there one Christ *within* and another *without.*"—*Ibid*, vol. 2, p. 17.

10. "But H. G. grants, that it is the power and spirit of God himself, or God *alone*, that doth regenerate, and make men his children. Whence it follows, that it was not merely the outward body of Jesus that was the Saviour, though he was a Saviour *in that body; but it was by the Divine power, or Holy Spirit of the Father in him.*"—*William Penn's Christian Quaker*, p. 338.

11. In answer to an opponent, on the common notion of the *hypostatical union*, or the union of the Divine and human nature, George Whitehead says, "That the glorious hypostatical union consists of a *human* and *divine nature*, or that they are *hypostatically one*, he should bear with us till he produce us plain scripture for those *positions* and words."—*George Whitehead's Lux exorta est, Chr. Quak.*, p. 363.

12. "And Christ being exalted at the Father's right hand, is no proof that he is *remote, separate* or *absent* from his people and members; any more than that the Father's right hand *of power* is absent or remote from them. Though we see what *gross apprehensions* some men have of God and Christ, who would thus exclude, limit, or circumscribe them; yea,—God, and his right hand of power, only to a place distant from his people and children, as if he were a body or person like themselves. His right hand of power is where He is, and Christ is *inseparably* with and in the Father, glorified with the Father's own self, even with the same glory which he had with him before the world began, which glory is Divine, invisible and incomprehensible: and, therefore, *human or earthly nature is not capable of that Divine glory and power, wherewith the Son of God was anointed, dignified and exalted at God's right hand.*"—*G. Whitehead's Chr. Qua.* pp. 341, 342.

13. "Therefore come all *hither* ye scattered ones over the world; *the power of God* in you *feel;* and then you feel *Christ Jesus*, who hath enlightened every one that cometh into the world. Then you will feel the *covenant*, which you have with God, *which will blot out your sins and transgressions:* then you will *feel the blood of Christ Jesus which cleanseth from all sin, which the Light discovers*, as you walk in the light as he is in the light, and you will have fellowship one with another; the kingdom of heaven is seen, which is as a grain of mustard-seed—*which is within.*"—*George Fox's Doctrinals*, p. 134, fol.

14. "For *Christ* is manifest in the flesh, to condemn sin in the flesh: all that witness Christ in them, male and female, I say, Christ manifested in *their* flesh, he doth condemn the sin that is in *their* flesh; yea, and makes an end of sin, and finishes the transgrsssion, and brings in everlasting righteousness *into* them."—*George Fox's Epistles*, No. 262.

15. "Here is an immortal, eternal, invisible King, and is known by his invisible Holy Spirit, and rules in *the hearts*, and in the kingdom of heaven, *in men and women.*"—*Doctrinals*, p. 1090.

"And the Light *Christ*, which doth enlighten every man that comes into the world, is SUFFICIENT to guide to eternal life; and he that believeth in it shall not abide in darkness, but shall have the light of life."—*Great Mystery*, p. 386.

16. William Penn says, "In short, this conclusive argument for the proof of Christ the Saviour being God, should certainly persuade all sober persons of my innocency,* and my adversaries' malice. He that is the everlasting wisdom,—the Divine power,—the true Light,—the only Saviour,—the creating Word of all things, whether visible or invisible, and their upholder by his own power is, *without contra-*

* He was cast into prison on the charge of denying the Divinity of Christ.

ction, God. But all these qualifications and ivine properties, are, by the concurrent testi- onies of Scripture, ascribed to *the Lord Jesus hrist*. Therefore without a scruple. I call, d believe him to be the mighty God."—*illiam Penn's Innocency with her open face*, . 95, 96.

17. "There is a great noise by way of ob- ction, among many of the professors of this e, against the people called Quakers, which on this wise, viz.: 'We do not understand,' y they, 'that you ever pray to God in the me of Jesus,' &c., though we grant you often each and pray, and many good exhortations ere are to be heard among you; but we sel- m or never hear you pray or preach in the me of *Jesus*, or you seldom use the name of sus among you; but of *God*, and the *Father*, d the *Light*, and the *power*, and the *Spirit*, d the *wisdom* of God, &c. Seeing it is writ- n that whatsoever you do, do it in the *name* the Lord Jesus; and to *the name of Jesus* every tongue confess, and every knee bow; d 'whatsoever ye ask in my *name*,' saith Je- s, 'shall be given to you,' &c.

"To which I shall endeavor to answer, as I ve received of the Lord; making it manifest to the meanest, simple, sober understanding,"

. "I do affirm that they who preach and ay in the *Spirit*, and *power*, and *light*, and *sdom* of God, do pray in the *name* of Jesus; *Jesus is but a name* which was given unto *t* which was BEFORE *that name was*."—*Wil- m Bayly's Works*, pp. 157, 158.

18. "The word Christ in letters C h r i s t, s not known (neither was there any occasion them) before man had transgressed. But e *power* which was in that *man* or body which ffered without the gate of Jerusalem, was be- e the body or *creature* was made: and it was e power of the Most High which oversha- wed the virgin; and he said '*A body hast u prepared me*.' Mark, this was the life and wer *in* the body which spoke, *in whom the lness of the Godhead dwelt*, And he [the n Jesus] spake and prayed to his Father, ich was in him. (John xiv. 11.) So, though [the life and power] was not known by those *ers*, or the name CHRIST, yet he was with Father glorified before the world began, l was the Word in the beginning by whom world was made who said, 'Before Abraham s, I am;' but the name or letters, Christ, s not until many hundred years *af er*."—*lliam Bayly's Works*, p. 94.

19. "There are but two seeds in the whole ation, between which enmity is put, and are olutely contrary in nature, fruits and effects; t is the seed of the serpent, and the seed of *woman*, which is *Christ in his people*;—same to-day, yesterday and forever."—*Ibid*, 196.

20. "And we are taught, led and guided by, and are possessors of a measure of the same spirit of grace and truth, that was in that person, Christ, *our elder brother*, that suffered patiently the contradictions and false accusations of sinners, as a lamb, without the gates of Jerusalem; of whose resurrection and life we *are* eye-witnesses.—*Ibid*, p. 169.

21. "For it is not your peace and joy above the seed of God which is meek and low of heart, that will stand you instead in the day of trial; for that is the joy of the hypocrite (above the life of God) which is but for a moment. But come you all down into the valley of tears, and bear and suffer with the precious, groaning seed, which yet in bondage lieth in you; that so its joy ye may come to know, which no man can take from you. And come to know the Immanuel, *God with us*, and *Christ in us*. And he that preacheth any *other Saviour*, Gospel or *Way* to eternal salvation, but the Immanuel the Son of God, *his life*, *power*, and *wisdom*, IN HIM, to redeem his soul (which is in him) from the curse, wrath and power of darkness, which is in man;—yea, I say, if an *angel* should preach contrary to this gospel,—*the light and power of God*, which is everlasting, whose foundation *in man* is *already* laid;—I say, from the presence of the Lord he is accursed. For this testimony I bear from the eternal life and power of God, that the Saviour of man's soul (which is spiritual) is a pure spiritual power of life and infinite love, wrought in man, through the LIGHT in all them that wait in the uprightness and quietness of their spirits, in the simplicity of their hearts."—*Ibid*, pp. 24, 25.

22. "Christ Jesus, the Covenant of God with all men, is peace,—and light, and life, and salvation to the ends of the earth: which is our testimony to all men upon the earth."—*Doctrinals*, p. 223.

23. "Question. Whether Christ in the flesh be a figure or not? and if a figure, how, and in what?

"Answer. Christ is the *substance* of all figures, *and his flesh is a figure*: for every one passeth through the *same way* as he did, who comes to know Christ in the flesh: there must be a suffering with him, before there be a rejoicing with him. Christ is an *example* for all to walk after. And if thou knewest what an example is, thou would know what a figure is,—to come up to the same fulness."—*G. Fox, Saul's Errand to Damascus, Great Myst.*, p. 596.

(To be continued.)

For Friends' Intelligencer.

LATE HOURS.

Some years since, under the above caption, I gave, through the columns of the *Intelligencer*, my views on this subject, embodying therein the idea, that the young, of right, claimed amuse-

ments and recreations suited to their years, and that, while I might be disposed to grant these with more liberality than would meet the approval of some friends, these privileges "*should be at the price of early hours.*"

It is always cheering when public attention is called to any of the fashions of the day that are fraught with evil tendencies; and when the votaries of fashion themselves, show a disposition to aid in the proposed reforms, we may then hopefully look for a change.

The following extracts from an article published in one of our city periodicals a few days since, are to the point, and present a truthful and practical view of the subject worthy of consideration. Surely *any one* may now feel at liberty to adopt the "*Six to Eleven*" system therein alluded to, without fear of offence; each one so adopting it will be the means of encouraging others in a reform that is loudly called for, and thus lend a helping hand to the good work. J. M. E.

PHILADA., *Second month*, 1866.

MODERN SOCIETY.

This is an age of shams. Men have lived artificially so long that they accept the present fictitious state of things as the true one, without perceiving its hollowness and unreality. Our costumes, manners and habits of social intercourse have none of that simplicity which every intelligent man must recognize as their most natural and desirable condition.

In our intercourse with each other especially, we are so bound by the laws of etiquette, so trammelled by rules of propriety, that a man cannot be polite and truthful at the same time. He must be a hypocrite; to appear pleased when he is disgusted, and a liar, to praise where he wishes to condemn.

Social gatherings may be considered as absolutely necessary to civilized society. The race is gregarious, and hates solitude. It is fond of communion with its fellows, and it is desirable that it should be so. If men but plodded on in the dull routine of existence, Crusoe-like, with no kindred minds to brighten theirs, like pebbles, by attrition, they would become morose and sullen, and life would lose much of its pleasant charm. But there is no need of that vast mass of formality that has encrusted modern society, hiding its fair features in an impenetrable husk of etiquette.

It is one of the evils that age brings with it, for in the earlier history of this country, for instance, there was a charming simplicity of manners, even among the most refined people, that to us seems almost incredible.

It was the style then, at social gatherings, for the guests to assemble at an early hour, and spending the time in unrestrained intercourse, to adjourn long before midnight.

Men were happier and healthier than r and children grew up wholly ignorant of miserable artifices and trickeries of fashion, never breathed the hot, poisonous air of modern ball-room.

But we have gradually inaugurated a differ and a very much worse state of things. I considered the correct thing, now to come to evening parties or company, and from an surd desire to be the last one to arrive, by grees it has become quite fashionable to d in to spend the evening, very near the mo ing hours, when sensible people should be bed. . . . .

This is altogether wrong, and goes far prove that the tendency of modern fashion to depart as far as possible from the natu order of things. There is no reason why evening party cannot begin at seven, and br up at eleven, other than that it is not cons ered fashionable. By far the larger num of men and women would rather have it but are afraid to confess the fact and act up it.

We are pleased to observe, however, t there are some persons, even in fashionable ciety, who take this view of the matter, a have attempted to inaugurate a better syste They have adopted the plan of issuing their vitations for six o'clock, having supper at eig and seating the company in a sensible manr at table.

This is a most decided improvement, a we hope it will be generally adopted. If su should be the case, and sociable conversati and freedom of deportment also be allowed the arbitrary rulers of such things, we may ho to see the day when parties will be consider pleasant gatherings, for enjoyment, rather th stupid congregations of well-dressed peop who sacrifice their comfort and their inclinati on the altar of fashionable requirement.

For Friends' Intelligencer.

TARRY WITH ME.

But they constrained him, saying abide with us; for it is ward evening, and the day is far spent.—LUKE XXIV. 29.

The disciples twain of old,
All their sorrows sadly told
Walking by the way;
Unto Emmaus as they went,
Found Thee, ere the day was spent,
Prayed Thee with them stay.

Yes, constrained thee to abide
With them, for the eventide
Even then was nigh;
"Stay thy weary feet, Oh! stay,
Go no farther on thy way,"
Was their earnest cry.

So would I, O Father! plead—
Tarry with me in my need,
For the night is nigh;
Lowly though my dwelling be,
Come thou in and sup with me,—
Saviour, pass not by!

Come, I pray thee, be my guest,
Let me lean upon thy breast,
Erring though I be;
If Thou wilt but come and reign,
Thou canst cleanse from every stain,—
From sin set me free.

Oft I wander weary, worn—
And my feet are bleeding, torn,
With the rugged way;
Hear, O Father! hear my cry,
Tarry with me, pass not by—
Be my "staff and stay."

In my tent *alone* I weep,—
None with me sad vigils keep;
Friends have gone their way—
In my hour of sorest need,
Proved they but a broken reed;
Bide with me, I pray!

Clouds my sky have overcast—
Tarry till the storm be past,
And the shadows flee;
Till the gloomy night is gone,
And the promise of the dawn
In the East I see.

Lo! the shadows deeper grow—
In the West the sun is low,
Pales the cheerful light;
Telling that life's little day
Soon for me, will pass away—
Near at hand the night!

Loving Saviour! stay with me,—
Bid death's shadowy terrors flee,
At the eventide;
While I slumber watch still keep—
Let me rise, at morn, from sleep,
With Thee to abide!

alem, N. J. A. R. P.

From the Illustrated News.

BIRDS IN WINTER.

The birds have been called God's Messengers
r since that old and holy time when the
phet Elijah, waiting for his evening meal,
the broad-winged ravens painted black upon
golden sunset, which flooded with glory
brook Cherith, by which he knelt. King
vid, in his Psalms, makes mention of the
ds that built about the tabernacle, and says,
he sparrow hath found an house, and the
llow a nest for herself where she may lay
young, even Thine altar;" and our Saxon
estors called those birds that built about the
urches God's Birds, and held them in as
at reverence as those which reared their
ts against the temples erected by David and
omon. High up in the very centre of the
f may still be seen an open window in some
our old country churches, which is called
Birds' Window, and was placed there by
pious builders, so that the birds might
er and be sheltered from the severity of
ter.

The swallow-scallop cut in the ornamental
odwork under the pinnacled gables may still
seen in a few of those old timbered tene-
nts which our forefathers built for posterity.
ose who sat at the long heavy window, hooded by the quaint scrollwork that threw a cool shadow on the casement, could see the swallows come in and go out through the openings, and watch them feeding their young or sitting peacefully on the nests which they had built within arm's length of such as sat in the low wainscoted apartment looking at them. And our God-fearing forefathers would point to the birds and tell their children how the Good Shepherd, in his Sermon on the Mount, left the birds to their care, when he said, "They sow not, neither do they reap nor gather into barns; yet your Heavenly Father feedeth them." And, so taught, the children would not send away empty the little robin when he alighted on the snow-covered window-sill, nor turn a deaf ear to the chirp of the sparrow when he came down from the housetop which winter had whitened. Mankind walked nearer to God when, in their unshaken faith and simple-heartedness, they believed the birds went to and fro over sea and land at his bidding, and that they were doing his service when they attended to the wants of "the least of these."

We read of winters so severe, even within the last century, that nearly all the small birds perished. There were very few robins, wrens, linnets, or larks seen the following spring, and it was the end of summer before any young birds appeared. During those hard winters thousands of birds were picked up frozen to death, for all the rivers were ice bound, and it was so cold that the oil was frozen in the street-lamps, and they could not be lighted, so that the towns were left in darkness. Freezing showers often fell during those hard old winters, coating everything they touched with clear bright ice, even the plumage of the birds; while the crimson holly-berries showed as if they were under glass, and the moss and lichen looked like jewels enclosed in crystal cases. Though we have seldom such severe winters now, yet rarely does one pass without a frost lasting a week or two, and causing the ground to be as hard as stone. How do the small birds live during these severe frosts, especially such as do not approach our homes in quest of food? It is easy to show that, even if the weather be so severe as to freeze the very life out of them, food can be found in abundance, and that for want of food alone they never perish.

There are millions of leaves under our broad old hawthorn hedges amid which insects are to be found in every stage of existence, and these the frost rarely reaches. In the woods, beneath the close underwood overtopped by tall trees, it is the same; and if you force a way through these close-woven barriers in winter and examine the leaves that lie so thickly at your feet, you will see where the birds have been rummaging for food. You can tell at a glance

where the woodcock has been feeding, through his neat way of turning over the leaves, as he places one on his right and another on his left all the way he goes, never varying, and so makes himself quite an ornamental walk through his feeding ground. There are loads of berries on our privet and holly hedges, of heps on our hawthorns and wild roses, besides a vast number of berry-bearing shrubs, which would make quite a catalogue of names. Under the gorse-bushes, that grow everywhere, are bushes of dry, brown spines, which not only harbor insects, but afford warm shelter to the birds, and are much frequented by our finches and linnets throughout the winter. Nor would a frost that locked up our navigable rivers penetrate very deep into these sheltered places, where the dry leaves lie layer above layer and never seem cold to the touch.

There are also myriads of insect-eggs glued, on tree, bush, or hedge, to foliage that never falls, and these the birds find out and devour; and well would it be if our gardeners looked a little more closely to the few leaves which remain on the fruit-trees at the end of winter, for they will be found covered with squares of insect eggs, all glued so close together that it is difficult to force the point of a fine needle between the rows. Amid mosses, among withered grass, in the open hollows of no end of weeds and reeds, in decayed wood, in the thatch of stacks, dwellings, and outhouses, insects are concealed, and seeds are to be found which are only visible to the sharp sight of birds. We see them searching every hole and cranny in old walls, holding on by their claws and the pressure of their tails, and can fancy that the light of their sharp, flashing eyes must be as startling to the poor insects they fasten upon as the bull's-eye of a policeman's lantern is when turned upon a concealed felon. In farm-yards, in places where flocks and herds are foddered, amid every variety of foliage and herbage, the birds find food that we know nothing of. Watch some bird busy pecking, then kneel down and examine the ground closely, and all you find will be grit, sand and loam,—to your eye nothing else is visible: what else might be revealed can only be discovered through the aid of a microscope. The sight of birds is marvelous. We have seen them drop down like a stone upon an insect from such a height as in our eye would have rendered it as indistinct as a grain of sand on a gravel-walk.

The birds pass two thirds of their time in midwinter in sleep, during which they require no food; while during the long days they are moving about for at least sixteen hours. The same Providence which causes so many created things to hibernate during the period they would perish for want of food if awake, also provides rest and sleep for the birds, during which they feel no hunger, and renders a few brief hours of winter daylight long enou to gather a sufficiency of food before retiring roost. Some birds feed only in the night, a it is becoming a question whether some t that are classed as wild-fowl migrate at all, their nests have been found by our water-cours All the plovers, god-wits, coots, water-rails, sheldrake, and teal are met with in summe and, though they may shift from place to pla most of them, many think, remain with us the year round, although they may move every point of the compass.

Chief favorite of all our winter birds is t little robin. He never leaves us, but still sin the old year out and the new year in, as his fo fathers did, centuries before a Christmas ca was heard. His beautiful red breast and t crimson holly-berries are generally the only b of warm coloring we see out of doors, where the landscape is whitened with winter. H hops on the window-sill, leaving the print his long claws in the snow, while he pee through the pane with his bold black eyes, as ing, in his way, for food, and will enter t room, after a few visits, if he is treated kind He has such winning ways that all the childr love him, and would not harm him for t world, were he caught and placed in their hand How delighted the children are to stand at t door and feed the birds in winter, to watch the shy habits, as they draw nearer and nearer un they reach the furthermost crumb; then they op their wings and are off in the twinkling of eye! Throw up a few shovelfuls of earth the garden, and there the robin is rummagi among it to see what he can find, almost befo our back is turned; or else we find him perche impudently, on the handle of the spade we h left sticking in the mould, and singing awa with all his might, as if trying how much spa he could fill with his song, since all the oth birds are silent. Neither does he forsake for long together, either in spring or summe except at breeding-time, but comes every no and then, as if just to look on and say he h not forgotten us. Then he comes again, wi his little family about him in their juveni suits; and you must look very close at them see a likeness, for they are two young to we the red waistcoat,—the proud crest of the hou of the Robins; but they will put it on in a tumn, and be able to take a part in the caro their parents sing at Christmas around our lea less homesteads.

In our own garden at Kennington-cross— which is but little more than a mile from eith London Bridge or Vauxhall, or any of the bridg that span the Thames between the two—we a visited by a great number of birds in winter. W let the groundsel and chickweed under th south wall run to seed year after year, to temp

hem, so that one or both are in flower and seed rom February to November, unless the season s very severe. The tall privet hedge is also lack with berries all the year round; as the ld ones hang on the sprays until the new nes are nearly ripe. Wrens, robins, finches, itmice, and even the wagtail, that comes pick-ng and strutting round the fountain, are among he chief of our winter visitors, for the sparrows ve have with us always.

Year after year a blackbird builds, and sings, nd rears its young with only the space of a gar-en between us. All the thickly clustered ouses that hem in the open space in which we eside are filled with the music of the blackbird n spring. Robins come into our kitchen, and ve hardly ever stir out in winter without start-ing the beautifully colored gold-finches. As or the wrens, they are sticking up their tiny ails everywhere. It will not be so long; for vhile we write new houses are creeping up close o our old, high garden-walls, which have stood or at least two centuries. These and the huge, quare, brick pillars, on which the quaintly-vrought iron gates swung in former times, are ll that remain of the past; for the battlemented nanor-house, which a wall divides from us, is ut a thing of yesterday, compared with the rumbling barrier that surrounds us. And in hese gray, thick, mouldering old walls—every rick of which may be powdered into dust be-ween the thumb and finger—thousands of in-ects are concealed that furnish the birds with nany a meal in winter, for they are flying bout and peeping into the holes and crevices, nd hanging flattened against the brickwork all lay long. We allow none to be captured.

(To be continued.)

The Treasurer of Friends' Association for the Aid nd Elevation of the Freedmen has received the ollowing amounts during the past week:—

From Friends of Woodbury Prep. Meeting			23 00
" " Gwynedd	"	"	6 00
" " Middletown	"	" Del. Co.	22 75
" " Providence	"	"	27 50
" " Fallowfield Mo.	"	"	19 00
" " and others of Trenton, N. J			63 25
" a Friend of Concord			5 00
" Susannah Pusey, Maiden Creek			5 00
" Jesse Brooke, Radnor			5 00
" a Friend			5 00
			$181 50

HENRY M. LAING, *Treasurer.*

Philada., 2d mo. 10, 1866.

Forwarded since our last report, 1st mo. 2, 1866,

No. 15, 1 box, John Needles, Balt., Md.,				269 old	garm.
" 16, 1 "	"	"	"	149 new	"
" 17, 1 " Eliza Heacock, Washington, D. C.				500 old	"
" 18, 1 " Martha Schofield, Wadalaw Island, 187 old garments and trim'gs.					
" 20, 1 " Gen. Saxton, Charleston, S. C., 154 old.					
" 21, 1 "	"	"	"	306 new.	
" 22, 1 " Chap'n Goodfellow, Huntsville, 282 old.					

7 boxes, containing 454 new and 1392 old garments.

	Garments. New.	Old.	Value.
No. 19. 1 Box to Cornelia Hancock, Charleston, S. C.	553		$400 00
" 23. 1 Box to J. P. Rutherford, Ass. Q. M., Charleston, S. C.	150	61	273 00
" 24. 1 Box to Gaynor Heacock, Beaufort, S. C.	125	87	170 00
" 25. 1 Box to Almira G. Fales, Washington, D. C.		67	62 00
" 26. 1 Box to Philena Heald, St. Helena, S. C	143	40	169 00
" 30. 1 Box to Cornelia Hancock, Charleston, S. C.	214	45	233 00
" 27, 1 Box to Philena Heald, St. Helena, S. C., containing books, maps, slates, &c.			100 00
" 28. 1 Bale to Lucy Doolittle, Washington, D. C., containing pieces of flannel, &c.			23 00
" 32. 1 Barrel to Wilmer Walton, Stevenson, Ala., containing 16 pairs of childrens shoes			20 00
106 pairs do. woolen hose and mitts			23 00
230 papers seeds and 3 doz. hoes			22 00
Making 9 packages, containing 985 new, 300 old garments, 122 pair of children shoes and hose, books, maps, slates, garden seeds, hoes, &c., valued at			$1495 00

A committee of Pa. Abolition Society informed us that 60 colored soldiers were at the prisons, destitute of clothing and money, and being from the South, without friends here, we sent to them 60 part worn garments, valued at $45.

For the forwarding Committee.

Phila. 2d mo. 7th, 1866. HENRY M. LAING.

ITEMS.

Among the late accounts from Europe, is the announcement of the death, at Stockholm, of Frederika Bremer. She was born in Finland, in 1802; but, when only three years old, her father removed to Sweden, and her name is identified with her adopted, ra her than her native country. Mary Howitt, introduced her to English readers by a translation of one of her works in 1842. Her interest in our institutions induced her to visit America in 1849. She spent nearly two years in travelling over the United States. The report of her observations and reflections were first given in letters to her sister, and afterwards published in a volume under the title of "The Homes of the New World."

CONGRESS.—In the Senate, during the past week, several petitions for universal suffrage were presented and referred. A petition was also presented, and referred, asking for the establishment of a Bureau of Education, to have charge of the educational interests of the entire country; and one was presented asking for the repeal of the homestead law, that the land might be sold, and the proceeds applied to the payment of the public debt. A resolution was offered, calling for an investigation into alleged cotton frauds, said to have been committed by certain agents of the Treasury Department in various parts of the South, but final action was not taken; one was agreed to, calling upon the Secretary of War for a compendium of medical statistics compiled during the war; and one was adopted instructing the Judiciary Committee to inquire into the expediency of reporting a bill to provide for the payment of loyal

citizens of the lately rebellious States for stores taken from them and used by the army. A bill was reported to authorize the appointment of a diplomatic representative to Dominica. The bill for the extension of the powers of the freedmen's bureau was taken up, and the House amendments concurred in. The title now reads as follows: "An act to establish a bureau for the relief of freedmen and refugees, and for other purposes." It only waits the approval of the President to become a law. The joint resolution proposing the representation amendment was several times under discussion.

In the House the following were among the bills and resolutions offered: A bill fixing a standard of weights and measures, adopting the metric system, was referred. The bill for the transfer of the counties of Berkeley and Jefferson from Virginia to West Virginia was passed. The bill to enlarge the power of the Freedmen's Bureau was considered and discussed, and the substitute offered by the Committee on Freedmen's Affairs was adopted in place of the original bill.

The Senate amendments were subsequently concurred in. The bill apportioning forty-eight millions of acres of public lands in some of the Southern States, as homesteads, which may be pre-empted by freedmen, was passed. The navy appropriation bill was taken up, amended, and passed. All the items for the Philadelphia navy-yard are retained, except one of thirty-five thousand dollars. The Norfolk and Pensacola navy yards receive a small appropriation for the protection of the property. The Committee on Reconstruction was instructed to report on the propriety of removing the seat of Government of the United States. A message was received from the President, saying that it was incompatible with public interest to communicate the report of the Judge Advocate General in regard to the charges pending against Jefferson Davis and his fellow-conspirators.

FREEDMEN'S AFFAIRS.—The Baltimore American and Commercial Advertiser in speaking of the bill to amend the act creating the Freedmen's Bureau, which has recently passed both Houses of Congress says: The object of the bill is to provide for the security of the persons and rights of the late slaves of the South, and to watch over their interests and the interests of the Government in the transition from a state of absolute dependence to the achievement of such legal rights as will enable them to protect themselves. Notwithstanding the act of emancipation is conceded by the Southern States, the civil disabilities growing out of the State of slavery still remain. We in Maryland have not even yet repealed the law which prevents negroes from testifying in our courts where white persons are concerned.—There is still an exceptional system of apprenticeship for colored children on our statute books, and the Black Code devised by the old oligarchy of this State for the protection of the institution of Slavery, and the perpetuation of its political power, still obtrudes upon us some of its most offensive features.

Reports received from South Carolina state that General R. K. Scott, who has recently been appointed Assistant Commissioner of the Freedmen's Bureau to relieve Gen. Saxton, has taken a decided stand on the ground that contracts shall be made fair for both parties and carried out by each in good faith. He has criticised many contracts already made and caused them to be changed in favor of the freedmen. From private sources we learn that Gen. Saxton, by a just and humane administration has gained the love and entire confidence of the Freed-people and they are greatly distressed at his removal

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James Baynes, *Baltimore, Md.*

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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 787.)

The way in which Quakers, whether men or women, who conceive themselves to be called to the office of the ministry, are admitted into it, so as to be acknowledged by the Society to be ministers of the Quaker church, is simply as follows.

Any member has a right to rise up in the meetings for worship and to speak publicly. If any one, therefore, should rise up and preach, who has never done so before, he is heard. The congregation are all witnesses of his doctrine. The elders, however, who may be present, and to whose province it immediately belongs to judge of the fitness of ministers, observe the tenor of his discourse. They watch over it for its authority; that is, they judge by its spiritual influence on the mind, whether it be such as corresponds with that which may be presumed to come from the spirit of God. If the new preacher deliver anything that appears exceptionable, and continues to do so, it is the duty of the elders to speak to him in private, and to desire him to discontinue his services to the church. But if nothing exceptionable occurs, nothing is said to him, and he is allowed to deliver himself publicly at future meetings. In process of time, if, after repeated attempts in the office of the ministry, the new preacher should have given satisfactory proof of his gifts, he is reported to the Monthly Meeting to which he belongs. And this meeting, if satisfied with his ministry, acknowledges him as a minister, and then recommends him to the meeting of ministers and elders belonging to the same. No other act than this is requisite. He receives no verbal or written appointment or power for the execution of the sacerdotal office. It may be observed also, that he neither gains any authority, nor loses any privilege, by thus becoming a minister of the Gospel. Except, while in the immediate exercise of his calling, he is only a common member. He receives no elevation by the assumption of any nominal title, to distinguish him from the rest. Nor is he elevated by the prospect of any increase to his worldly goods in consequence of his new office; for no minister in this Society receives any pecuniary emolument for his spiritual labors.

When ministers are thus approved and acknowledged, they exercise the sacred office in public assemblies, as they immediately feel themselves influenced to that work. They may engage also, with the approbation of their own Monthly Meeting, in the work of visiting such Quaker families as reside in the county, or Quarterly Meeting to which they belong. In this case they are sometimes accompanied by one of the elders of the church. These visits have the name of family visits, and are conducted in the following manner:—

When a Quaker minister, after having commenced his journey, has entered the house of

the first family, the individual members are collected to receive him. They then sit in silence for a time. As he believes himself concerned to speak, he delivers that which arises in his mind with religious freedom. The master, the wife, and the other branches of the family, are sometimes severally addressed. Does the minister feel that there is a departure in any of the persons present from the principles or practices of the Society, he speaks, if he believes it required of him, to these points. Is there any well-disposed person under any inward discouragement; this person may be addressed in the language of consolation. All in fact are exhorted and advised as their several circumstances may seem to require. When the religious visit is over, the minister, if there be occasion, takes some little refreshment with the family, and converses with them; but no light or trifling subject is ever entered upon on these occasions. From one family he passes on to another, till he has visited all the families in the district, for which he had felt a concern.

Though Quaker ministers frequently confine their spiritual labors to the county or Quarterly Meeting in which they reside, yet some of them feel an engagement to go beyond these boundaries, and to visit the Society in particular counties, or in the kingdom at large. They who feel a concern of this kind, must lay it before their own Monthly Meetings. These meetings, if they feel it right to countenance it, grant them certificates for the purpose. These certificates are necessary; first, because ministers might not be personally known as ministers out of their own district; and secondly, because Quakers, who were not ministers, and other persons who might counterfeit the dress of Quakers, might otherwise impose upon the Society as they travelled along.

Such persons, as thus travel in the work of the ministry, or public Friends as they are called, seldom or never go to an inn at any town or village, where Quakers live. They go to the houses of the latter. While at these, they attend the weekly, monthly and quarterly meetings of the district, as they happen on their route. They call also extraordinary meetings of worship. At these houses they are visited by many of the members of the place and neighborhood, who call upon and converse with them. During these times they appear to have their minds bent on the object of their mission, so that it would be difficult to divert their attention from the work in hand. When they have stayed a sufficient time at a town or village, they depart. One or more guides are appointed by the particular meeting, belonging to it, to show them the way to the next place, where they propose to labor, and to convey them free of expense, and to conduct them to the house of some member there. From this house, when their work is finished, they are conveyed and conducted by new guides to another, and so on, till they return to their respective homes.

But the religious views of the Quaker ministers are not always confined even within the boundaries of the kingdom. Many of them believe it to be their duty to travel into foreign parts. These, as their journey is now extensive, must lay their concern not only before their own monthly meeting, but before their own quarterly meeting, and before the meeting of Ministers and Elders in London also. On receiving their certificates, they depart. Some of them visit the continent of Europe, but most of them the churches in America, where they diligently labor in the vineyard, probably for a year or two, at a distance from their families and friends. And here it may be observed that while Quaker ministers from England are thus visiting America on a religious errand. ministers from America, impelled by the same influence, are engaging in Apostolical missions to England. These foreign visits, on both sides, are not undertaken by such ministers only as are men. Women engage in them also. They cross the Atlantic and labor in the vineyard in the same manner. It may be mentioned here, that though it be a principle in the Quaker Society, that no minister of the Gospel ought to be paid for his religious labors, yet the expense of the voyage, on such occasions, is allowed to be defrayed out of the fund, which is denominated by the Quakers their national stock.

(To be continued.)

For Friends' Intelligencer.

A short but pithy article, by I. Hicks, in the last Intelligencer, was expressive of views so concurrent with my own, and, I believe, with those of many others, for years past, I could not but rejoice to see them presented to us through these columns, where, I earnestly hope, they will be read with the attention, and will claim the consideration they justly merit, and that we will not suffer the right time for action, in the case alluded to, to pass unheeded by. If we hold fast to the fundamental principle of our Society, a practical belief in the "Light Within," would we be wedded to empty forms, or those transmitted by tradition or education? Rather would our minds be kept open to the convictions of truth,—to the inshinings of Divine Light upon the path in which we are to advance? Such was the example, among others, of our ancient, venerated friend, Elias Hicks, as beautifully portrayed in the very interesting sketch with which we have lately been favored from the pen of the above-mentioned Friend. Can we read of such faithfulness and dedication without being renewedly

incited to "walk by the same rule and to mind the same thing" that brought him to so high a state of Christian perfection.

Bristol, Pa., 2d mo., 1866. S.

MARTHA ROUTH.

(Continued from page 789.)

Our kind friend, Phebe Pemberton, accommodating us with her carriage, acceptably accompanied us to divers meetings adjacent to the city, till nearly the Yearly Meeting, at which our friend Jesse Kersey spread his concern to pay a religious visit to Friends in Great Britain and Ireland, which was fully united with; and my husband desirous of returning with him to England, he sailed in the same ship, and they were favored with a safe and quick passage.

As my way opened, I had suitable companions to many meetings round about; my valued friend, Anna Mifflin, accompanied me into the Jerseys, as far as Egg Harbor and Cape May; also our kind friend and attendant, Samuel Cooper, of Pleasant Valley, with his carriage, another Friend being on horseback. Through best help, we got along without any accident, though some of the roads were getting bad. Returning safe to Philadelphia, I continued there about two months, attending meetings almost every day, as they came in course, and some others out of the city, with the schools at Westtown.

About this time my feelings were awakened to look homeward; and finding I was not clear of some meetings in New England, my kind friend, Sarah Zane, a younger sister to the pious widow of that meek and suffering disciple of his Lord, John Pemberton, being certified of by Friends of Philadelphia, we set forward in the Twelfth month, when the river Delaware was so full of ice, that some of our friends on shore were anxious how we should get through; but being met by our affectionate friend, Samuel Cooper, with his own boat, I felt no fear of our safe landing, or dismay at the apparent danger, though it took a much longer time than usual. We were so cordially received at his pleasant home, that the difficulty was soon compensated; and next day, with our kind attendant, George Williams, from the city, we proceeded to New York, which we entered the last day of the year 1804.

The weather was extremely cold, with a considerable fall of snow, though not so deep as afterwards; for before we got to Hartford, it was scarcely safe for wheels to pass, yet we attended the meeting next day at West Hartford. After a public meeting in the city, we went in a sleigh to New Bedford, our before-mentioned friend, George Williams, returning to Philadelphia. We went pretty swiftly along on the snow, but the motion brought on something like sea sickness: looking very pale when we arrived at the Inn, the landlady said many were affected in like manner; but in due time we got safely to New Bedford.

After attending several meetings in that neighborhood, my way was impressively opened to go to a few meetings eastward, as far as Boston, Lynn and Salem, with female companions and Joseph Austin. We did not stop at Boston, but gave expectation to the Friend where we lodged of being at one there on our return. During our absence, a Friend from Nantucket came there on business, and being well acquainted with a wealthy merchant of good repute, Samuel Parkman, informed him of our intentions. At the time expected, he sent a servant to meet us on our way from Salem, to take us the best and nearest road to his house. When we got into the parlor, a large room, I thought of Cornelius the centurion; for he seemed to have gathered up his relatives and connexions, young and old, who received us as though we also had been their near of kin; that my heart was contrited in the recollection of the very different reception our suffering brethren and sisters had formerly met with at that place. Though nothing further opened than a liberty for social conversation, and answering the inquiries made of us, it appeared to be a mutually satisfactory interview.

My mind was, however, secretly under weight respecting the public meeting. I had thought of the tenth hour, some proposed eleven o'clock. I said I had mostly left these matters to those resident in a place, but at that time ten o'clock seemed to fix with me. After a little pause, Samuel Parkman replied, "And I believe you are right, for it is our Quarter Sessions here, which open at twelve o'clock; it will give more liberty for such as incline to attend than a later hour." So after desiring those who were to give notice to request punctuality to the hour, we went to our lodgings. The meeting collected very fully and punctually, and Samuel Parkman appeared to have brought the numerous company we had been with at his house the evening before, whom he seated in a suitable manner, and then sat down in the gallery by the Friend who attended us. Seeing divers come in who seemed of the great of the earth, my spirit was awfully bowed before the throne of Grace for help and direction.

The meeting was scarcely more than fully gathered into quietude, when the word of life arose with that authority which I durst not dispute, though on leaving my seat I saw little more to express than, "With the word of a king there is power." And may my soul ever bear in grateful remembrance the truth of this assertion as applicable to the King of kings, who graciously condescended to be mouth and wisdom, tongue and utterance, till I felt clear of apprehended duty, in bearing testimony to the all-

sufficiency of His power for every good word and work. I had only taken my seat a short time, when the spirit of supplication was poured forth, to beseech the Lord on high, that, in his own time, the blood of the martyrs which had been shed in that place might prove as the seed of the kingdom; that the children then unborn might become acquainted with the pure and holy principles of grace and truth, which cometh by Jesus Christ, for the support of which his faithful servants loved not their lives unto death. A great solemnity appeared over the meeting; and after a little pause, the public clock struck twelve, when one of the great men went out, but in a very quiet manner, and in a short time the meeting broke up.

Samuel Parkman came and took me by the hand in a very affectionate manner, saying, very gravely, "You have indeed manifested that 'with the word of a king there is power,' or you could not have been supported; for you were just an hour and a half on your feet before you offered the prayer to God; and that He may prosper you in every future work and service, is my sincere desire." I felt then like a worm, and could hardly tell what answer to make, more than just to acknowledge his kind attention. Many tender persons near the door of the meeting-house, offered grateful acknowledgments to the blessed Author of all good, that they had had the opportunity of being at meeting; expressing a hope, they should not soon forget it. In the afternoon we journeyed forward, and next day got safely back to New Bedford.

My feelings began to be awakened more and more, to look toward my native land; not that I felt a full clearance in some places, but having done what I could, it felt best to pack up the chest which contained accommodations for a voyage, and to settle such goods as were to be left behind, &c.; that if increasing liberty should be obtained, and way open to take shipping from some distant port, I might have them in readiness; though, as before, it seemed safest for me to say little about it, till it became needful to request a certificate.

About the latter end of Third month, taking a near and affecting leave of my beloved friends there, one of them accompanied my companion and self to New York by water, about two hundred miles. We had a pretty favorable passage for the time of year, and were as usual very kindly received by our friends, John and Catharine Murray. Having a prospect of attending some meetings on Long Island, and a Quarterly Meeting at Purchase, my faith was quietly tried through a permitted accident. Going into a Friend's house in New York, a plank broke under me, and caused a severe wound on the shin bone, which gave me great pain; but not feeling liberty in spirit to omit these meetings, our dear friends, J. and C. Murray, with worthy Thomas Dobson, father of Lindley Murray's wife, accompanied us to Long Island, when being clear of meetings there, the former Friends went with us to the Quarterly Meeting at Purchase; and though I travelled along with great difficulty, my mind feeling a peaceful acquittance, I was mercifully enabled to move forward. When about to leave New York, I felt so nearly and tenderly affected towards Friends there, that a secret impression attended me it might be the farewell opportunity; which proving the case, my way opened, under the influence of the same cementing love, to salute their Women's Yearly Meeting, which began about the time of my embarkation, with an epistle, which a Friend was commissioned to inform me was so acceptable, that copies were circulated to the Quarterly Meetings. Journeying forward, taking some meetings in our way, we were met at Frankford by our valued friends, James Pemberton and Elizabeth Foulke. The Quarterly Meeting coming on at Philadelphia, I was very desirous to attend it, though with considerable difficulty; yet my mind being relieved thereby, I was favored with quietude to remain under the hospitable roof of my dear friends, James and Phebe Pemberton.

During this time of confinement, I had opportunity steadily to look homewards, and hearing of a vessel called the Rose, of which the Captain, Caleb Hathaway, was in part owner, likely to sail for Liverpool in about three weeks, I felt quite easy to have my passage taken in her; though divers of my kind friends thought it was running a risk for me to go to sea before the wound in my limb was healed, and I a stranger to all on board. Before my departure, my endeared friend, Rebecca Wright, and two precious young women, came to take leave, and stopped two nights with me; which kind attention my dear friend, Phebe Pemberton, acknowledged as more grateful than if it had been shown to herself. On the morning of my embarkation, many Friends coming in, a farewell religious opportunity opened, and our sepation was attended with such tenderness and contrition, as was humbling beyond the power of expression. After which my beloved friends, Phebe Pemberton and Elizabeth Foulke, with divers others, accompanied me to the ship. Three of them staid two nights with me on board, returning with the pilot.

(To be continued.)

O that men would praise the Lord for his *goodness*, and speak and practise his loving-kindness! As the mantle of Elijah fell upon Elisha, so may the mantle of God's charity fall upon us,—making us more gentle, and considerate, and kind, and thoughtful, and loving, —that we may win back the wanderer, instead of driving him farther on in the by-ways of sin,

—console the downcast, instead of adding to his despondency by harshness,—and in all things follow Him whose feet are beautiful upon the mountains, and whose messengers are anointed to preach good tidings unto the meek, to bind up the broken-hearted, to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

For Friends' Intelligencer.

THE ADMINISTRATION OF THE DISCIPLINE.

The change made a few years since in our discipline, authorizing women Friends to participate in its formation and adoption, I had hoped would soon have been followed by another, fully as important, conferring upon them equal authority in its administration.

The inequality maintained by the administration of the discipline as it now stands, has been to the mind of the writer for many years, a matter of regret and anxious concern. It is very desirable that a change should be made, bringing our practice in this respect more nearly into conformity with the fundamental principles of our profession; as I sincerely believe that if we would promote the growth and prosperity of our Society, our principles and practice must be made to harmonize.

It is supposed that a very large proportion of the members of Philadelphia Yearly Meeting are convinced in judgment, that the change referred, to ought to be made; but it is apprehended that a desire to do it, in the most consistent and effectual way, has so engaged the minds of Friends, that hitherto no conclusive action has been had on the subject.

After much reflection, I have resorted to this method for calling the attention of Friends to the subject, and presenting for their consideration the following proposition: That the discipline be so changed, that all cases similar to those which, when originating in Women's Meeting, require the deliberation and judgment of the Men's, before being concluded, shall, when originating in Men's Meeting, be submitted to Women's Meeting for their consideration and concurrence.

It is thought that if the substance of the above proposition is adopted, it will tend to harmonize and strengthen the body. It is simple in its character, and consistent with the Christian equality that we as a Society profess to maintain. Surely none will deny that our rights are equal and our interests mutual; that the duties we owe to each other and to our Society are the same, and equally binding upon all.

There is a divine harmony that must be lived up to,—a consistency that must be maintained,—if we would secure to ourselves and to the Society of Friends the benefits that are to be derived from a faithful adherence in practice to the immutable principles of truth and justice.

I cannot concur in the views that are sometimes presented in favor of separate and independent action in the administration of the discipline, because I believe that mutual benefits will be derived from the united counsel and action of the whole body. "In union there is strength," and "in the multitude of counsellors there is safety." A MEMBER.

For Friends' Intelligencer.

THE DUHOBORTSI, A RELIGIOUS SECT IN RUSSIA.

Stephen Grellett, in the course of his religious travels in Russia, became acquainted with this remarkable sect, and formed so favorable an opinion of their piety, their exemplary moral deportment, and their enlightened religious sentiments, that upon his return to this country, about the year 1818, he brought with him a small volume containing a history of the then religious sects of Russia, including an exposition of the principles and doctrines of the Duhobortsi.

In writing home to his family from Russia, he expressed his gratification at having made their acquaintance; and his letter respecting them was deemed, at that time, so valuable and interesting, that copies were taken by his friends for dissemination; and after his return to this country, his frequent form of alluding to them was in the affectionate language of, "My dear Duhobortsi."

Those who are familiar with the journal of this eminent and devoted servant, will doubtless, after reading the foregoing, be surprised that no coincidental sentiment is to be found in his volume respecting that religious denomination.

If his knowledge respecting these people had been derived from written or oral representation merely, there would be some room to suppose that he might subsequently have found himself misinformed, and that he accordingly had expunged or changed what he had previously written; but as his information was obtained by personal, social and religious intercourse while travelling in Russia, I perceive no reason to doubt that his letter to his family was a genuine transcript of the favorable impression he had received respecting them.

The marked discrepancy between the printed volume of S. Grellett's travels, and the fragmentary history already recited, might afford an interesting theme for discussion, if that were desirable; but as edification rather than argument is the purpose contemplated, further remarks in this direction will, at least for the present, be postponed. GIDEON FROST.

The Duhobortsi of Russia.—"From among the common peasants in Russia, who in general

are not only illiterate, but strongly attached to the external ceremonies of religion, there sprang up all at once a sect, in the middle of last century, that not only threw aside all the ceremonies and rites of the Greek Church, but who also rejected baptism and the Lord's supper.

"They suffered from all quarters continual persecution, being constantly exposed to reproach, and not unfrequently to imprisonment, and many of them were sent into exile, as if they had been the worst of criminals. These persecutions continued, with but few intermissions, until the reign of the humane and peaceable Alexander I.

"'Duhobortsi' is derived from a word which literally signifies 'a wrestler with the spirit.' The name was supposed to have been given them by an archbishop of the Greek Church, and as indicating the form of the alleged heresy contained in their doctrines.

"The origin of the sect is altogether unknown to its present members, for they are generally illiterate, and possess no written history of the founders of their sect. They say there are many of their members in Germany and Turkey, but they are more persecuted in Germany than among the Mahomedans.

"Excepting their principles of faith, the Duhobortsi, in their domestic and social life, may serve as examples to all other sects. In 1792, the reports of the Governor Vrohovski to the general procurator, represents the Duhobortsi as leading most exemplary lives, being sober and industrious, diligent in their occupations, and of good and gentle dispositions.

"As soon, however, as we approach, and take a nearer view of their creed, we at once see the contrast between it and that of their surrounding neighbors. The Duhobortsi never enter the national churches, nor bow before the pictures in times of prayer. They do not cross themselves, nor observe the appointed fasts. They take no part in the joys and corrupt deeds of the men of the world.

"The Duhobortsi affirm that every external rite in regard to salvation is of no avail whatever. They confess *that* alone to be the holy and apostolic church, which the Lord gathers by his appearance, which he enlightens and adorns by the gifts of the Holy Ghost, and which on this account is the company of the faithful or of true believers of all ages.

"They do not have any particular days or places for divine worship, believing all days alike, and all places alike holy. They take each other by the hand as a mark of union in love, in knowledge of judgment, and of the unseen God who is within them.

"They have no appointed priests, but confess Jesus Christ alone to be the only just, holy, pure and undefiled priest, separate from sinners and exalted above the heavens. He also is their only teacher. In their assembly they instruct each other from the Scriptures; every one speaks according to the graces given him, to the admonishing and comforting his brethren. Even women are not excluded from this privilege, for they say, have not women enlightened understandings as well as men?

"The virtue which shines with the greatest lustre among the Duhobortsi is brotherly love. They are hospitable to strangers, and entertain most of them at the expense of their society, having a house built for the express purpose of accomodating strangers. They are also praised for their compassion to such as are in distress; even the Governors of the places where they reside have borne testimony to the readiness with which the Duhobortsi assist their neighbors in affliction.

"They have no kind of punishment among them, except expulsion from society, and this takes place only for such transgression as proves the person evidently to have lost the spirit of Christianity.

"In their society they have no superior powers, such as magistrates to govern and command, but the society at large governs itself, and each individual in it. The Duhobortsi look upon it as the duty of every parent not only to instruct his own children, but also, when opportunity offers, to teach those of his neighbors also, and to restrain them from folly and sin wherever he observes it.

"In this way the sentiments of the parents are, by little and little, formed in the minds of their children, and are rooted in their minds by the exemplary conduct of their parents. Hence it has been observed that the children of the Duhobortsi are distinguished among all other children, like wheat among oats.

"The chief and distinguishing dogma of the Duhobortsi is the worship of God, in spirit and truth, and hence they reject all external rites as not being necessary to the work of salvation. They have no particular creed, but only say in regard to themselves, that they are of the law of God and of the faith of Jesus.

"The conceptions they have of Christ are founded on the doctrines of the gospel. They confess his incarnation, his acts, doctrines and sufferings; but in general they take all this in a spiritual sense, and affirm all that is said in the gospel must be perfected in us. Thus Christ must be begotten in us, be born in us, be grown up in us, teach in us, suffer in us, die in us, rise again from the dead in us, and ascend into heaven in us, and in these different acts they understand the process of regeneration, or of being born again.

"They say that Jesus himself is and was the eternal and living gospel, and that he sent out his disciples to preach himself in the word, for

he himself is the word, which is written only in the hearts of those who believe in him.

"To the salvation of man, unfeigned faith in Christ is absolutely necessary; but faith without works being dead, so also works without faith are dead.

"With respect to baptism they say, that we are baptized by the word in the name of the Father, Son and Holy Ghost; that this baptism takes place when a man truly repents, and in the sincerity of his heart crieth unto God; then his sins are forgiven him, and his affections are no more set upon the world but upon God. This is the only baptism which they confess for the remission of sins. They look upon external baptism as of no use, and say it only washes off the impurities of the body.

"In regard to the Lord's supper, they say that they always communicate in the holy and life-giving immortal and awful mysteries of Christ to the remission of sins, by spiritually and internally receiving into themselves the word of God, which is Christ; but the outward sacrament of bread and wine they do not receive, for that bread and wine enter the mouth like our common food, and are of no advantage whatever to the soul.

"They do not consider the actions of those who have pleased God to have been indiscriminately holy.

"They preserve the memory of their departed friends, only by imitating their good deeds, for they neither pray to nor for them. They say the Lord himself will remember them in his kingdom; but they do not style the departure of a brother out of this world *death*, but call it a *change*, and hence they do not say our brother is *dead*, but our brother is *changed*.

"Of the destination of the soul after death, they say that a man's actions will either justify or condemn him, and, therefore, that the works of men in this world will bring every one to his place in the next, in which there is no repentance.

"In regard to the resurrection of the righteous and the wicked at the last day, with their present bodies, the Duhobortsi do not determine any thing dogmatically, but leave that event entirely to God."

This exposition of the doctrines of the Duhobortsi is accompanied by the following remarks of the compiler:

"The foregoing statement, respecting the Duhobortsi, was made by Robert Pinkerton, who spent many years in various parts of Russia, and, therefore, possessed opportunities for information rarely presented." In a note to the work, the compiler states, "that most of these interesting particulars concerning the Duhobortsi, I have taken from a manuscript account of them in the Russian language, composed by a gentlemen, (probably Pinkerton,) of the first respectability in Petersburg.

"I also perused this manuscript with a Russian nobleman, who, in 1808, was the civil governor of the province of Cherson, and was well acquainted with the principles and character of the Duhobortsi at Moloshnia Vodi."

For Friends' Intelligencer.

RESISTANCE TO TEMPTATION.

It is written in the Scriptures of Truth, the devil took Jesus up into an exceedingly high mountain, from whence he showed him all the kingdoms of the world, and the glory thereof, which he promised to give unto him, if he would fall down and worship him. Reader, art thou aware that the same tempter, the same devil, is often carrying me, and thee, too, up into that same height of lofty imagination, (represented by the mountain,) therefrom showing us how much more of this world's goods we may possess, or become lord over, if we will but deviate from the plain simple truth, (it may be but little,) or how much more honor, or fame, or applause, we may have among men, if we will but gratify their pride by doing things that we believe are inconsistent with the Divine will, or how much more of ease or comfort we may take if we neglect the performance of some small duties, which he would have us believe are not noticed by any one, and are of no importance?

Now, if thou art yielding to these temptations, thou hast accepted the very same conditions that were offered to Jesus, and which he refused, saying, "Get thee behind me, Satan."

O that we may watch diligently the approach of this enemy, remembering this promise, "If ye resist the devil, he will flee from you."

2d mo. 10, 1866. J. H. G.

Extracts from Popular Christianity. By F. J. Foxton. *London*, 1849.

All true and sincere men well know that Christianity is not realized in the religion of the multitude. Every sect, indeed, has its pure and heroic spirits, but they are so, not in consequence but in spite of their dogmatic creeds, while the feeble and faithless of every communion are overwhelmed by the influence of the "written word." "The kingdom of Christ" is within us; and Christianity will not have performed its proper office in the world until professing believers have learnt to recognize the rights and privileges of conscience by a toleration without limits, and a faith without contention.

The man of learning and the utilitarian philosopher have overlooked the simple element of Divine faith and love which approves itself to the secret instincts of the human heart. The secret lies too low in the scale of intellectual power to be apprehended by those who persist

in seeking for spiritual dominion only in the high places of philosophy. It was not by the power of religion, but by the charm of a transparent sincerity—an unfaltering faith in the divine word, and a true and tender love,—that Elizabeth Fry was enabled to still the storm of blasphemy, riot and obscenity that caused even the turnkeys of Newgate to stop their ears. No merely intellectual gifts exhibited in her life and writings, will account for the command she exercised in the minds and hearts of men. The power was in herself,—a part of her spiritual nature,—and earnestly expressed in tones of tenderness and of sincerity. In a few hours after her admission into the cells of Newgate, at that time the scenes of unutterable horrors, we find the half naked and shameless outcasts of either sex transformed into sad and thoughtful listeners, sitting round their simple teacher, "clothed and in their right mind," the demons of lust, of violence, and of unbelief "cast out," by no mightier power than "words of truth and soberness," uttered in the accents of truth and love. All this was done by the force of character, rather than by the agency of the intellect. Character is a natural power, like light and heat, and all nature co-operates with it. The reason why we feel one man's presence, and not another's, is as simple as gravity. Truth is the summit of being. All individual natures stand in a scale according to the purity of the element in them. The will of the pure runs down from them into other natures as water runs down from a higher to a lower vessel. Surely it is possible, without overstepping the boundaries of natural laws, to account for the overwhelming power that the strong, sincere and pure mind always exercises over the weak, the faithless and the impure, and to discover the secret of those magical words, which in a simpler age caused men "to leave all and follow."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 24, 1866.

MEETINGS FOR THE CONSIDERATION OF THE PRINCIPLES AND TESTIMONIES OF FRIENDS.—The meeting on the 14th inst. was larger than any previously held, and the quiet, earnest attention of all present manifested the deep interest felt on the occasion.

The subject of war, referred from the former meeting, was resumed by reading appropriate selections from "Dymond's Essays," showing the incompatibility of war with Christian practice. Forcible extracts from Erasmus, Wickliffe and other authorities were quoted by the writer in corroboration of his sentiments.

The popular idea that human governments are based upon the sword was again controverted; and it was stated that, on the contrary, the real basis of the health, growth and prosperity of nations is peace, and that the embodiment and administration of public opinion through civil law, is designed to secure this object. It was maintained that war is an exceptional condition of a country—a last resort in extremity. In time of war the equilibrium of power is destroyed—common law is suspended, and military authority substituted, and not until the return of peace is civil rule again established. The settlement of difficulties by single combat, and the code of honor which made each man the adjuster of his private feuds, was alluded to, as representing an age in public opinion which had passed away, and been succeeded by a higher condition of moral sentiment. This had resulted in the formation and establishment of laws for the protection and security of individual rights. It was thought the little handful of persons, who, through the late war, had endeavored to be faithful to their peace convictions, had been respected, and had exerted an influence upon the entire country, and it was offered as an encouragement to Friends not to doubt the truth and feasibility of this principle, but to continue by precept and example to advocate their belief in its power.

Several pertinent questions were asked, calculated to bring the subject more fully before the minds of the audience, but as time did not admit of a lengthened consideration of them, they will probably claim the attention of a future meeting. We were reminded of what had been endured by individuals in former times, in maintaining the testimony against wars and fightings, the position and sufferings of Friends during the Irish rebellion, during the war of the revolution, and that of 1812, when many of the young men were confined in prison for non-payment of militia and other similar fines.

Many interesting remarks were made, presenting various shades of opinion and sentiment, and it was encouraging to observe the high regard which all expressed for the peace-principle, and their manifest desire to see it prevail in the world. The meeting was conducted with great unity and harmony, and adjourned to resume the further consideration of the subject on the evening of the 28th inst.

CORRECTION.—In the Intelligencer of 2d month 3d, in the list of deaths, "Martha Hollman" should have read, "Martha Hillman Ridgway;" and in paper of 2d month 10th, "Mary E. Satterthwaite" should have read, "Mary G. Satterthwait."

MARRIED, on the 14th of Twelfth month, 1865, DR. HALLOWELL TWINING, of Harford Co., Md., to ALICE P., daughter of Joseph P. Baynes, at Friends' Meeting house, Eastern District, Baltimore.

DIED, on the 25th of Fifth month, 1865, at the residence of her son, in Mount Pleasant, Jefferson Co., Ohio, MARY WHITE, in the 75th year of her age; a member of Concord Monthly Meeting. One more, we believe, is added to the number of that "multitude that came out of tribulation."

——, on the 19th of Tenth month, 1865, at the residence of her parents, Isaac and Susanna Wells, RUTH WELLS, aged 31 years; a member of Concord Monthly Meeting.

——, of consumption, on the 18th of First month, 1866, near Syracuse, N. Y., JOHN L. HAWLEY, in the 36th year of his age.

——, of diphtheria, on the 28th of First month, 1866, at the residence of her grandfather, Aquila Jones, in Milton, Ind., ANNIE, daughter of Elizabeth J. and the late James F. Pleasants, in the 7th year of her age.

——, on the 5th of First month, 1866, at Colerain, Belmont Co., Ohio, FRANCES D. FOX, youngest child of Francis D. Fox, in the 6th year of her age.

——, on the 18th of First month, 1866, JULIANNA DUBOIS, wife of the late Francis D. Fox, and daughter of Israel Updegraff, deceased, in the 47th year of her age, after a severe and protracted illness, which she bore with much patience and Christian resignation; a member of Concord Monthly Meeting.

——, on the 2d of Second month, 1866, while on a visit to the city of New York, ELIZA B. WRIGHT, wife of Joseph Wright, and daughter of the late Zadock Southwick, aged 54 years.

The poor and the afflicted found in her a true friend. Her life was one of usefulness, and she was an humble follower of the great Teacher. Her remains were taken to her residence in the city of Poughkeepsie, N. Y.

——, on the 4th of Second month, 1866, in New York, at the residence of her son, Jonathan Thorne, PHEBE, widow of Samuel Thorne, in the 91st year of her age. She was a member of Nine Partners Monthly Meeting. The funeral took place at the Meeting-House.

——, on the 29th of Twelfth month, 1865, of dropsy, in Springfield, Warren Co., Ohio, CHARLOTTE, wife of John Mullin, and daughter of Mark and Deborah Haines, of Salem Co., N. J., in the 74th year of her age.

——, on the morning of Third-day, 13th inst., DANIEL L. MILLER, SR., aged 78 years.

——, suddenly, whilst riding in a city passenger car, on the 12th of Second month, 1866, SAMUEL R. COLLADAY, in the 60th year of his age; not a member, but a regular and interested attender of Race St. Meeting. His daily walk gave evidence of a preparation for his eternal home.

TEACHERS FOR THE FREEDMEN.

The Association of Friends for the Aid and Elevation of the Freedmen need more Female Teachers to send South to labor in this great work. Applications, with references, may be sent to

JACOB M. ELLIS,
Cor. Sec. Educ. Com.,
No. 325 Walnut St., Philada.

Friends in the Country are solicited to furnish Homes for a number of Colored men (mostly freedmen) now in this city, anxious and willing to work at low wages, but owing to the scarcity of employment are prevented from doing so, and are very destitute. Apply at Pennsylvania Freedmen's Rooms, 424 Walnut St., or to J. M. Truman, Jr., 717 Willow Street.

FRIENDS' SOCIAL LYCEUM.

The lecture on the 6th inst. was by William H. Seaman, on Money. The historical aspects of the subject were first dwelt upon, and various substances used as money in primitive conditions of society were mentioned. The first mention of silver and gold, as money, is found in Genesis xiii. 2: "And Abraham was very rich in cattle, in silver, and in gold." Money is a measure, not a standard of value, being a representative of work done, and fluctuating accordingly. In the progress of society surplus labor becomes capital, and capital brings interest, because it represents labor, which is productive. Labor can do but little without capital; a single piece of machinery, representing the accumulated results of labor, can accomplish as much as a hundred men.

Wealth was spoken of as a necessary element of civilization, removing men from the necessity of devoting themselves exclusively to their maintenance, and thus giving opportunities for the cultivation of their intellectual powers. A limit to productive power, and, consequently, to wealth, is found in physical nature. The natural conditions favorable to this accumulation, and the advance of civilization, were somewhat discussed. The forces of nature being rendered tributary to man, constitute an important agency in his advancement. Manchester alone employs 1,200,000 horse-power in manufactures, by which many millions of people are furnished with clothing.

The agency of Government in the production of money, and its frequent adulterations with a view to raising means, and in the laying of taxes, was discussed, and the civilization which grows out of a union of capital and labor was shown to constitute the real improvement in modern times as contradistinguished from the accumulation of capital in the hands of the few, who formerly had it in their power to oppress the many.

We regret that we can give but a bare synopsis of this lecture.

Review of "A Declaration," &c., published by order of the Yearly Meeting of Orthodox Friends (so called) held in Philadelphia in 1828. By WM. GIBBONS, M. D.

(Continued from page 795.)

From the foregoing extracts, it is manifest, that our primitive Friends recognized a distinction "between Christ, and the garment which he wore," or the body in which he came;—between the "outward vessel, and the inward life, or Word that was with God, and was God,—and was that in which the fulness dwelt;"—that "His taking up a body to do the will, made no alteration in him,—added nothing to him;—that "the virtue, the value" of what was done by him "in the body, was not of the body; but it was in him before time, in time, and will be after time, and forever;"—that "it is the Spirit, the life, that was revealed in that man, which was and is the foundation whereupon all the living stones are built;—that man's nature made any part of the Saviour, they utterly denied;—that Christ is the Saviour as he is *one* with God, and only so *in his people;*—and that those "who preach and in the spirit, and power, and light, and wisdom of God, do pray in the name of Jesus; for Jesus is but a name, which was given unto *that* which was *before* that name was;"—that "Christ's flesh is a figure;"—and "every one passeth through the same way as he [the man Jesus] did, who comes to know Christ in the flesh;" that "there must be a suffering with him before there is a rejoicing with him;"—and that he is "an example for all to walk after," &c.

To this summary, I will add the *testimony of Jesus, respecting himself;* which, without doubt, is the highest external evidence on this subject, on record.

"But I have greater witness than that of John; for the works which the *Father hath given me to finish*, the same works that I do, bear witness of me, that the Father *hath sent me.*" John v. 36.

"The Son can do *nothing of himself*, but what he seeth the Father do." "I can, of *mine own self*, do nothing: as I hear, I judge; and my judgment is just; because I seek not *mine own will*, but the *will* of the Father, that hath sent me." Ibid, v. 19–30.

"I must work the works of *Him that sent me, while it is day;* the night cometh, when no man can work." Ibid, ix. 4.

"The words that I speak unto you, I speak not *of myself;* but the Father that dwelleth in me, *He doeth* the works." Ibid, xiv. 10.

"The works that I do in my Father's name [power] they bear witness of me." (x. 25.) "For I have not spoken *of myself*, but the Father who sent me, *he gave me a commandment* what I should say, and what I should speak." Ibid, xii. 49.

"I do nothing of myself; but *as my Father hath taught me*, I speak these things." (viii. 28.) "For I came down from heaven, not to do *mine own will*, but the will of him that sent me." Ibid, vi. 38.

"The word which you hear is *not mine*, but the Father's which sent me." (John xiv. 24.) "The living Father hath sent me, and I live by the Father." Ibid, vi. 57.

"I have glorified thee on the earth; I have finished *the work* which *thou gavest me to do.*" Ibid, xvii. 4.

"But to sit on my right hand, and on my left hand, is *not mine to give.*" (Mark x. 40.) "But of that day and that hour knoweth no man; no, not the the angels which are in heaven, *neither the Son*, but the Father." Mark xiii. 32.

"But go to *my brethren*, and say unto them, I ascend unto my Father, and your Father, and to *my* God, and *your* God." John xx. 17.

The apostles bear the following testimonies to the outward appearance of Christ in the prepared body: That, "though he were a Son, yet learned he obedience by the things which he suffered." Heb. v. 8. That "In all things it behoved him *to be made like unto his brethren.*" Ibid, ii. 17. That "he was tempted *like as we are.*" Ibid, iv. 15. That he was *made "perfect* through sufferings." Heb. ii. 10. That he "suffered for us, leaving us an example that we should follow his steps." 1 Pet. ii. 21. That he was "a man, approved of God, by miracles, and wonders, and signs, which *God did by him.*" Acts ii. 22. That "God anointed him with the Holy Ghost, and with power, for God was with him." Acts x. 33. And that, in his own country, he "could there do no mighty works" among them. Mark vi. 5.

The amount of the testimony of Jesus respecting himself, is: That he came not *of himself*, but that his Father sent him to do his will; that, in this mission, he had no power *of himself*, to perform any thing; that all that he spoke, was by *immediate revelation* from God, and *every act* that he performed, was by and through the Spirit and power of his heavenly Father; that the knowledge of the day and hour of the destruction of Jerusalem, was *withheld* from him. Mat. xxiv. 36.

I will now continue the Review of the Declation in relation to the article of charge (No. XV.) which I have been considering. It is taken from the Sermons, and that it may be kept in view, I will repeat it, as follows:

"For he [Jesus Christ] had read the law and understood it, because he was faithful to the *manifestation* of light; and it was dispensed to him in proportion to his *necessity to understand* the law. For he had *not more given* him *than would enable* him him *to fulfil it, the same*

s the other Israelites; for if he had more," &c.

The sermon is here speaking of the *outward, isible,* person,—the *man* Jesus: nevertheless his extract appears to be adduced to prove hat Elias Hicks here denies the divinity of Christ, the Son of God, or the Word that was n the beginning with God, *and was God.*

"That *the outward person,* which suffered," ays William Penn, "was properly the Son of God, *we utterly deny.*"

"He is properly the Son of God," says Daniel Phillips, "that hath the essential properties of God, but the outward person or body f Christ hath not the essential properties of God; therefore the outward person or body of Christ is not properly the Son of God."

Isaac Pennington, on John xiv. 9, says, What! dost thou know me after *the flesh,*— fter the body? Dost thou take *that* for *me?* Have I been so long with you, and do you now me no better than so?"

"I came to see the *idolatry* of all professors, s to the *person Christ,*—as to the body, flesh nd blood; and that the faith of most profesers went no further than the *vail,—the outard*—and reached not to Christ, the Saviour, -the life,—the arm and power of God; not Christ in *spirit,* but in flesh."—*Thomas Zachary, p.* 6.

This [Divine life, or light] was it which *gave he manhood the understanding it had,* and tted it for so great an embassy: by *whose power lone* it fasted, prayed, preached, cast out evils, wrought miracles, lived the most unlemished life, patiently suffered death, was ised for a holy confirmation; maugre all the pposition of the Jews." The "holy manhood as a chosen *instrument* or vessel, *in and by hich* God declared the blessed glad tidings of ove, and his message of reconciliation to the orld."—*Christian Quaker,* pp. 199, 200.

"Our righteousness, without Christ, is as a lthy rag." "Christ our righteousness, *who is he true light that lighteth* every one that comes nto the world, we witness him the *same Christ,* s was in *that body that suffered at Jerusalem.* nd every one of the children of light, in the easure of growth in him, *the same mind* is them, that was in Christ Jesus."—*William Dewsbury,* p. 120.

"Jesus of Nazareth, a man approved of God y miracles, and wonders, and signs, which *God did by him;* this Jesus, the son of Mary, e Jews with their wicked hands did take, rucify, and slay: but *it was God* who loosed e pangs of death,—raised him up the third ay; and God hath exalted him at his right and, to be a prince and a Saviour, to give reentance, &c., and forgiveness of sins." "So ou may see here, *it was not God that was crufied and died;* for *He* raised Christ from the dead on the third day."—*George Fox's Doctrinals,* p. 1007.

"The body of flesh was but the veil, (Heb. x. 20.) The *eternal life* was the substance veiled. The one, he [Jesus] did partake of, as the rest of the children did: the other, was he [the man Jesus] which did partake thereof. (Heb. ii. 14.) The one was the body which was prepared for the life, for it to appear in and be made manifest: (Heb. x. 5.) the other was the Light, of life itself, for whom the body was prepared; who took it up,—appeared in it to do the will, (Psal. xl. 7. 8,) and was made manifest to those eyes which were able to see through the veil wherewith it was covered."—*Isaac Pennington,* vol. 1, p. 360.

"Is not the substance, the life, the anointing *called Christ,* wherever it is found? Doth not the same belong to the whole body, as well as to the head? Are they not all of one? Yea, all one in the anointing? Was not this the great desire of his heart to the Father, that they all might be one, even as the Father and Christ were one?" (John xvii. 21, 23.) "And so, being one in the same Spirit, one in the same life, one in the same Divine nature, (2 Pet. i. 4,) even partakers of God's holiness, (Heb. xii. 10,) Christ *is not ashamed to call them* brethren. (Heb. ii. 11.) Nor is the apostle ashamed to give them the name, *Christ,* together with him. (1 Cor. xii. 12.) The body is the *same* with the *head;* one and the same in *nature:* and doth not the name belong to the *nature* in the whole? So that the name *is not* given to the *vessel,* but to the *nature,* to the *heavenly treasure,*—to that which is *of him* in the vessel,—to that which the Lord from heaven *begets* in his *own image* and likeness, of *his own substance,*—of his own *seed,* of his own *spirit and pure life.*"—*Isaac Pennington,* vol. 3, p. 54.

"There was a nature in *that man,* Jesus Christ, that was born of the virgin, that was subject to cold, heat, thirst, and hunger, and *subject to be tempted* of the devil; and this nature *was not God,* whose nature is infinite, eternal, immeasurable, not subject to hunger or thirst, nor to heat and cold, nor subject to *temptations.*"—*Edward Burrough's Works,* p. 637.

Christ is the substance of all figures; and his flesh in a figure; *for every one passeth through the same way* AS HE DID, who comes to know Christ in the flesh."—*George Fox's Great Mystery,* p. 596.

"And he [an opponent] saith, 'The saints are not as Christ is.' Ans. So he denies John's doctrine, who saith: 'As he is, so are we in this present world.'"—*Great Mystery,* p. 401.

(To be continued.)

So long as life remains to us, our duties are unfinished. There is no room for idleness here.

MUSINGS AND COUNSELS.

Not so quickly, fretted spirit,
Lest thy speed but run to waste:
He is steadfast who believeth,
He who trusteth makes no haste;
For the God on whom we call
Will carry us through all;
No plan of his can fail,
Not a wish but must prevail.
He is mighty, He alone;
Let His work be calmly done.

Not so slowly, sluggish spirit,
As if God and time would stay
For thee, the loitering dreamer,
Flinging hours and days away.
Up and toil with all thy might,
Noon is fading into night;
Like the ever-moving wave,
We are rushing to the grave;
Like the swiftly rising dew,
Earth is passing from our view.

Not so gaily, buoyant spirit,
Temper mirth with gentle fear;
Roses wither, leaves are falling,
'Tis not always summer here.
'Tis a brittle, hollow world,
With its bravery all unfurled,
Its banners streaming high,
And shouts of revelry.
Its day is coming fast.
And its madness cannot last.

Not so darkly, gloomy spirit;
Here are things of sprightlier hue;
Here are suns and stars and rainbows,
And a glorious arch of blue.
Earth is not all tears and woe,
There are bright things here below;
There is verdure on our hills;
There is music in our rills;
There is fragrance in our air;
In our homes the dear and fair.

Not so lightly, jesting spirit,
Do not trifle so with sin;
The gate of life is narrow,—
There are few who enter in.
Setting God before thine eyes,
Be boldly good and wise;
Cherish grave and manly thought,
Buy the truth and sell it not;
To thyself and truth be true,
To thy friend be faithful too.

Not so sternly, haughty spirit;
Lay thy loftiness aside;
From thy forehead smooth the furrow,
From thy heart pluck out the pride.
Deal gentle words to all,
Thou, too, mayest err and fall;
Be pitiful and kind,
Leave rugged words behind;
Learn meekly to reprove;
They win who speak in love.

Not so fondly, sanguine spirit;
There is judgment in yon cloud,
There is peril in yon tempest,
And the trumpet speaks aloud.
God is coming in his wrath,
And the lightning ploughs his path;
There is terror on the earth,
And the ruin rushes forth;
There is boding in yon sky;
The judge is drawing nigh.

Not so hopeless, drooping spirit;
Yon clouds at length will rise,
And, beyond them, in the distance,
Spreads a realm of sunny skies.
God's promise standeth fast,
And the glory breaks at last;
Peace is rising out of strife,
Death is dying into life;
Up springs the eternal sun,
Heaven and earth will soon be one.—*Bonar.*

DOWN TO THE RIVER AND BACK AGAIN.

BY J. L. CORNING.

It seems like a horrible nightmare as we sit by the crib where our little convalescent lies sleeping, and recur to the scenes of a few nights ago. Year after year a worm may be gnawing in the great trunk of a forest tree and yet every summer it may mantle itself in verdure; but let that worm in a single night cleave in sunder the rootlets of a lily, and ere the break of dawn it will be a dead and faded flower. So disease corrodes the fibre of manhood yet destroys not; while childhood falls before its first assault. One half hour of pain will take all the courage out of the heart of your little two-year old and lay her on your lap like a wilted leaf. Nothing but experience will teach us this, and even then we are very apt to forget it. Let me say to you, mother, when your little lily droops and hangs her head on your shoulder, and refuses food and utters the plaintive wail which means half weakess and half anguish, wait not for the setting sun if it is noon, nor for the rising sun if it is midnight; bestir you and do something, for even while you hesitate the destroyer is lifting the door-latch. Remember this above all: the tug and tussle is to be between nature and disease. The first thing then is to support nature. Our old family physician, a very good Samaritan, told us this when it was nearly too late. A man will bear starving a little when he is sick; but it is a dangerous experiment with a little child. There she lay on the bed, our little white lily, no color in the cheek, no lustre in the eye, the little hand moving to and fro on the coverlid, as if to vent some inward anguish that the lips could not utter. I said there was a conflict between nature and disease; but there was another conflict, and and that was between nature and grace. For there was a mysterious yet all wise Providence keeping vigil with us two in that chamber as we wore out the swift hours of that dark, critical night. The little invalid's best friend had cut a lock of its flaxen hair, in anticipation of the dire end; and it seemed oh! how terribly ominous when, with her feeble voice, she said, "Mamma, sing Happy Land." The little feet had gone down to the river margin, and the cold waters had wet them, and yonder, on the other side, it seemed that throngs of

gel ones were gathered, and were beckoning r baby to come. Never was the soul so put it to stammer and sob out "Father, Thy ll be done." Have you journeyed in the ght, and seen all the stars go under the clouds ve one, and that one half hidden in the gather- g murk, so that you could not tell whether it re faith or sight which discerned its shining? ie case was exactly ours; one hope after an- ier had gone out, even to the very last one, d that was a poor, sickly glimmer, that might nost be called despair. Through all that ud-canopied night one good Samaritan sent God was with us, softly flitting in and out the chamber, counting the pulses of the little eper, administering tonics, and speaking rds of tearful sympathy, as if he were a healer th of body and soul. To the minutest detail gave stern command as to diet and medi- ie, and no watcher dare sleep under such a ptain. By the first crimson of dawn that one r which was almost hidden had come full t through the cloud-rifts, and shone straight wn upon us; and then, as the night wore on, ier stars came out to keep it company; and day, as we carry the little convalescent to l fro over the nursery-floor, we give thanks God as for one rescued from the very grasp the destroying angel, and are tempted almost question her as to the things she had seen the brink of the spirit-land.

While I have been etching this home-scene, nost too sacred in some lines for the public e, a medley of thoughts have crowded to my n. At first I meditated a homely, physiolo- al talk to parents concerning the care of ir sick little ones. What thousands of ildren's lives are sacrificed through the ig- rance of parents; yes, the ignorance of ysicians too, concerning the common laws of e and recuperation. From the bedside of our nvalescent I have felt an almost resistless pulse to go to the bedsides of all the sick ildren in my parish, and teach parents some our dearly-bought lessons—as this, for ex- ple, how to make suitable nourishment for ick child, how much to give, and how often; al points, every one, on which often hangs e question whether your child comes back m the river brink to your arms, or goes over e dark waters into the unseen realm.

But these lines will be read by many parents o have lost their little loved ones, and may- p are reproaching themselves on account of ne neglect which cost them the bitterest be- avement possible to the heart. To these let e say that such self reproaches have generally ch that is unchristian in them. There are thousand presumptions to one that every reaved parent did what she or he could to cue their lost one from death. Use what trumentalities we may, our lily's life is con- tingent on a thousand peradventures. If you can keep the flower in its earthly garden, I need not exhort you to keep it—you will. But remember, if, spite of love and art, the destroyer takes it hence, 'tis only that it may blossom and give forth its fragrance in a balmier clime. And so, in any event, let the blessed will of the blessed Father be done.—*Exchange Paper.*

BIRDS IN WINTER.

(Concluded from page 799.)

A thick, low-branched, broad-spreading japonica, that sends out thorns sharp as needles, and is hung with fiery blossoms, before the leaves are grown, in early spring, is the favorite playground of the little brown titmice. It is overhung by a plum tree, both within a few feet of the window. Here they come to play in winter for the hour together, as they always find food under that thorny japonica. Their favorite game seems to be that of "Goosey, goosey, gander," as they continually chase one another "up stairs, and down stairs, and in my my lady's chamber," the interlacing and step-like branches of the shrub being the staircase. Our cat Blondin—so called for his daring performance on the branches, never caring how high he climbs or how low the sprays bend beneath him, as he always alights on his feet when he falls—is confined within doors, when we can catch him, while the titmice go through their little performance. He is, however, allowed to occupy a chair by the window, on which he rears up and looks at the birds, swearing awfully, and swiching his tail to and fro angrily all the time he watches them. Now and then he escapes, when the door is opened, and spoils their pretty game of "Catch me, who can," for they scamper off, like a parcel of children who are in mischief, at the sight of a policeman, the instant they see Blondin. As for the robins and wrens, they get on the highest stems that shoot out of the broad old holly hedge, when they see him, well knowing that he will not follow them there, as there are myriads of sharp spikes on the armed holly-leaves ever ready to run into his feet. Sometimes Blondin brings in a poor little, palpitating bird, and looks up at us as if expecting to be stroked for so savage an outrage; then we have a dear little maiden who takes it away from him, and gives him a "good talking to," and threatens that he shall have no supper. But somehow, by rubbing against her, purring, and climbing up her back to sit on her shoulder, he manages to get into favor again; and when we see him lying coiled up on her knee just before bed-time, we know that he is forgiven, and has had his supper.

For the wagtail there is always something to be found about the fountain under the pump, as the ice is broken every morning, for the

birds to drink, and the water falls over the brim when it is full, making the ground moist; and the black winter gnats indulge in their airy dance if there be only a gleam of sunshine that lasts for a few minutes. He goes striding about, as if he timed his footsteps to the wagging of his beautiful long tail; for he never hops as if his legs were tied together, as many birds do, but puts his "best foot foremost," like the gentlemanly bird he is, though his color is like that of the mischief-loving magpie, who also remains with us all the year round. We have a great number of starlings at times about the ground, and very pretty they look with their beautifully-marked plumage; and there is something very peculiar in that long, clear whistle, which is heard every minute or so while they remain, and seems to be sounded as the signal of danger and caution.

As for sparrows, like mice, they follow man wherever he goes. They are our greatest plague. They eat up all the early seed we sow in February; then begin with the peas the very instant they pop out of the ground. We catch them thieving in winter; and when we drive them off the seed-beds, they fly no farther than one of the walls, where they perch all of a row, and are down again busy plundering before we pass under the elder-bower. They are born thieves; and we do believe often fight in winter only to keep themselves warm. Nor do they mind taking possession of one another's nests. When the rightful occupier returns, the sparrow in possession pokes out his head from under the eaves and pecks at him; if that does not drive him away, the intruder turns out, and then they have to fight for it; and a pretty row they make while they fight,—no doubt calling one another all the bad names they "can lay their tongues to." Sometimes one sparrow gives another such a thrashing that we do not see the beaten one for a day or two, and have no doubt that he is confined to his bed under the eaves. The little wrens sit in the hedges, huddled up like balls of feathers on a cold day; and but for their tiny tails sticking out, would seem quite round. Then there is ever heard that low pleasing note, as if they were talking to themselves while perking their heads aside, stopping every now and then for a moment or two, as if considering they have hunted the spray well from which they have just stepped down, or left anything on it that is worth while going back again for.

The golden-crested wren we have not seen, though he visits the gardens about Camberwell and Dulwich in winter. He is the very smallest of all our British birds, and a perfect beauty he is, too, with his orange-colored crest blowing all about his head on a windy day, like the long feathers in a lady's bonnet. He likes to go hopping and pecking about in our shrubberies among the evergreens in winter, but never proaches near our towns or villages at a other season of the year; and though he weig but eighty grains, and his body is very lit larger than some of our big humble-bees, remains with us the whole year round, even the winter be cold enough to kill him, as if preferred laying down his little bones in his n tive land to carrying them over the sea, as many of our larger birds do. Linnets, which s such favorite cage-prisoners, never leave t though they shift their quarters to every point the island in winter, the young birds being ge erally together and the old ones keeping flocks. In winter we have chaffinches in o garden, so clean, that when they rise sudden the pure white of their feathers is almost startling as a flash of lightning. There is neatness about their plumage which seems, com pared with the dirty sparrows, as if they prid themselves in keeping their feathers clean, a were always fit to be seen at any time. W frequently startle them from the celery trenche where the earth is oftentimes disturbed at mi winter. Some say the female migrates, whi the males remain behind; but this has n been proved; and it is common among th finches for the sexes to divide in winter and f in separate flocks, shifting about from one pa of our island to another; and this cannot b called migration as the meaning is understoo by naturalists.

The blackbird, thrush and magpie never leav us, and may frequently be seen at times som where near our habitations in winter. Lik the raven and rook, they build very early— often long before there are any signs of the r turn of spring about the fields and hedgerow It is difficult to distinguish the male blackbir from the female until the second year, whe the color of his beak changes to that ric orange hue which caused our old poets to giv him the name of Golden-bill. The blackbir and the thrush are the "ouzel-cock merle, an mavis" of our old ballad poetry. Very ofte if the winter be mild, they may be heard sing ing at the beginning of February. There ar also records in our bird-calendars of their song having been heard at the close of January. T catch the lowest and sweetest notes of the black bird, the listener ought to be concealed abou one hundred feet from where the dusky singe is stationed, and then he will confess that th nightingale has nothing so delicious as tha "dying strain," nor any other bird, we believe except the little blackcap.

Many a shed, stable and outhouse, has born an evil name through the blackbird dartin out suddenly in winter when disturbed whil searching for food, and almost touching the in truder with his broad dusky wings as he swep past with a rush that was quite startling, eve

to a man of strong nerves. Many a servant-maid sent into the shed on some errand—for wood, or to search for hens' eggs—on a dark winter day, has uttered a shrill scream like the sound of a trumpet, and rushed back into the farm-house pale with fear, believing that she seen something evil when the blackbird dashed by her. Naturally he is fond of thickets and solitary places, loving to build in dark fir plantations, and it is rare to see more than two or three blackbirds together, for they never fly in flocks like thrushes.

Many a nest does the nakedness of winter reveal, in spots where we searched for them in vain during the bird-nesting season, standing out now so prominently in the bare bushes and hedges as to make us wonder that they could ever escape our eyes. But spring and summer had then drawn closely their green curtains over what are now the

Bare, ruined choirs, where late the sweet birds sung;

and, instead of noticing the old nests, the boys are busy trying to trap the birds with sieve, air-noose, birdlime, springle, and brick-trap,—the last generally the first they set when they make a show of giving outdoor relief to the poor sparrows. Then what an old familiar picture that is in which two or three children are huddled together in some tumble-down shed, silently watching the sieve resting on the frail stick to which the string one of them holds is attached, their faces quite a study,—expressing hope, fear, delight and every other feeling caused by the near approach or withdrawing of the cautious birds, until at last there is a joyous cry, when the string is pulled, and one is captured, to be free again the next minute through the impatient little hands that uplift the sieve! Then they generally end by blaming one another for allowing the fluttered prisoner to escape, all endeavoring to prove that it was not their fault, but never agreeing that each was alike guilty.

There are thousands of secluded homesteads scattered over England, where tender-hearted children may be seen administering "outdoor relief" to the Birds in Winter. We see the speckled fieldfare and the bud-picking bullfinches gazing timidly from the branches of the holly-tree; while the shy, wild blackbirds seem afraid to draw nearer, and the thrush crouches low, as if he feared the noisy sparrows, who make themselves quite at home anywhere. The timid greenfinch, the graceful chaffinch, and the merry wagtail seem shy, though the chaffinch has approached so near to the noisy sparrow; while bold Robin Redbreast has ventured on the window sill, and we see a sweet face turned towards him from behind the diamond-shaped lattice.

We have confined ourselves to such birds as remain with us all the year through, more especially those that approach our homes in winter; and, in describing the blackbird at this season, need only add that the habits of the magpie and thrush are nearly the same. Though the fieldfare, redwing, woodcock, snipe, and several others winter with us, we feel none of that interest in their habits which we do in those that belong to us, and are almost as familiar to our children as the Christmas holly-berries. For our own part, we never neglect to give outdoor relief to the birds in winter, even when our only songsters are the hungry sparrows.

The Treasurer of Friends' Association for the Aid and Elevation of the Freedmen has received the following amounts during the past week:—

From City contributions	$114 00
" a Friend, Hockessin, Del.	5 00
" Friends of Wrightstown Mo. Meeting,	20 00
" a Friend, Sterling, Ill.	2 00
	$141 00

HENRY M. LAING, *Treasurer*,
No. 30 N. Third St.

Philada., 2d mo. 17, 1866.

ITEMS.

CONGRESS.—*Senate.*—The President has vetoed the Freedmen's Bureau bill. It was returned to the Senate on the 19th inst. accompanied by a message, in which the President states his objections. The points made by the President are, that the bill gives the Executive too much power. That the measures provided for the bill would entail too much expense upon the Government. That the legislation provided for in the bill is not necessary. That the bill is unconstitutional. Another amendment to the Constitution was proposed, providing, "Congress shall have power to make all laws necessary and proper to secure to the citizens of each State the privileges and immunities of citizens of the several States, and to all persons of the several States equal protection in the right of life, liberty and property." Ordered to be printed. A committee was instructed to report what legislation was necessary to protect travellers on western steamboats from danger by explosion of tubular boilers. A bill to prevent the fraudulent and illegal use of the mails was presented and referred. It is intended to check the practice of mailing handbills or circulars to induce people to invest their money in gift enterprises or lotteries. Postmasters are authorized not to deliver such letters to the address when they are satisfied that it is fictitious, but to send all such to the dead-letter office, that they may be returned to the writers. A petition was presented by citizens of Virginia, asking for a territorial government to be established there. The bill allowing cases to be appealed from the Court of Claims to the Supreme Court was passed. The representative amendment was taken up and discussed without action.

House.—Among others, the following were introduced: Petitions for protective tariffs. A preamble and resolutions were presented, affirming the Monroe doctrine, denouncing the action of France in setting up an empire in Mexico, and calling upon the President to solicit the assistance of all the republics in the continent for the purpose of enforcing the spirit of the resolution. It was referred to the Committee on Foreign Affairs. The new States of West Vir-

ginia and Nevada were directed to be represented by means of their escutcheons on the glass panels in the ceiling. A resolution was passed authorizing the Secretary of War and the Secretary of the Navy to place at the disposal of the New York Quarantine Commissioners hulks for quarantine purposes in anticipation of the cholera. A bill to establish a national bureau of education was presented and referred to a select committee. The bill provides for the appointment of a commissioner of education, who shall make an annual report exhibiting the condition and progress of education in the several States and Territories, and diffusing among the people such information as may assist in maintaining efficient school systems, and otherwise promote the cause of education throughout the country. It also requires the commissioner to make a statement of all the grants ever made by Congress to the States and Territories for the support of schools, and what use has been made of them. The Committee on Currency and Banking were instructed to consider the expediency of amending the banking act so that interest bearing legal-tender notes shall not be included as part of the lawful money required to be held by them for the purpose of redeeming their notes. The Committee of Ways and Means were instructed to report upon the expediency of amending the tax law so as to equalize and graduate the tax on tobacco, by making it an *ad valorem* tax. A resolution was passed authorizing a commission to select a site for a post-office in New York. The miscellaneous appropriation bill was taken up; an amendment prescribing that carpets bought by the Government for public buildings, &c., should be of American manufacture, was agreed to. A bill was reported to reimburse the loyal States for expenses incurred by them in suppressing the rebellion. A resolution to print twenty thousand copies of the oration by Geo. Bancroft, on the death of Abraham Lincoln, was referred.

The Indians.—The Commissioner of Indian Affairs to-day received several highly favorable reports from Indian agents in the Territories, in which they represent that the different tribes in their respective jurisdictions are well disposed towards the settlers, and contemplate commencing agricultural operations in the coming spring, providing the Government furnishes them with the necessary implements.

The Freedmen.—Friends' Association of Baltimore for the Aid of the Freedmen has provided situations for about fifty colored people of different ages and sexes.

The Maryland Legislature adjourned on the 8th. The House bill to admit colored testimony to the courts was laid on the table by the Senate; thus justifying the wisdom of Congress in extending to that State the authority of the Freedmen's Bureau.

General Howard has received letters from General Wm. P. Richardson, commanding the District of Eastern South Carolina, and from a resident of that district, which give an unusually favorable account of the improvement in the relations between the whites and blacks of that section. General Richardson says all the Freedmen are employed for the present year, and the planters unhesitatingly confess that they are working much better than when they were slaves. The planters are showing their confidence in the freedmen by planting as largely as their capital and lands will permit. The demand for hands is great. One gentleman at Society Hill offers from 62½ cents to $1 per day, besides a share in the crop. Another gentleman says he would not be willing to return to the old system of slavery, as his profits are now larger, and he has much less trouble with the hands on the plantation.

WANTED,

About the 1st of Fourth month next, a middle-aged woman, as housekeeper in a small family, consisting of myself and invalid daughter, and granddaughter, 12 years of age. One that can come well recommended will receive liberal wages. A member of Friends' Society preferred. Address the subscriber, Goshenville P. O., Chester Co., Pa.

Jesse Williams.

BOOKS FOR SALE:—Journal of Hugh Judge, price····· 70
Journal of John Comly, (600 pages)····· $2.00
Friends' Miscellany, (originally 12 vols.,) 4th vol. out of print, 8.00
History of Delaware County, Penna., containing interesting accounts of early Friends, with engravings: 580 pages··· 3.00
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☞Please send for a Circular.

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Thomas Gilbert, } *Assistants.*
2 ws 13t 5wm wnfnd. M. Louise Clancy, }

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Joshua H. Morris, Richard Wood,
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3. 25. 49t. 3. 7. 66. w s x f.

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FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXII. PHILADELPHIA, THIRD MONTH 3, 1866. No. 52.

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Benj Stratton, *Richmond, Ind.*
William H. Churchman, *Indianapolis, Ind.*
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EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 802.)

I mentioned in the preceding chapter, as the reader must have observed, that certain persons, called Elders, watched over those who came forward in the ministry, with a view of ascertaining if they had received a proper qualification or call. I shall now state who the elders are, as well as more particularly the nature of their office.

To every particular meeting, four elders, two men and two women, but sometimes more and sometimes less, according as persons can be found qualified, are appointed. These are nominated by a committee apointed by the Monthly Meeting, in conjunction with a committee appointed by the Quarterly Meeting. And as the office annexed to the name of elder is considered peculiarly important by the Quakers, particular care is taken, that persons of clear discernment, and such as excel in the spiritual ear, and such as are blameless in their lives, are appointed to it. It is recommended that neither wealth nor age be allowed to operate as inducements in the choice of them. Indeed, so much care is required to be taken with respect to the filling up this office, that if persons perfectly suitable are not to be found, the meetings are to be left without them.

It is one part of the duty of the elders, when appointed, to watch over the doctrine of young ministers, and also to watch over the doctrine and conduct of ministers generally, and tenderly to advise with such as appear to them to be deficient in any of the qualifications which belong to their high calling.

When we consider that every religious society attaches a more than common respectability to the person who performs the sacerdotal office, there will be no difficulty in supposing, whenever a minister may be thought to err, that many of those who are aware of his error, will want the courage to point it out to him, and that others will excuse themselves from doing it, by saying that interference on this occasion does not belong more immediately to them than to others. This institution therefore of elders fixes the office on individuals. It makes it their duty to watch and advise—It makes them responsible for the unsound doctrine, or the bad conduct of their ministers. And this responsibility is considered as likely to give persons that courage in watching over the ministry, which they might otherwise want. Hence, if a minister in the Quaker church were to preach unsoundly, or to act inconsistently with his calling, he would be generally sure of being privately spoken to by one or another elder.

This office of elders, as far as it is concerned in advising ministers of the Gospel, had its foundation laid by George Fox. Many persons, who engaged in the ministry in his time, are described by him as "having run into imaginations," or as "having gone beyond their

measure;" and in these cases, whenever they should happen, he recommended that one or two friends, if they saw fit, should advise with them in love and wisdom. In process of time, however, this evil seems to have increased; for as the society spread, numbers pressed forward to become Gospel ministers; many supposed they had a call from the spirit, and rose up, and preached, and, in the heat of their imaginations, delivered themselves unprofitably. Two or three persons also, in the frenzy of their enthusiasm, frequently rose up, and spoke at the same time. Now this was easily to be done in a religious society, where all were allowed to speak, and where the qualifications of ministers were to be judged of in part by the truths delivered, or rather, where ordination was no mark of the ministry, or where an human appointment of it was unknown. For these reasons, that mode of superintendence which had only been suggested by George Fox, and left to the discretion of individuals, was perfected into an establishment, out of imperious necessity, in after times. Men were appointed to determine between the effects of divine inspiration and human imagination; to judge between the cool and the sound; and the enthusiastic and the defective; and to put a bridle as it were upon those who were not likely to become profitable laborers in the harvest of the Gospel. And as this office was rendered necessary on account of the principle that no ordination or human appointment could make a minister of the Gospel; so the same principle continuing among the Quakers, the office has been continued to the present day.

It devolves upon the elders again, as a second branch of their duty, to meet the ministers of the church at stated seasons, generally once in three months, and to spend some time with them in religious retirement. It is supposed that opportunities may be afforded here, of encouraging and strengthening young ministers, of confirming the old, and of giving religious advice and assistance in various ways: and it must be supposed at any rate, that religious men cannot meet in religious conference, without some edification to each other. At these meetings, queries are proposed relative to the conduct both of ministers and elders, which they answer in writing to the Quarterly Meetings of ministers and elders to which they belong. Of the ministers and elders thus assembled, it may be observed, that it is their duty to confine themselves wholly to the exhortion of one another for good. They can make no laws, like the ancient synods and other convocations of the clergy, nor dictate any article of faith. Neither can they meddle with the government of the church. The Quakers allow neither ministers nor elders, by virtue of their office, to interfere with their discipline. Every proposition of this sort must be determined upon by the Yearly Meeting, or by the body at large.

(To be continued.)

Have patience with *all things*, but *chiefly* have patience with *yourself*. Do not lose courage in considering your own imperfections, but instantly set about remedying them: *every day begin the task anew*. The best method of attaining to Christian perfection is to be aware that you have not reached it, but never to be weary of recommencing. For, in the first place, *how can you patiently bear your brother's burden, if you will not bear your own? Secondly*, How can you reprove any one with gentleness, when you correct yourself with asperity? *Thirdly*, Whosoever is overcome with a sense of his faults will not be able to subdue them: correction, to answer a good end, must proceed from a tranquil and thoughtful mind,—a mind made tranquil by its own consciousness of good intention and a mild consideration of what is best.—*St. Francis de Sales.*

MARTHA ROUTH.

(Concluded from page 804.)

There may be inserted here an extract of a letter from Rebecca Jones, written on the occasion of M. Routh's return home.

PHILADELPHIA, 5th mo. 29th, 1805.

My dearly beloved friend and sister, Martha Routh!

Feeling my heart this morning renewedly bound to thee in the precious fellowship of the Gospel, in the afflictions whereof I have also been thy companion, I have called for pen and ink to salute thee on board the Rose; and perhaps it may, soon after thy arrival on thy own shore, be put into thy hand.

My feelings on parting with thee at J. P's. last Seventh-day, amidst such a concourse of thy friends, were indescribable; fully believing that, though we never more may meet in mutability, our spirits will not be separated by distance either of time or space. I don't dare to say that thou wilt never see America again; that and all future events I desire to leave to thy blessed Master, who hath often made a way for thee, even where thou couldst see no way: and he will not forsake thee, nor suffer thee to become desolate; "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name: he shall call upon me and I will answer him, &c. (Read 91st Psalm.) This gracious promise, so replete with mercy and goodness, springs sweetly in my remembrance, as a portion especially designed for thy inheritance, now after thy retreat from our laborious field wherein thou hast not fainted.

Well, my dear friend, count it no strange

thing if thy faith and patience be again proved. Thou knowest too well the danger of pleasant things, to look for or desire them further than in the will of Him, "who doeth all things well;" and who hath, in the promise alluded to, given thee the fullest assurance of his care and protection through thy painful pilgrimage.

The "Alpha," indeed, will also reward thy unwearied endeavors to promote His blessed cause and testimony on earth, with a peaceful admission among His faithful servants, when thy tribulations and labors are over, and be thy ever blessed "Omega," thy "evening song."

I was now left in the Rose entirely with strangers, who were very civil and kind in their way; but I felt the trial so great of having no member of our Society on board, that I thought even a lamb out of our own flock would have been a precious companion; yet I was mercifully preserved in quietude, and my wound gradually healed. I found Captain Hathaway a serious man, much inclined to look toward Friends; and when with me he spoke and acted like one; but he was then too weak to take up the cross when in company with others, though he has since become a member of our Society. I suffered while at sea as heretofore from sickness, yet not so heavily as in former voyages, and in about six weeks was favored to land safely at Liverpool.

Towards the close of the year 1808, Martha Routh was visited with a painful cough and affection of the lungs, which confined her to the house, and mostly to her bed, for many weeks. Under this affliction it appears she was favored with a degree of quietude, in which she could feelingly adopt the acknowledgment of having been an unprofitable servant in the cause of righteousness. She had had a previous prospect of attending the half-year's Meeting for Wales, held at Carmarthen, and the Quarterly Meeting of Bristol and Somerset, &c., and she was favored to recover her strength in time to obtain a certificate from her Monthly Meeting, and accomplished the service. Of the half-year's meeting, she remarks: "The number of Friends belonging to the principality was small, but divers from England were there, and the united little band was mercifully owned with the descendings of the dew of Heaven."

In 1809, she accomplished her last journey with a certificate, by attending the four northern Quarterly Meetings as they fell in course, and taking such other meetings as could be visited by the way. On this occasion she was accompanied by her friend, Mary Cockbain, being herself in so delicate a state of health, as to be obliged frequently to sit up several hours in the night to relieve the oppression of the lungs. She attended meetings at Preston, Kendal, Cockermouth, Whitehaven, Wigton, New Castle, Darlington, Colthouse, Yealand and Lancaster, some of them large public gatherings, a number of Meetings for Discipline being also included. "On returning home," she writes, "I was led to take a secret survey of the continued dealings of Divine kindness, in thus furnishing me with a renewal of strength to labor in His vineyard: and fervent desires were raised to bless His holy name forever.

After mentioning circumstances connected with the decease of her friend, Sarah Stephenson, which happened in America, while they were both engaged on that continent in religious service, though at a considerable distance from each other, Martha Routh concludes her journal (in 1814) as follows: "And I am now often ready to say on my own account, Lord! now let thy poor servant also depart in peace; for mine eyes, through thy adorable mercy, have seen thy salvation."

The account of her illness and decease are comprised in the following

Testimony from the Monthly Meeting of Hardshaw-East, concerning Martha Routh, deceased.

Our beloved friend, Martha Routh, was born at Stourbridge in Worcestershire, the 25th of Fourth month, 1743, O. S. Her parents, Henry and Jane Winter, were steady, religious Friends, from whom she had the advantage of a guarded education; and, through the merciful visitation of our Heavenly Father's love, religious impressions were early made upon her tender mind. As she advanced in years, the same Divine power followed her, by which she was preserved from many of the evils which abound in the world; and as she submitted to the further discoveries of the Divine principle of light and grace in her own heart, she was made an experimental witness of its cleansing and sanctifying operation.

About the 17th year of her age, with the approbation of her father, her surviving parent, she removed to Nottingham, where, first as an assistant, and afterwards as a principal, in a boarding school for Friend's children, she manifested much concern and watchful care for their preservation and religious improvement.

She had for several years been impressed with a view of being called to the work of the ministry; and in the thirtieth year of her age, she first appeared in that service. In the year 1775, in company with that valuable minister of the Gospel, Ruth Fallows, she visited the meetings of Friends in some of the northern counties and Scotland. In the following year she was married to Richard Routh, of Manchester, and became a member of that meeting. After her settlement there, with the concurrence of Friends, she visited at different times the meetings of Friends in this nation, Scotland and Ireland, also those in the United States of North

America; laboring diligently in that country for three years; and, on her return, brought satisfactory certificates of her services there.

When at home, she was a diligent attender of meetings for Worship and Discipline; and was therein frequently and fervently engaged to labor for the promotion of truth and righteousness. Indeed, this our beloved friend was eminently devoted to discharge whatever she believed to be required at her hands, whether at home or abroad. Unwearied in promoting the cause of Truth, a good example of plainness and Christian moderation in her manner of living, diligent in visiting the widow, the fatherless, and the afflicted, whether in body or mind, with whom she was a sincere sympathizer, having often to such to communicate a word of comfort; also, according to her ability, she extended pecuniary assistance to those who were in need.

During the winter preceding her decease, her bodily strength was on the decline; yet she continued to be diligent in attending meetings. In the Fifth month she left home to attend the Yearly Meeting in London; and was favored to perform the journey without much apparent fatigue. Soon after her arrival there she became unwell, but was able to attend most of the sittings of the Yearly Meeting. Her illness increasing, she was confined at the house of our friend, Samuel Bailey, in London.

During the time of her confinement, which was about seven weeks, we are informed that she did not communicate much, but sufficient to evince that her mind was centered on the rock of ages, though at seasons under great conflict. Her utterance was very feeble and broken, so that it was difficult to preserve the connexion in what she expressed, yet in substance it was strong and lively. To a friend she said her mind was fast anchored in the beloved of souls; and at another time said, "I want my fellow-pilgrims to know that there is a rest prepared for the people of God."

Alluding to her many and close provings by sea and land, she rejoicingly acknowledged that she witnessed a state comparable to a morning without clouds. At another time she said, "I have known many plunges. I think the end cannot be far off." And the repeated solemn request to those about her was, "Crave the release of my spirit in the Divine will, and not otherwise."

Her departure was scarcely perceptible; a short time previous to which there was a sweetness on her countenance, and a prevailing solemnity, which was a support in that awful season to those present; and we have no doubt that she is entered into that rest prepared for the righteous.

She departed this life the 18th of the 7th month, 1817, at the house of Simon Bailey, aforesaid, and was interred in Friends' burial-ground at Bunhill Fields, the 25th of the same, after a solemn meeting at Devonshire House; aged seventy-four, and a minister near forty-five years.

Given forth at our Monthly Meeting of Hardshaw-East, held at Manchester, the 27th of the Eleventh month, 1817.

A YEAR'S TROUBLES.

Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundles, and gives us first one stick, which we are able to carry to-day, and then another, which we are able to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.—*John Newton.*

For Friends' Intelligencer.

BUDS OF PROMISE, EARLY GATHERED.

"All flesh is as grass, and the goodliness thereof is as the flower of the field; the grass withereth and the flower fadeth, but the Word of the Lord endureth forever."

There has been of latter time, (especially within the limits of Green Street Monthly Meeting, Philadelphia,) abundant proof that no age is exempt from that summons which breaks every earthly tie. Very many of our *young* Friends have been cut down "as the flower of the field," but not before they could give a comforting assurance that their trust was upon that Word which endureth forever.

Believing that a record of individual experience, especially when it pertains to the morning of life, has a beneficial effect upon those who are nearly of the same age and interested in the same pursuits, I offer to the readers of the *Intelligencer* a little notice of the last days of another of our young members, who has lately been called from the passing pleasures of time into the enjoyment of eternal blessedness.

Mary R. Dillin, daughter of Eli and Elizabeth R. Dillin, finished her earthly course at the early age of 19 years.

A love of the beautiful was one of her marked characteristics; and so strong was this feeling, that, when riding, she noticed what was attractive in the surrounding scenery, frequently exclaiming, "How beautiful! how beautiful!" appearing totally regardless of any blemishes or unsightly objects. With the same eye she looked upon her friends, thus, even in her young days, realizing the excel-

lency of the Apostolic injunction: whatsoever things are true, honest, just, pure, lovely, and of good report, if there be any virtue, if there be any praise, think of these things.

There was a period in the life of this young Friend when the almost ever-varying fashions of the day had their charms, but all these ceased to allure her, and she was enabled to see that the chastening hand of her Heavenly Father was laid upon her in love; and she acknowledged it was good for her to be afflicted, for, as she said, "she had a proud spirit, and was running after many hurtful things; but her sickness was the means of keeping her out of many dangers." And on one occasion, hearing some one's dress commented upon, she remarked "she no longer felt any interest in such matters; she now desired to lay up treasures in Heaven, where neither moth nor rust could corrupt, nor thieves break through and steal."

In the early part of her sickness she wanted to visit "Fair Hill" burying ground, that she might see where she was to lie, and expressed a wish that her father would choose a pretty and a shady lot. Some time afterwards, she said to her mother, that though she had much to live for, it was not such a dreadful thing to die and be laid in the cold ground as she once thought it was; "for," she added, "*I* shall not be there, and where I am, I shall hardly even miss you, for there is no time there."

One night, when in great suffering, she prayed to her Heavenly Father that she might pass away. Her mother told her, "In his own good time He would take her to himself." "Yes, mother," she said, "I suppose I must suffer more; for whom the Lord loveth, He chasteneth."

At times she expressed a wish to be restored to health, but was not anxious as to the termination of her sickness, feeling sure all would be for the best.

As her close drew near, she called her Friends around her and bade them farewell; then looking up, said, "I am better, now," and appeared to be engaged in silent prayer when the end came, and the spirit was released from its earthly tabernacle.

There is great beauty in the peaceful close of the early gathered; and when the young see in their companions a manifest preparation to resign all present enjoyments and enter upon the *great unseen future*, and a willingness to exchange things that are seen for those which are unseen, and which are eternal, surely they may be encouraged to place *their all* at the disposal of the infinitely wise Father who has thus perfected the great work of fitting immortal spirits for union with Himself."

"It is greatly wise," my young Friends, to yield the heart and all its affections to the government of the Divine Spirit in the buoyant season of youth, while you are blessed with health and power to enjoy the present life. You may then have the full assurance, that when the time of trial comes, and sickness shall cast its shade over all life's pleasant pictures, you will feel a strong hand underneath, upon which you can rest, and there will be opened before you the prospect of a participation in those joys which have not been revealed to that eye that looketh with desire only upon the glittering toys of earth. J. J.

Philadelphia, 2 mo., 1866.

THE CHURCH'S GREATEST NEED.

More than ministers, more than missionaries, more than money, does the Church need members thoroughly prevaded by the spirit of Jesus Christ; men who prove by their lives the power of those truths which ministers proclaim and missionaries teach; whose religion is so essentially part and parcel of the man, that it not only keeps him out of much temptation, but enables him to overcome more, and to gain the victory over the world while living in it. The Church has some notable examples of such piety. Its possessors are honored in all spheres of life, and honored always as Christians. Whether they are engaged in trade or professional duty, in political or in social life, they are recognized always and everywhere as Christians. But we need more than these comparatively few and isolated examples in the Church. Every Christian ought to be such a man, making use of all his powers, and opportunities, and resources, in the interest of his Master. A writer in the *North British Review* says:

"He is a most worthy disciple of Christ who, like Palissy, or Buxton, or Budgett, or Perthes, exhibits religion as the right use of a man's whole self—as the one thing which gives dignity and nobility to what is in itself sordid and earthly—as the mainspring of earnest and successful strivings after loftier ends and a purer life—as the power, outside and within man, which, lifting up conduct in the individual, raises the community—and not as a state of mind mystical, and in active life unattainable, high up among things intangible, separated from contact with work-a-day life, appropriate to Sabbath days and special hours, to leisure, old age, and deathbeds. Every man who is 'diligent in business, serving the Lord,' is a sermon brimful of the energies of life and truth, a witness to the comprehensiveness and adaptability of Christ's religion, a preacher of righteousness in scenes where none can preach so effectively or so well."

This is the kind of preaching which we need in our churches, a religion that is not only proclaimed from the pulpit, but from the pews;

that goes with a man into his counting-house, and prevents him from driving sharp bargains, and overlooking petty acts of dishonesty; which goes into court and stays the lawyer from defending injustice and fraud for the sake of fame or fee; which is generous and also just; which heeds the example of Christ, in social life, and sacrifices selfishness, and is a living witness to that practical portion of Christianity respecting which there is perhaps more skepticism in these days, than in relation to doctrines.

When the Church proves to the world that Christianity is so genuine and far-reaching a power that it will uproot selfishness, and change not only the belief, but the habits of all its adherents, and proves it by the lives and conduct of Christians, the millennium will be at hand. —*N. Y. Observer.*

SCRAPS FROM "FELLS OF SWARTHMOOR HALL."

In 1681, Sarah Fell was married to William Meade, of London. The marriage took place at Devonshire House, in 4th mo. of that year. I have met with a document written by Sarah about a month before that event, which indicates that on her had previously devolved the clerkship of Lancashire Quarterly Meeting. It shows us also at what an early date in the society the programme of our women's meetings for discipline was settled. The document is as follows:—

"*Instructions how you may order the business in the Women's Quarterly Meeting Book.*

"What business passes in the meeting is to be recorded in the book. But you must have a sheet of paper and write it thereon first in the meeting while matters are in discourse; for then things are freshest, and words will rise most suitable to answer the matter in hand. At leisure it may be written fairly in the book, observing my way and the method I have used.

"The first business to be done is to call over the Meetings, and see that there be some women from every particular meeting in the county. In the beginning of the book they are entered one after another, by which you may call them over in order. If there be any meeting that there is no women from, that neglect must be taken notice of, and inquiry made into the cause; and if it requires it, they should be reproved for their slackness, and desired to be more careful for the future.

"At the meeting which is in the 7th month every year, inquiry must be made how it is with the women in every particular meeting in the county as to the clearness of their testimonies against tithes and unrighteous demands, touching the priest's wages and steeple-house repairs, &c., at which meeting an account is to be brought from every particular meeting in the county, either by word or writing, so that you may be satisfied that the Lord's truth and power are kept up over their oppression; and that this people be a clear people before Him in truth and uprightness of heart.

"When any meeting gives account of testimonies brought in of women that are added to the meetings, either by being convinced of late, or added by marriage into the meeting, such testimonies not being recorded in the book before, you must record fairly at leisure, as I have done formerly. About the middle of the book, look, and there you will find the women's testimonies in order recorded.

"If there be any papers of condemnation brought from any who have fallen into transgression, if the matter be recorded in the book and discoursed on at the meeting, let such papers be fixed in the book with a wafer, as I have done before, as you may see. Whatever good papers or epistles of my father's or other Friends, as come to you, may be read in the meetings from time to time, as there is occasion. There are some loose in the book that have been read formerly, of which you may get Thomas Dockrey to record the best and suitablest. I have often had it in my mind to record some of them in the book, but had so much business, &c, that I could not get it done, but would desire of you that it may not be neglected much longer.

"This, in short, is what is in my mind [to say to you] at present; and it is my belief, my confidence, that the Lord God, who supplies all His people with what is needful, will fit and furnish you, in His holy wisdom, to perform and manage this His work and service as there shall be necessity. Unto Him I commit you for strength, wisdom, and counsel, to whom be praises for evermore. S. F.

"15*th of* 3*rd mo.*, 1681.

"For my dear Sisters, Mary Lower, Susanna Fell, and Rachel Fell."

The "testimonies" spoken of in the above were, doubtless, the statements of their principles which individual members (in accordance with the yearly meeting's advice,) had handed in respecting the tithe question, corresponding with those mentioned by Margaret Fawcett in 1677.

ONE DROP AT A TIME.

Have you ever watched an icicle as it formed? You noticed how it froze one drop at a time until it was a foot long or more. If the water was clean, the icicle remained clear, and sparkled brightly in the sun; but if the water was but slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are forming. One little thought or feeling at a time adds its influence. If each thought be pure and right, the soul will be

lovely, and will sparkle with happiness; but if impure and wrong, there will be final deformity and wretchedness.

The All Father treats us as the mother does her "infant crying in the dark." He does not reason with our fears, or demonstrate their fallacy, but draws us silently to His bosom, and we are at peace. Nay, there have been those, undoubtedly, who have known God falsely with the intellect, yet felt Him truly with the heart, —and there be many, principally among the unlettered little ones of Christ's flock, who positively know that much that is dogmatically propounded to them of their Redeemer is cold, barren, unsatisfying, and utterly false, who yet can give no account of their certainties better than that of the inspired fisherman, "We know Him, and have seen Him."—*H. B. Stowe.*

From "Elements of Character."

LIFE.

BY MARY G. CHANDLER.

"Thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor."—LEVITICUS xix. 15.

"There is but one thing of which I am afraid, and that is *fear.*"—MONTAIGNE.

"Work! and thou shalt bless the day,
Ere thy task be done;
They that work not, cannot pray,
Cannot feel the sun.

"Worlds thou mayst possess with healt
And unslumbering powers;
Industry alone is wealth,—
What we do is ours."

Thought, Imagination and Affection, combined harmoniously, constitute a symmetrical Character, and they should manifest themselves in an external Life of corresponding symmetry. The external Life will always fall short of the internal, because we can always imagine a degree of excellence beyond that which we have reached, let our efforts be earnest and active as they may; and the more we advance in Christian progress, the wider will the vista open before us of that which we may yet attain. As we ascend the heights of worldly knowledge, in whatever department, the horizon widens at every step; and we always know that the horizon, distant as it may seem, is only an imaginary limit to that which may be known. The shallow student, in the inflation of self-conceit, may fancy that his own narrow valley is the limit of the universe; but the wise man knows that limitation belongs only to his own organization, and not to the universe of God. So in the training of Character, we may go on in our progress, not only through time, but through the measureless periods of eternity, and yet we know that we can never reach that perfection of development which belongs to the All perfect.

Among the insane dreamers of the earth, those are found who deem themselves enjoying light sufficient to live lives of perfection, even in this dim morning twilight that lies around us on earth; but it is their bat-like vision which takes for noonday that which, were their eyes couched, would seem to them but darkness visible. He who fancies that he leads a perfect life, is but a dreamer concerning things of which he has no true knowledge.

Perfection is, nevertheless, the object at which we should patiently and steadfastly aim, and the loftiness of the mark, unattainable though it be, will shed an ennobling influence on those who strive. The mass of human beings aim at nothing higher than to be as virtuous as, or a very little more so than, their neighbors; and are often more than contented when they think they have reached the low mark at which they aim. To compare ourselves with our fellow-beings is always dangerous, and leads to envyings, rivalries, pride and vainglory. In all our aims, the absolute should be our only mark. If in intellectual pursuits we strive only to know as much as our neighbors for the sake of decency, or to know more than they for the gratification of pride, or for the pursuit of wealth or honor, we shall never reach so high a point as if we studied without ever stopping to compare ourselves with any one; but worked right on, incited simply by the desire of knowing all that our capacities and opportunities would enable us to acquire. Working thus, we should go on our way rejoicing, our hearts embittered by no envyings, inflated by no conceit. Comparing what we know with that which we do not know, we could never become vain of our acquirements, for we must always feel that what we know is but the beginning of that which remains to be learned.

So in Life, if we compare our own lives with the lives of our neighbors, we shall be envious and jealous, or else self-conceited and proud; and our efforts will probably soon slacken, and then cease; and then we shall begin to go down hill, at the very moment, perhaps, when we are taking credit to ourselves for our rapid, or our finished ascent. If, on the other hand, we compare our lives with that absolute perfection which the Lord sets before us as our model, we shall incur the danger of none of these vices; and though the greatness of our task may well cause us to "work in fear and trembling," we shall ever be cheered by the consciousness that "the Lord worketh within us both to will and to do."

When our characters take form in external Life, Thought must give us discrimination, Imagination must give us courage, and Affection must give us earnestness; then our external nature will be the transparent medium through which the internal nature will shine, with a

lustre undiminished by the opacity which is sure to dim its radiance when dulness, fearfulness, or indolence inheres with the external nature; for then it forms a husk to hide, instead of a medium to display, the workings of the inner being.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 3, 1866.

THE NEW VOLUME.—The present Volume closes with this week's issue, and before entering upon a new one, we again remind our subscribers that the terms are "Payable in Advance." A conformity to the terms as stated will save our agent a great amount of labor, and place at our command funds requisite for current expenses.

THE WAY WE VIEW THINGS.—Every situation in life has its dark and its bright side, and our estimation of it varies according to the position in which it is viewed. The cloud which looms upon us so darkly, when seen from the heavenly side, reveals a silver lining. No path is so sombre that the love of the Father is not there, with power to bear the heart above the present disquietude into the land of Beulah.

The traveller on life's journey, when his mind has attained to a cheerful acquiescence in the Divine Will, "finds a cool spring to drink of in every vale of sorrow, feasts on a fine prospect from every hill of difficulty up which he clambers, and when weary, sits down under the shadow of the tree of life." But such a state of acquiescence depends somewhat upon temperament. It has been said that it is not in bones to think, nor in flesh to reason; and our own experience tells us that equally conscientious persons have not an equal "evidence of things not seen." The measure of "the substance of things hoped for" varies in each individual, and is susceptible of increase by cultivation. It is well then for us to encourage a feeling of cheerful confidence "that all which we perceive is full of blessings," "and when we cannot fathom, learn to trust."

A friend writes us of a recent assemblage at a Quarterly Meeting of ten ancient worthies, whose united ages averaged eighty years; and he further speaks of the totally opposite views which two of them take of the present time. One, sanguine and hopeful, feels that he is living in "glorious times," and rejoices that he has been permitted to see the dawning of a brighter day when the great principles of truth and justice are being more fully recognized. The other, anxious and despondent, thinks that our Society is losing its characteristics, and that weakness and departures abound.

Doubtless both of them are in a degree correct, and most of us may derive instruction from a contemplation of the picture.

At the Meeting of Friends' Association for the Aid and Elevation of the Freedmen, held on the 21st of last month, letters were read, embodying information of considerable interest: some acknowledging the reception of clothing, and giving the details of its distribution; others, stating the wants in several localities, and asking for clothing, especially for women and children.

The school at Camp Wadsworth, Va., numbering 51 pupils, was reported in a flourishing condition. In writing, 22; Arithmetic, 7; Geography, 5; Philosophy, 4; Sewing, 10. All are taught Geography from the outline maps. The Forwarding Committee, since the last meeting, had sent bales containing new and second handed clothing to Mt. Pleasant, Iowa, to Centerville, Md., and to Washington, besides furnishing several Friends with clothing for destitute Freed-people arriving in this city and elsewhere, to the amount of eighty garments.

The Education Committee had increased the number of teachers previously reported. There are now ten in the employ of the Association, and it is intended to continue them in the field as long as the funds will warrant the expenditure.

DIED, on the 18th of Second month, 1866, HANNAH ANN OAKFORD, in her 60th year; a member of the Monthly Meeting of Friends of Philadelphia.

The Executive Committee of Friends within the limits of Philadelphia Yearly Meeting for promoting Subscriptions to Swarthmore College will meet on Sixth-day morning, 9th of Third month, 1866, at 11 o'clock, at Race Street Meeting-house.

JOS. M. TRUMAN, JR., *Clerk.*

Friends in the Country are solicited to furnish homes for a number of Colored men (mostly freedmen) now in this city, anxious and willing to work at low wages, but owing to the scarcity of employment are prevented from doing so, and are very des-

titute. Apply at Pennsylvania Freedmen's Rooms, 424 Walnut St., or to J. M. Truman, Jr., 717 Willow Street.

TEACHERS FOR THE FREEDMEN.

The Association of Friends for the Aid and Elevation of the Freedmen need more Female Teachers to send South to labor in this great work. Applications, with references, may be sent to

JACOB M. ELLIS,
Cor. Sec. Educ. Com.,
No. 325 Walnut St., Philada.

Review of "A Declaration," &c., published by order of the Yearly Meeting of Orthodox Friends (so called) held in Philadelphia in 1828 By WM. GIBBONS, M. D.

(Continued from page 811.)

The foregoing extracts prove that our primitive Friends believed and taught, that the outward, visible person of Jesus, or the "holy manhood," was a chosen instrument or vessel, in and by which God declared the blessed glad tidings of love, and his message of reconciliation, to the world." (Wm. Penn.)—That, because he was a *visible* object, and "subject to cold and heat, thirst and hunger, and subject to be tempted of the devil," *he was not God.* (G. Whitehead and E. Burrough.)—That "this Jesus, the son of Mary, the Jews with their wicked hands did crucify and slay;" but that "it was not God that was crucified and died;—for it was God that loosed the pangs of death, and that raised *him* up that was crucified, on the third day." (George Fox.)—That "the body of flesh was *but* the *veil;* and that the *eternal life* was the *substance veiled;*—that Jesus did *partake* of this eternal life, as the *rest* of the children *did;* that the one was the body which was prepared for the life, for it to appear in, and be made manifest; the other was the light itself, for whom the body was prepared." .That "the faith of most professors went no further than *the veil, the outward,* and reached not to Christ, the Saviour, the life, the arm and power of God." (Thomas Zachary.)—Hence, the visible outward person, the veil, was not Christ the Saviour; for "he is one with God." (I. Pennington.)

"This [the Divine light] was it," says Wm. Penn, "which gave the manhood *the understanding it had,* and *fitted it* for so great an embassy," &c. "Every one," says George Fox, "passeth through *the same way* as he did, that comes to know Christ in the flesh." The apostles testify of him, that he learned obedience by the things which he suffered; that *in all things,* it behoved him to be made *like unto his brethren;* that he was *made* perfect through sufferings;—that he suffered, leaving us an *example* that we should *follow his steps.* Respecting himself, Jesus testifies, that of *his own self he could do nothing;* and that he spoke and acted in all things, as his Father taught, directed, and empowered him. And when about to leave his disciples, he addressed them with this encouragaing exhortation: "*Be of good cheer; I have overcome the world.*"

From the tenor of the quotation from the sermon, and the views of primitive Friends, as presented by the foregoing extracts, and likewise from the testimonies of the apostles, and even of Jesus himself, it is rendered evident that it is not *Christ the Saviour,* the Word, the power, and the wisdom of God, that the sermon comments on, but the *man Christ Jesus;* and hence that nothing therein is affirmed or denied, respecting the *Divinity* of Christ.

The quotation says that Jesus "was faithful to the manifestation of light," and therefore understood the law. To the term *manifestation,* as applied to Jesus, the Declaration objects. And wherefore? Jesus has declared that he could do *nothing of himself,* and that the knowledge he had, the words he spoke, were from his Father's instruction; and the works he did, were by the power which he conferred upon him. God is Light, and by his light every man is enlightened that cometh into the world: and whatsoever maketh manifest is light. Was it not by this light that God revealed His will to Jesus? "Christ in the flesh," says George Fox, "is a figure, an example; and every one passeth through the *same way* as he did, that comes to know Christ in the flesh."

"By feeling and knowing the *Lamb* in *our vessels,*" says Isaac Pennington, "we know also what was the Lamb in *his vessel.*" Again he says: "That which sanctified and kept his body *pure,* and made all acceptable in him, was the *life,* [or light] holiness, and righteousness of the Spirit. And the same thing that *kept his vessel pure,* it is the *the same thing that cleanseth us.*"

Jesus had a will. "I came not to do *mine own will,*" said he. "Not *my will* but thine be done." Was not that will free? Was he not like unto us *in all things,* sin excepted? If his will was not free, the *parallel fails* in the most *essential* part. To have a will, and that will under the absolute control of another, is equivalent to having *no will* at all.

"Christ," [the man Jesus,] says Isaac Pennington, "trusted his Father, and obeyed his Father in all things. Now was that not an effect of the righteous nature and spirit of the Father *in him*? He became *obedient* unto death, even the death of the cross: and oh! how was his Father *pleased therewith!* Did he not say to him, as to Abraham in a like case, 'because thou hast done this thing, in blessing I will bless thee?'" Vol iv. p. 304.

Can *obedience* be predicated of him who has no will or power to transgress? Did not the merit of Jesus consist in resigning or submitting

his own will to the will of his Heavenly Father? And was it not that obedience which received the blessing?

The Scripture testifies that he "was *faithful* to Him that appointed him, as also Moses was faithful in all his house." Heb. iii. 2.

"The language of Scripture," says William Penn, "is often hyperbolical." Thus "the disciples were *filled* with the Holy Ghost." "Joshua was *full* of the spirit of wisdom." And the apostles desired, in addressing the Ephesians, that they might "*be filled with all the fulness of God.*" Yet, it will not be presumed that *more* was dispensed, in these cases, than their necessities required.

The next quotation from the sermons is as follows:—

ARTICLE XVI. "We must turn our back upon them, and come home to the light of God in us; for it is the same spirit and life that was in Jesus Christ the Son of God. We need not say that it is *his* spirit, but ONLY that it is the *same* spirit, a *portion* of which was in him; because, as *reasonable* beings, we must always take things *rationally.*" Vol. i. p. 197.

This extract is so mutilated, that there is no *antecedent* to the pronoun "them." I will give so much of the context as is necessary to a *fair* construction of it, putting the garbled extract in italics, viz:—

"But as soon as our will *is slain*, and we become *passive* under the *divine light and grace*, we do nothing but the *will of God.* Therefore, all our transgressions being brought to lie before us, we see the dreadfulness of sin, and we try to avoid all the wretched things that we have been doing through our past life. Here we are brought into the situation and state of a child; it is a new form and state, from which we can rise into a state of virtue; a state in which we can answer the great end of our creation, to glorify God and enjoy him. Now, don't think, my friends, that you can ever get to heaven in any other way; don't suffer such thoughts, but resist them. [*We must turn our back upon them, and come home to the light of God in us; for it is the same spirit and life which was in Jesus Christ, the Son of God. We need not say that it is his spirit, but only that it is the same spirit, a portion of which was in him; because, as reasonable beings, we must always take things rationally.*] When Jesus was externally on earth, the light within him was all comprehended in that tabernacle which was seen moving about. Now what became of the rest of the world, if *all* was in the man Jesus? And if so, we must have all our help from that which was *in him.* But we all have the same light dispensed to us from the same source,—from Him that was in Jesus, and who ever was and will be the great I AM, the Alpha and Omega."

The sentence in the extract, "as *reasonable* beings, we must always take things *rationally*," is objected to. To which I would ask, Must we, as *irrational* beings, take things *irrationally?* For there are but these two ways of taking things.

"Greater impertinency," says Wm. Penn, "no man can be guilty of, than to affirm or teach, *that there is a revelation not immediate.* It is a direct contradiction in terms; for that which is revealed, must be immediately, or else it cannot RATIONALLY be a revelation, but tradition rather." Vol. 2, folio, pp. 395, 396. Here William Penn uses the word in the same as the sermon.

"Although it is no part of my belief, that the natural reason of every man is able to be rule, judge, and guide to any man in the things of God; yet faith is not in opposition to pure reason; neither is pure and spiritual reason in opsition to true faith, but in harmony with it, and one with another, as they are the gifts of God." —*Francis Howgill's Works*, p. 634.

"God hath not given us our reason for no purpose; but he hath given us our rational faculties that we should make use of them for his glory; yet always in subjection to his power and spirit."—*Robert Barclay on Discipline*, p. 39.

In the context which I have quoted, the speaker says that we must "*become passive under the Divine light and grace,*" &c., which amounts to the same as to tell us that we are not to depend upon our *natural reason* in the work of salvation. And this view is maintained throughout all the sermons. It is evidently, therefore, not his meaning to exalt reason, at the expense of revelation. Yet the *reason* is as much a gift of God as is Divine Light, which acts upon the reason, and purifies, and illuminates it; and without the faculty of reason, man is either an idiot, or a maniac. But in the use of these terms, the speaker, as appears by what follows the part quoted, had allusion to the doctrine, that the *fulness of the Godhead* was in the *man Jesus*, in that outward, visible appearance.

"The body of flesh," says Isaac Pennington, "was but the veil; the *eternal life* was the substance veiled;" and which "he [the man Jesus] did *partake* thereof, as the *rest of the children* did," &c. (See the extracts already given on this subject; wherein it is declared that the fulness of the Godhead dwelt, not in the man Jesus, but in Christ, the Word.)

Isaac Pennington says, "he partook" of it; and the sermon says, he had "a portion" of it. Now, to partake of it, and to have a portion of it, appeared to me to amount to the same thing. There is no doubt that he had enough to "fit him," (to use the words of William Penn) "for so great an embassy; and more than this would have been superfluous."

Exception is taken to the passage in the extract, which says, "We need not say it is *his spirit*, but *only* that it is the *same* spirit," &c. Isaac Pennington says: "And when the *Spirit of the Lord* was upon him, moving him to preach the Gospel, he preached the Gospel in the *spirit* and power of *the Father;* for he did *nothing of himself*, or in his *own will*." Likewise William Penn says, "This [the Divine Spirit] was it which *gave* the manhood *the understanding it had*, and fitted it for so great an embassy," &c. There is but *one* Divine Spirit, and that is God's Spirit. "I will put my Spirit upon him," &c. Jesus, or the *manhood*, never assumes to possess it as "*his own Spirit*."

(To be continued.)

From The British Friend.

THE LESSON OF THE WATER-WHEEL.

Listen to the water mill;
Through the livelong day—
How the clicking of its wheel
Wears the hours away;
Languidly the autumn wind
Stirs the greenwood leaves,
From the field the reapers sing,
Binding up their sheaves;
And a proverb haunts my mind,
As a spell is cast,
"The mill *cannot* grind
With the water that is past."

Autumn winds revive no more
Leaves that once are shed,
And the sickle cannot reap
Corn once gathered;
And the ruffled stream *flows on*
Tranquil, deep, and still,
Never gliding *back again*
To the water-mill.
Truly speaks the proverb old,
With a meaning vast,
"The mill cannot grind
With the water that is past."

Take the lesson to *thyself*,
Loving heart, and true,
Golden years are fleeting by—
Youth is passing too;—
Learn to make the most of life,
Love, while love shall last;
"The mill cannot grind
With the water that is past."

Work, while yet the daylight shines,
Man of strength and will;
Never does the streamlet glide
Useless by the mill;
Wait not till to-morrow's sun
Beams upon thy way,
All that thou canst call thy own
Lies in thy *to-day;*
Power, and intellect, and health,
May not *always* last;
"The mill cannot grind
With the water that has past."

Oh! the wasted hours of life,
That have drifted by—
Oh! the *good* that *might have been*,
Lost without a sigh;
Love, that we might once have saved
By a single word,
Thoughts conceived, but never penned,
Perishing unheard;—
Take the proverb to thyself,
Take, and hold it fast,
"The mill cannot grind
With the water that is past."

THE DAYS.

Morning melteth into evening,
Evening fadeth into night,
And the solemn midnight passeth
To the morning's pleasant light.
Pass the hours on rapid pinions,
Silently away, away;
And we say with careless utterance,
There has passed another day.

Day of wrestlings with the anguish
Of a more than mortal strife;
Day of trembling hovering over
The worn, slippery edge of life;
Day of cries to God the Father
That his kingdom might have come;
Day of tears, despair, and groanings—
Such has been the day to some.

There will come a little season
When the last of earth is near;
Not another day is granted:
In that crisis who shall fear?
Those who trifle, idly wasting
Precious hours of fleeting day;
Those who let them slip unheeded,
Slip unwept, unmourned away.

Some one act of rendered kindness,
Some few spoken words of love,
Some temptation mourned and conquered,
Some high thoughts of home above—
These should gild each day that passeth,
These should sanctify each hour;
And the days that pass unheeded
Would be crowned with holy power.

MARIANNE FARNINGHAM.

From the N. Y. Tribune.

FREDERIKA BREMER.

The following notice of the closing days of Miss Bremer's life is from Mrs. Juliet Campbell, the wife of the American Minister at Stockholm. In a private note, Mrs. Campbell says, "the article makes no pretension to literary merit, but it will probably be interesting, giving as it does a transcript of the last thoughts and acts of her life. She loved America and had many friends there."

STOCKHOLM, Jan. 9, 1866.

In musing sadly over the death of Frederika Bremer, whom I was proud to call my friend, I have thought that to the large circle of her admiring readers, and the smaller band of loving personal friends, in my own land, the news of her death will come as a startling and isolated fact: and there will be a tender yearning to know the closing events of her life. To these I would write, as friend speaks to friend, in the hush of bereavement, giving those items, which appearing unimportant in their enactment, are

invested with solemn dignity when they are recognized as the final acts in the drama of life.

It is hardly necessary for me to recapitulate her literary labors, her travels, or her philanthropies. The first have been translated into English, French and German, and enjoy a wide popularity wherever these languages are read. The second, extending over the civilized world, from Palestine to America, resulted in a practical knowledge of the institutions of various countries, and in personal friendships among all races: and the third, have endeared her to the people of Stockholm of all classes, from the Queen on her throne to the beggar at the gate. When a year ago Her Majesty founded a noble charity, she sent for Miss Bremer and requested her to superintend its administration.

It will be interesting to American readers to know that next to her own land, Miss Bremer loved America. Two years spent upon our continent, observing the practical operation of our social and political policy, had kindled in her mind an affectionate admiration for our institutions akin to that which the American feels. No patriot in the land watched with more intense interest the life-struggle of the Republic than did this solitary woman, by her lonely hearth, among the Scandinavian snows. Up to the time of her death, her mind was much occupied with American affairs, and her last literary labor was a new edition of her "Homes of the New World," with an appendix upon the (then) present situation. This work embraced a portrait of President Lincoln, whom the distinguished authoress cordially admired. While it was still in press, the news of his assassination reached us, upon which Miss Bremer wrote the following womanly note.

THURSDAY, 27th April, 1865.

"DEAR MRS. CAMBELL:—Can it be true what a telegram from New York reported last night? Mr. Lincoln murdered!—*dead?* I hope it is not true; I cannot—*will* not believe it. Can you tell me how it is?

If it should be so, it is not for him, or the cause I grieve. His work is done, the cause is gained, the war at an end, but woe to the South! It has killed its best protector during this awful moment! Oh, if you and Mr. Campbell could tell me that it is not true.

"Yours, faithfully,
"FR. BREMER."

Upon the receipt of the news of Lee's surrender she wrote the following:

MONDAY, April, 1865.

"*To Mr.* CAMPBELL—*My Dear Sir.* Having just been set at liberty and *alone*, I take this moment most heartily to thank you for your little note to-day, and the great news it conveyed! Receive my congratulations on the final victory of your arms, your noble cause, and that of human kind included.

"Thank God that, at last, the end is come of this terrible war, and that we can see Peace coming with a new blessing for your great country, and its life to come! I know it as well as you, the vanquished South will one day join with the North, and all free, and freedmen, in a 'te deum laudamus' for this issue. Now for wisdom and mercy. Yours, most sincerely,

FREDR. BREMER."

Though apparently as active and energetic as ever, Miss Bremer began to feel weary, and long for some quiet haven of repose, in which to spend her declining years. The miseries of a great city, so far beyond the power of ministration, oppressed her, and she sought a narrower field, where she could feel more potent. At this time, the estate of her father, which was in the hands of strangers, was offered for sale, and she became the purchaser. Here she had passed her childhood, had lived the fresh life of extravagant hopes, and passionate griefs and girlish phantasies; and here, after having wandered far and labored much, and moved the nations to tears and laughter, she returned to pass her declining years among the scenes and memories of childhood. She took possession of this fine old country place of Arsta in the summer, and was welcomed as a friend by the peasants, a class she respected and loved. "You only know us in the city," she said to me one day; "you must go into the country and talk to our good peasants."

Their children knew her, and the big satchel stored with gingerbread and öre for distribution in her daily walks. Among these simple people, and in the enjoyment of simple pleasures, the last summer of her life passed peacefully and Christmas came when the old mansion of Arsta was merry with laughter of the peasant children assembled under her roof. *

* * The next morning she went to church, and during the week took a cold, which resulted in pneumonia. On Friday it became evident that her end was nigh, and on the last night of the old year she commenced to live in eternity. She was 63 years of age. The following extracts are from a letter addressed to Mr. Campbell twenty days before her death, and must be among the last written by her.

"ARSTA, December 10, 1865.

"*Mr.* CAMPBELL, *U. S. Minister.*

"MY DEAR SIR: * * * I hope that you have enjoyed yourself, and the scenery in the picturesque country of Norway. I hope also that you and dear Mrs. Campbell have, in Stockholm, this Autumn, assisted to this very dramatic period of Swedish social and political life, whose first part ended happily and beautifully the 7th of December in the house of the

nobility. As true Republicans, lovers of civil equality, in social and political rights, you will have *enjoyed* it. The reference made in the King's opening speech to the Diet, to the work of public education, as *the thing* to do, in order to give a sure foundation to the freedom and welfare of the nation, supported as this opinion is by his Ministers, and especially by the noble-minded statesman, Louis De Geer—the author of the now accepted reforms of our representation—shows a high consciousness of both the aim and the means of social development.

"What do the leading minds of your great country give as programme for their aims and efforts, at the opening of this new great period of life in the New World? I do hope and expect that their programme will not take a less high-minded view of a people's life and true grandeur than the Government of this little realm. And oh, how much more difficult is the work of civilization in your land, encumbered as it is with millions of souls who are still to be redeemed from the bondage of ignorance, and inexperience, in the rights and duties of social man. What a power of good-will and active work is needed there! I should feel happy if you could tell me what is going on, what is done, and doing in this line in the United States in behalf of the slave population and the poor people of the Southern States.

"Is it not wonderful and *providential* that South Carolina, which was the first to raise the standard of revolt for secession and slavery, should be forced to fix the last seal to the law which makes union and freedom the laws of each and all in your great country.?

"I congratulate you with heart and soul that it is done. 'Praise unto God, peace on earth, and good will unto human kind.' *The victory won in America for the principles of human rights and Christianity is one of the greatest, if not the greatest, known in history.* You will not, I expect, nor will Mrs. Campbell quarrel with me about this. Yours, faithfully,

FREDERIKA BREMER.

"P. S.—My address here is Osterhaninge, Arsta, but Stockholm will do likewise. Arsta is a fine old country place, three Swedish miles from Stockholm (21 English) with a house built during the thirty years wars, and with the character of middle age architecture. It was the home of my childhood, and young years; it is now thank God, the calm port where I hope to spend the autumn of my life. and where I should feel happy to be allowed, some summer's day, to offer you the hospitality of a Swedish farm and country house."

The truly illustrious are tney who do not court the praise of the world, but perform the actions which deserve it.

WHAT THE BLIND CAN DO.

The recent number of the London *Quarterly Review* contains a very interesting article on the Training of the Blind, from which we make the following extracts.

In the year 1712, in one of the Fellows' rooms at Christ's College, Cambridge, sat three learned and famous men discussing a knotty point over the winter fire. Two of them were antiquaries as well as scholars, and on the table before them lay a small drawer of Roman coins, concerning some of which the battle waxed hot. Over one headless emperor, whose very name and date none but the initiated could guess at from the coin before them, the discussion grew especially fierce. It had been purchased as a rare and matchless gem by the elder of the two collectors, who both agreed as to its extreme value, but differed as to its exact date.

Their friend by the fire took no part in the discussion, but, at last, when the coin was handed to him for examination and judgment, his answer was prompt and decided enough. Strange to say, he did not glance at the medal, but having felt it over very carefully with the tips of his fingers, he next applied it to his tongue. This done, he quietly laid the headless Augustus down on the table, saying, as he did so, "50 B. C., or 88 A. D.; the thing isn't worth a shilling; I doubt very much its being gold, and I'm sure it isn't Roman;" and the next day proved that he was in the right. The thing that had been shown to him and detected, was a clever counterfeit, got up for the occasion of an antiquarian sale, just as Roman coins were dug up a month or two ago in making the Thames embankment. Yet this keen judge was a blind man, and had never set eyes on a coin, good, bad, or indifferent; having lost not only his eyesight, but even his very eye balls, by the small-pox in 1682, when but a twelvemonth old. He was now Lucasian Professor of Mathematics in the first University of the world, a friend of Whiston, Halley, and Sir Isaac Newton, whose "Principia" formed the chief subject of his public lectures.

His whole life from boyhood had been one of striking interest, though we can do no more than touch on the few salient points which startle us in the career of a blind man. At the free school of Penninstone, in Yorkshire, and with the help of a reader and such few books as his father, an exciseman, could procure for him at home, by dint of unwearied perseverance, he managed to acquire such a knowledge of the classics as to master the works of Euclid, Archimedes, Diophantus and Newton, in their original Greek and Latin, this was all done before he was twenty; at twenty-five he was a famous teacher in Cambridge.

The Power of Touch.—He has to become acquainted almost entirely by touch and ear, with a little help from a companion's longer experience. It is all so utterly new and strange to him, that for the first day or two he is entirely dependant on some pupil's or teacher's hand to get as far as the school-room, the chapel, dining. room, or basket-shop, all of which are widely apart. But within a week the chances are that out of his eighty blind fellow-pupils he has chosen one as a companion, and probably his friend for several years to come, who if need be, convoys him across the open yard to any special point—to the dormitory, or through the more intricate navigation of staircase leading to the band-room. In a month all the plain sailing is fairly mastered. He can find his way from the dining-room to the basket shop, and down that shop one hundred and fifty yards long, just to the very site of his own box on which he sits to split the withes for basket-work. He knows his own box, too, from Smith's and Brown's on either side of him.

In a year he will know probably his own tools from theirs by some little flaw or feature not patent to the eye of a looker on; in a couple of years he will know the handle of the door to music-room No. 5 from that of No. 6; he will run quickly with a half-finished basket in his hand, from the workshop across a wide yard, exactly to the very door-step of the open shed in which is a tank for soaking his willow-work. His sense of touch and hearing are being silently and surely educated; as their education progresses they become keener—hearing as a sharp and watchful sentinel, guide and spy; touch is his servant-of all-work and detective. To the seeing touch is an auxiliary, but to the blind boy it is the primary sense of all.

By it he knows his own clothes, and almost all the property he possesses—his tools, box, bed, hat, fiddle, cupboard, seat in chapel, school-room, and work shop; by it he reads his chapter in St. John or in Robinson Crusoe; he plays chess or dominoes; works a sum in long division or writes a letter home to his mother which she can read with her eyes, and he with his fingers. By the help of touch he weaves a rug of colored wools embracing every variety of scroll-work, or of those peculiar flowers and fruits which grow only on carpet land, or fringes with delicate green and red a door-mat for a lady's boudoir; by touch he sees any curiosity, such as a lamp from the Pyramids, or a scrap of mineral, which you describe to him, and which, having once handled, he always speaks of as having been seen.

How the Blind Weave Colored Patterns.—The weaver sets to work with a loom of the ordinary kind, which we therefore need not describe, and the only problem is, how shall the blind workman accurately follow a pattern of which he cannot see a single step, in colors which he cannot distinguish. We pause only for a moment, by the way, to notice one common and popular error still afloat, viz., that some clever blind people have the power of detecting colors by the touch. All we can say is that those who have had the experience of many years and opportunities for the personal examination of many hundreds of blind persons of all ages and ranks, including some of remarkable ability, have not been able to find the remotest trace of such a power. There is no more resemblance now between sounds and colors than in the time of Guillié, fifty years ago; so that no description will enable a blind man to discern between a crimson poppy and the azure corn-flower; nor can there be any perceptible difference of texture in one mrosel of wool, paper, cloth or feather stained red and another of grassy green. Dr. Moyes, indeed, who lost his sight at three years of age, says that "red gave him a disagreeable sensation, like the touch of a staw," and that as other colors became less intense they decreased in harshness, until green conveyed to him an idea like that which he felt in passing his hand over a polished surface. But we suspect that Dr. Moyes was only trying to rival the happy shot of another blind man, who, says Locke, declared that scarlet was to him "like the sound of a trumpet." Trumpets and scarlet go well together, and were perhaps, even more frequently heard of and met with seventy or eighty years ago than they are now, and the name of one might well suggest the other.

A pupil of Guillié's at the Paris Blind School, translated *rubente dexter*. from Horace's Second Ode, by "flaming right hand." Being pressed to translate literally, he gave as an equivalent "*red.*" When asked what he meant by "*a red arm,*" he said that he did not think, like Locke's blind man, that the color red was like the sound of a trumpet, but he had translated it "*flaming,*" because he had been told that fire was *red;* whence he concluded that heat is accompanied by redness, which determined him to mark the anger of Jupiter by the epithet flaming, because when irritated, one is hot, and when *hot* one must be *red.*

Touch, therefore, which can do so much for the blind workman, can do nothing for him here; but, nevertheless, as the Great Exhibition proved, he can weave you a rug bright with all the colors of the rainbow, exactly after the pattern which you prescribe; scroll-work, leaves, fruit-flowers lozenges, stars or cross-bars. In the first place his threads of wool are all placed for him by his side, in one exact order, say white, crimson, blue, yellow and maroon. They are always in the same order and place, so that he takes up whichever he needs, with unerring certainty.

Hung up to the beam in front of him, but easily within reach of his fingers, is a square of smooth, thin deal, on which is traced the pattern of his rug in nails with heads of every possible variety of shape—round, square, diamond-shape, or triangular; tack, brads and buttons; some driven home to the surface, of the board, others raised one-tenth of an inch above it; but all telling their own story of red, green, white or blue. The board is ruled thus with cross bar lines, and at every point of intersection a small hole is bored, into which is slipped a nail with its head square, round or triangular, as the pattern requires. The boy reads his pattern along the horizontal lines, from left to right, and according to the teaching of the nails weaves in the gay scroll-work of brilliant colors as deftly as if he saw every tint.

CURIOUS NOTIONS OF THE BLIND.

Touch, then, does much for the blind boy, but brings him not a single grain nearer to the discerning of color. Where, therefore, touch fails him, he can gain little external help, and may presently be altogether at sea. Things apparently identical in form may differ in size, may also totally differ in essence and in nature, and of this difference he may be wholly unconscious. He may form, and does form, the most outrageously incorrect idea on some common matters, though he may continually amuse and surprise you by clever guesses or gleams of what seems like intuition. Du Puiseaux, the son of a professor of philosophy in the University of Paris, was in some things the shrewdest man of his day, having attained considerable proficiency in botany and chemistry; but he was blind. He had a wonderful memory for sounds, and could, it is said, recognize by their voices persons whom he had only once heard. He could tell if he was in a street or a blind alley, in a large room or a small one; but he believed that astronomers were the only people who saw with telescopes, and that they had their eyes differently formed from other men. Nor was his notion about eyes in general a whit less incorrect. "The eye," said he, "is an organ on which the air should have the same effect as my stick on my hand." The boy upon whom Cheselden operated for cataract had clearly been of the same opinion.

Even when restored to sight, he believed that the objects he looked on touched his eyes, as those which he felt touched his skin; and he consequently had no true idea of distance. He asked, "Which was the sense that deceived him, the sight or the touch?" He wondered how a likeness of his father's face could be got into so small a space as his mother's watch-case; it seemed to him as impossible as getting a bushel into a pint measure. It is not to be wondered at, therefore, that when some one asked Du Puiseaux if he would not be very glad to have his sight, he replied, "If it were not for my curiosity, I would rather have long arms; it seems to me that my hands would teach me better what is passing in the moon than your eyes or telescopes; and beside the eye ceases to see oftener than the hands to touch. It would, therefore, be as well to improve the organ I have as to give me the one I want." Abundant evidence of a similar kind might still be adduced, but this seems enough to prove that even among educated blind people there must be a large section of the physical and metaphysical world of which their idea is to a great extent vague and worthless.

The Treasurer of Friends' Association for the Aid and Elevation of the Freedmen has received the following amounts during the past week:—

From City contributions		$317 85
"	Friends of Miami Monthly Meeting,	10 00
"	Friends of Mullica Hill	10 00
"	R. A. S.	10 00
"	Longwood Yearly Meeting.	16 50
		$364 35

HENRY M. LAING, *Treasurer*,
No. 30 N. Third St.

Philada., 2d mo. 24, 1866.

ITEMS.

CONGRESS.—A memorial of citizens of Missouri was presented, asking Congress to annul the acts of the President in establishing civil governments in the South, and to secure equal rights to all, without distinction of color, which was referred to the special committee of fifteen The freedmen's bureau bill, with the veto message, was taken up, and after discussion, the question was put, shall the bill pass notwithstanding the objections of the President. Less than two-thirds voting in the affirmative the bill fell. The House resolution, placing a naval vessel at the disposal of the International Telegraph Company, for the purpose of making surveys on the Pacific coast, was passed. The memorial of the Philadelphia Board of Trade was presented, stating that many claims against the South could not be collected in United States courts because they were less in amount than five hundred dollars, and asking legislation so as to give the courts jurisdiction in cases where smaller sums were involved. It was referred to the Judiciary Committee. A resolution was adopted calling upon the Postmaster General to furnish information with regard to the feasibility and use of extending telegraph lines, under Government control, along the mail routes of the United States. A bill was introduced, and referred, continuing the freedmen's bureau in force two years. The concurrent resolution declaring that no person from a lately rebellious State shall be admitted as a representative in either House until Congress declared those States entitled to representation, was debated and passed. The representation amendment continued under consideration.

HOUSE.—A series of resolutions, declaring that the organized rebellion and the results of the war had left the people of the South without all civil government, hence it became the duty of Congress to authorize the people to erect State governments, and, in the language of the Constitution, to guarantee to each State a republican form of government

and expressing as the deliberate sense of the House that the President is justified in keeping an army in the rebel States, and is entitled to the thanks of Congress for protecting the loyal citizens and freedmen; which were all adopted. The Committee on Reconstruction, reported a concurrent resolution that, in order to close agitation on a question which seems likely to disturb the action of the Government, as well as to quiet the uncertainty which exists in the minds of the people of the eleven States which have been declared to be in insurrection, no Senators or Representatives shall be admitted into Congress from either of the said States until Congress shall have declared such States entitled to such representation. A minority report in favor of the admission of Tennessee was read, but objection was made to its reception. The resolution finally passed.

THE FREEDMEN.—The following circular has been issued by General Howard to the Assistant Commissioners of the Freedmen's Bureau.

WAR DEPARTMENT, BUREAU OF FREEDMEN, REFUGEES AND ABANDONED LANDS,
WASHINGTON, Feb. 23, 1866.

To the Assistant Commissioner:

DEAR SIR:—Anticipating the excitement that will necessarily follow the action of the Government with reference to the new freedmen's bill, you may feel somewhat embarrassed in the duties devolving upon you under the law and regulations already existing. That you may act steadily and firmly in any emergency, you must be prepared for any increased hostility on the part of those who have so persistently hindered and troubled you and your agents, and, if may be, an increased restlessness among the freedmen. The President has assured the Commissioner that he regards the present law as continuing the existence of the bureau at least a year from this time. Please ascertain and report what steps have been taken in your district by the State and municipal authorities, to provide for the absolute indigent and suffering refugees and freedmen, who have and are being thrown upon the General Government for support. Continue to use every possible effort to find good homes for orphan minors who are dependent, and to relieve by means of employment offices an accumulation of people in the different cities and villages, aiding the unemployed to find homes and places of labor. You have succeeded in allaying strife, settling labor and promoting education in the midst of great difficulties. Continue with your utmost energy and ability to pursue the same course so as to demonstrate to the people of your district the good intentions of the Government and the complete practicability of the system of free labor. Give a thorough inspection of every agent for whom you are responsible. Immoralities, corruption, neglected duty and incapacity are sometimes complained of against officers and agents of this bureau. If either of these charges be sustained on investigation, the guilty agent will be at once removed, whether he can be replaced or not. Thanking you heartily for the energy and fidelity you have thus far displayed, the commissioner is pleased to express an unwavering confidence in your ability to cope with any new difficulties that may arise.

Very respectfully, your obedient servant,
O O HOWARD, Major General,
Commissioner.

Cheering reports are being received at the office of the Freedmen's Bureau concerning the labor question. While a few of the freedmen are careless and unconcerned about the future, the majority have made their contracts and seem to be faithfully carrying them out. Sickness does not appear to be remarkably prevalent among them.

More than four thousand colored persons, of both sexes and all ages, are attending day and night schools in Macon, Georgia.

In the District of Columbia there are forty-five colored schools now in operation, with one hundred and six teachers and fifty-five hundred and eighty-eight pupils.

BOOKS FOR SALE:—Journal of Hugh Judge, price····· 70
Journal of John Comly, (600 pages)····· $2.00
Friends' Miscellany, (originally 12 vols.,) 4th vol. out of print, 8.00
History of Delaware County, Penna., containing interesting accounts of early Friends, with engravings: 580 pages··· 3.00
6'0 EMMOR COMLY, No. 131 North 7th St., Phila.

CHESTER ACADEMY.—A Boarding and Day School for both Sexes, Broad St., Chester, Pa. Every branch of a solid English Education is taught in this Academy, together with Latin, French and Drawing, in all its varieties. Thoroughness in all the studies is insisted upon, and especial care will be taken to educate the *morals* as well as the *intellect* of the pupils. A Primary Department is connected with the School. Pupils can enter at any time.
☞Please send for a Circular.
GEORGE GILBERT, *Principal.*
THOMAS GILBERT, } *Assistants.*
2 ws 13t 5wm wnfnd. M. LOUISE CLANCY, }

J. H. RIDGWAY & CO., COMMISSION DEALERS in Berries, Peaches, Apples Onions, Sweet Potatoes, Round Potatoes, Butter, Poultry, Eggs, Dried Fruits, and every description o *Country Produce.* Office No. 125, Delaware Avenue Market, Philadelphia. Consignments solicited, and orders for shipping promptly attended to.
21013tv1vnzp.

WALL PAPERS—WINDOW SHADES—902 Spring Garden Street, (one square from Germantown Depot,) Philadelphia. Business in any part of the Country attended to promptly, and at City rates.
2mo3 xmnp. S. F. BALDERSTON & SON.

KENNETT SQUARE SEMINARY—FOR GIRLS.—The next session of this institution will commence on the last Third day of Second month, 1866. Inquire for Circular of
2 3 3m. 4'0. vmo. EVAN T SWAYNE, Principal.

WALL PAPER! WALL PAPER! *Reduced to* 12½, 18 *and* 20 *cents.* Gold and Glazed Paper Hangings reduced. Linen Window Shades and Fixtures, of neat designs and all sizes.
My prices are moderate. Work done in Country. Call at
E. S. JOHNSTON'S
UNION SQUARE DEPOT,
wm 9t fafn. No. 1033 Spring Garden St. below 11th, Phila.

THE PROVIDENT LIFE AND TRUST COMPANY OF PHILADELPHIA.—Incorporated by the State of Pennsylvania, 3d mo. 22, 1865. Insures lives, allows interest on deposits, and grants annuities. Capital, $150,000.
Directors—Samuel R. Shipley, Jeremiah Hacker,
Joshua H. Morris, Richard Wood,
Richard Cadbury, Henry Haines,
T. Wistar Brown, Wm. C. Longstreth.
Charles F. Coffin.
ROWLAND PARRY, *Actuary.* SAMUEL R. SHIPLEY, *President.*
Office—No. 111 South Fourth Street.
W. WILBERFORCE WISTAR, General Agent, at the office of the Company. 826 6m 110 aw

BELLEVUE FEMALE INSTITUTE.—A BOARDING-SCHOOL FOR GIRLS. The Fall and Winter Term of this healthfully and beautifully located Institution, will commence 10th mo. 2d, 1865, and continue in session twenty-eight weeks.
For details see Circular, to obtain which, address the Principals, Attleboro' P. O., Bucks county, Pa.
ISRAEL J. GRAHAME, } Principals.
85 tf. axnaw. JANE P. GRAHAME. }

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatting Business.
3. 25. 49t. 3. 7. 66. w s x f.

TRUMAN & SHAW, Hardware Dealers, No. 835 (Eight Thirty Five) Market Street, below Ninth, invite an examination of their stock of House keeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application. 3. 25, 50t. omv.nz Pa, Fre.

WM. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.
Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to. 311. 1y. w a s m p.

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